



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

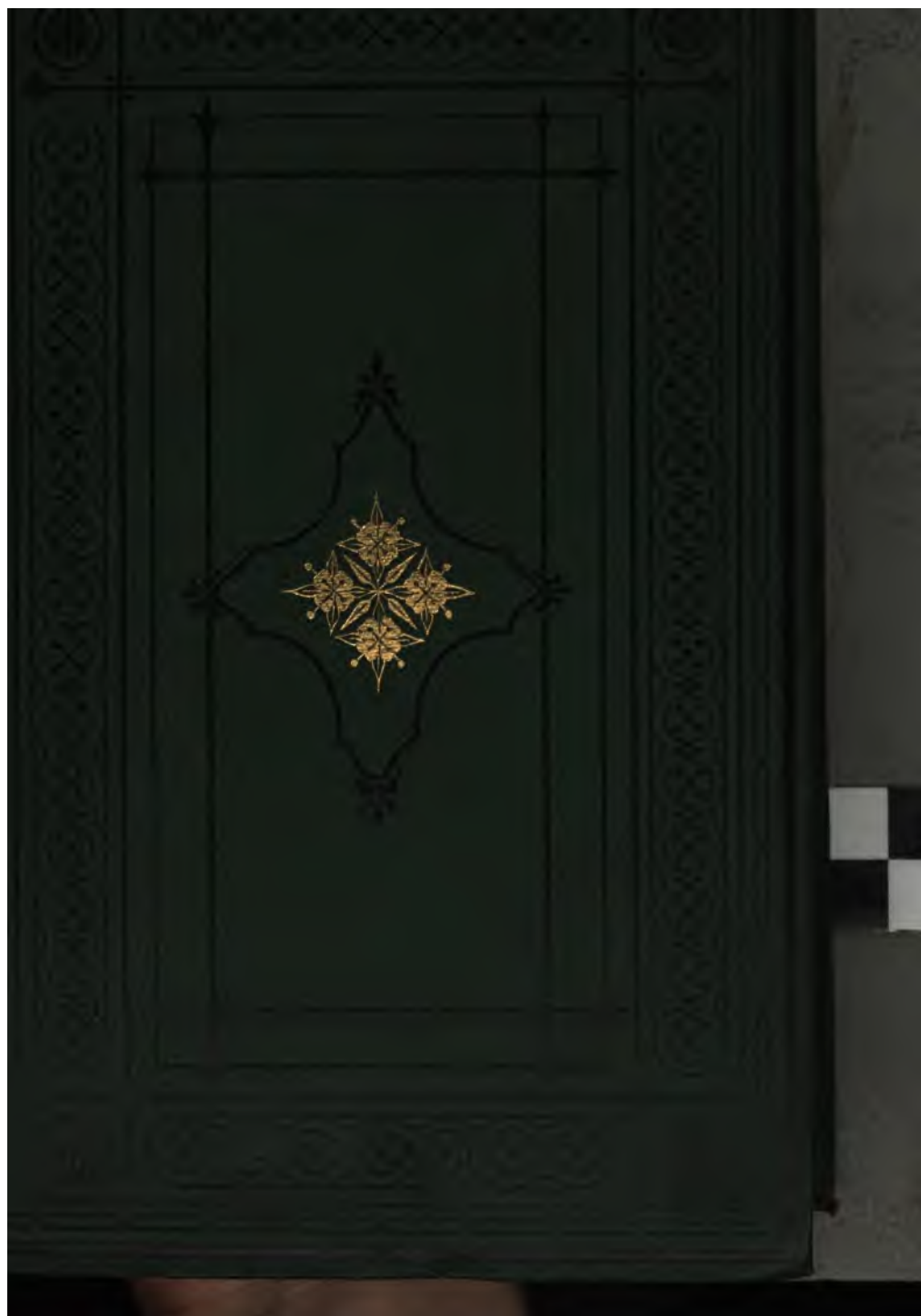
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



THE
GOVERNMENT
OF THE
KINGDOM OF CHRIST.

AN INQUIRY AS TO THE
SCRIPTURAL, INVINCIBLE, AND HISTORICAL
POSITION OF PRESBYTERY.

A Prize Essay

BY THE

REV. JAMES MOIR PORTEOUS,

WANLOCKHEAD AND LEADHILLS.



WITH PREFACE BY THE REV. HORATIUS BONAR, D.D.

"Veritas Vincit."

EDINBURGH: JOHNSTONE, HUNTER, & CO.
LONDON: JAMES NISBET & CO. BELFAST: C. AITCHISON.
1872.

[Right of Translation and Reproduction reserved.]

101. f. 350.

PRINTED BY BALLANTYNE AND COMPANY
EDINBURGH AND LONDON

PREFATORY NOTE.

A PRIZE of Fifty Pounds was offered 'For the best Essay on the Fundamental Principles of Presbyterian Order and Government,' open to any Student, Preacher, or Minister of the Free Church of Scotland. The adjudicators, the Rev. Professor Douglas, D.D., Glasgow; the Rev. William Laughton, Greenock; and the Rev. A. Walker, Cumbræ (appointed instead of the late Rev. Dr Macintosh, Dunoon), were unanimous in awarding the prize to the writer in 1869. This volume—intended as an introduction to the study of the subject—is a revision and enlargement of that Essay, the general plan of which has been retained. It is published at the desire of a number of friends, and is sent forth in the hope that it may prove a contribution towards the more thorough recognition and adoption of Scriptural Government in all the departments of that 'Kingdom which cannot be moved.'

Cordial acknowledgments are tendered to those who have aided in obtaining recent and reliable statistical information.

February 1872.

PREFACE.

A CHURCH without government must be a Church without order and without power. Even a State, to be powerful and united, must be well governed.

If there be government, there must be the rulers and the ruled. If there are no rulers, or if all are rulers, there is no government; and if there is no government, unity breaks up, compactness is gone, discipline is impossible, purity is hopeless.

The moment two or three are gathered together in the name of Jesus, government begins; and when the two or three are multiplied, then government develops itself, and the necessity for the control of law and for the recognition of some to carry out that law becomes indispensable. If all things in the Church are to be done decently and in order, law and administration must step in, otherwise every man will do what is right in his own eyes.

In the Church, as in the State, there have been in all centuries two extremes of rule—despotism and socialism. Did the Head of the Church mean either of these? Do we find, either in His own words or in those of His apostles, any intimation of these? He meant His Church to be governed. Has He anywhere indicated His purpose that it should be governed by one or governed by all?

Perhaps the ecclesiastical tendencies of our day do not favour the former so much as the latter, yet still it is needful that these two opposing governmental systems should be examined. It may be found that there is a more excellent way than either, a way which preserves all that is good in both, and yet exhibits

something more perfect, more sufficient, and more scriptural than they.

One of the great truths brought up by the Reformation was individual responsibility and individual energy. The great ecclesiastical aggregate of ages was broken up, and each man made to feel his own importance and power. Then came the question, How are these individualities to be regulated and brought into harmonious action? What government is best for such a new state of things? What government, or principles for the construction of a government, are to be found in the New Testament? Different answers were given, and the results of these still remain impressed upon the different Protestant Churches of the world. Rome has retained its ancient method of ruling the irresponsible aggregate for which she thinks and believes and performs religion; but for men beginning to exercise the birthright of individual responsibility, something less despotic was necessary. Consciences were alive, and living consciences were not to be pressed down and crushed by mere weight and power. England answered the question in one way, Germany in another, Switzerland and Scotland in another.

The object of the present volume is to investigate this great question, for great assuredly it is. The results of the author's investigations are now before the public. Let them be calmly studied. The subject has not been discussed superficially, but minutely and carefully, with learning and ability. The whole question has been most thoroughly gone into, yet without diffusiveness or irrelevant expansion.

The volume is one specially for our students and for the members of our churches, that they may know why they are Presbyterians, and that they may be able to give a scriptural and intelligent reason to others for their adherence to the ecclesiastical government which John Knox reared, Andrew Melville consolidated, and Samuel Rutherford defended.

HORATIUS BONAR.

EDINBURGH, *January* 1872.

OUTLINE OF CONTENTS.*

PART I.

AN INQUIRY AS TO THE ESSENTIAL SCRIPTURAL PRINCIPLES OF CHURCH GOVERNMENT.

The Kingdom.—The Monarch—Universal Sway—The Community.

The Laws.—Reason insufficient—One Statute-book—Others subordinate.

The Government.—By Officers—Temporary and Permanent—Authoritatively administering the laws in several assemblies.

	PAGE		PAGE
CHAPTER I.		CHAPTER IV.	
WHAT SAITH THE SCRIPTURES?		UNIVERSAL SWAY.	
Questions as to Church government—		Universal terms describe the mediatorial	
The analytic method of reply—The		sovereignty—Creation—Providence—	
synthetic preferred,	17	Angels—Men—Associations,	25
The aim to ascertain features of Apostolic		Nations specially put under Christ,	26
Church, and the nearest modern form			
—Loose views on this subject are rea-		CHAPTER V.	
sons for inquiry,	18	THE PARTICULAR COMMUNITY.	
Advantages of a satisfactory solution—		Men regarded as spiritual and immortal	
If divinely planned, strong claims—		—Definition of 'The Church,'	27
Danger of mere outward forms—Their		Two principal applications, yet one	
proper use—A humble and cautious		Church—The Head of that one body	28
spirit necessary—Questions for exami-		Wherein the figure fails: existence, sus-	
nation,	19	tenance, influence, authority, ordi-	
		nances, flow immediately from Christ,	29
CHAPTER II.		Spirituality of the kingdom,	30
I. The Kingdom.		The first principle deduced,	30
Features of a kingdom—Its extent—How			
shaken—The analogy,	20	CHAPTER VI.	
CHAPTER III.		THE TRUE CHURCH—INVISIBLE—	
THE MONARCH.		UNIVERSAL.	
The person of the King,	21	The life and death of Christ the greatest	
His victorious conflict,	22	event of time—What that secured,	31
His exaltation,	23	Who are embraced in His Church—Proofs	
		that it is invisible to men,	31

* To be studied before each part or chapter is read. Answers to questions, afterwards to be written out from memory.

Its catholicity—The lower and upper provinces—Barriers,	32
The bond of unity,	33

CHAPTER VII.

THE VISIBLE KINGDOM.

The preparation-place of the redeemed—The Church visible of old,	34
More visible from the birth of Christ to His crucifixion, and after the ascension,	35
The Church an organized body by Christ's authority for certain ends—Government also visible,	36
Professed subjection to Christ the test of membership—A mixed community,	36
Visibility of external organization not essential to existence; proved by past history of the Church—Consequent expectations and duty,	37
The second principle,	39

CHAPTER VIII.

II. The Laws of the Kingdom.

The visible Church subject solely to the will of the King—That will known only in the Bible—It supplies the want of earnest souls, revealing a perfect plan and a powerful agency,	39
Reason insufficient, being defective as fallen, and that defect having been supplied by God—Revelation disclosing truths unknown and absolutely necessary—Reason's office to test evidence of that gift—It must then give place to faith,	40
This statute-book perfect, decisive, complete—Ministerial interpretations to impart Christ's teachings—The use of subordinate standards,	41
Bestowed for guidance, the Bible contains, explicitly or inferentially, all that is necessary—It invites classification as an important exercise—Complaint of a scarcity of materials irrational before inquiry,	42
The third principle,	43

CHAPTER IX.

III. The Government of the Kingdom.

Government implies the execution of laws by proper officers, for the well-being of subjects—The perpetuity and blessedness of Christ's government predicted—Exercised in Old Testament times,	44
Its continuance to be expected under the more perfect dispensation—Actually conferred by Christ on His disciples—The seventy—Various classes of officers after His ascension,	45

CHAPTER X.

APOSTLES.

Apostle, meaning of the word—Qualifications of this definite class,	46
First, Immediately called—Secondly, Eye-witnesses,	47
Thirdly, The power of the Spirit, working miracles, conferring gifts, speaking and writing by inspiration,	48
Fourthly, Commission universal—understood and acted upon—For a special and extraordinary purpose—Hence temporary,	50

CHAPTER XI.

PROPHETS AND EVANGELISTS.

Prophets to unfold divine mysteries—Ceased with completion of the canon of Scripture—Permanent for declarative announcement,	51
Evangelists also special and temporary, in relation to apostles—The work of evangelization ministerial, aided by all Christians—In what sense evangelists may be continued,	52

CHAPTER XII.

APOSTOLIC GUIDANCE.

How the apostolic office is perpetual—Cautions as to their practice—Scriptural—Apostolic—General—Universal—Those that are uncertain,	53
Why their example is binding—Two rules: what cannot be omitted, and what must not be introduced into the Church—Why details not always given,	54
The fourth principle,	56

CHAPTER XIII.

PERMANENT OFFICERS.

The supreme end of the Church—Three-fold subordinate end—Can this be accomplished without Government Officers appointed for this purpose?—Two classes permanent,	56
--	----

CHAPTER XIV.

1. The Office of Elder.

Existence of the office indisputable—Meaning of the term 'elder'—	
1. <i>Origin of the office.</i> —Spiritual and civil functions—Its continuance,	58
2. <i>Its perpetuity</i> inferred from general principles—Two stated—Never abrogated—Not a Jewish peculiarity,	60
3. <i>Actually retained</i> in the New Testament Church—Introduced in Churches of the Gentiles—Associated with apostles, as formerly with priests,	60
4. <i>Provision is made for its continuance.</i>	

—The persons—Duties and reception prescribed,	61
The fifth principle,	61

CHAPTER XV.

THE GOSPEL MINISTRY.

The promised gift of pastors bestowed,	62
§ 1. <i>Communication of the office.</i> —Aaron and the Levites—Where no distinct office, the duty left to all—The typical and ritualistic finished—A special ministerial office bestowed on the Christian Church, as foretold—From the Three-One Jehovah the ministry is specially an agency in the hand of the Spirit for all time,	63
§ 2. <i>Specific titles.</i> —Pastors, teachers, ministers, preachers, ambassadors, stewards, elders, labourers, &c.—Clearly distinguished from others,	65
§ 3. <i>Qualifications.</i> —Ability to reason and exhort, expound, and apply, as tested and approved—Feeling own insufficiency,	67
§ 4. <i>Duties.</i> —Neglecting not—Publicly to preach—Administering sealing ordinances—Caring for the flock, by edifying doctrine—Being wholly devoted,	68
§ 5. <i>Obligations of the people.</i> —To know and esteem their pastors, obeying, encouraging, and making suitable temporal provision for them,	69
§ 6. <i>Perpetual transmission of the office</i> enjoined, and unrepcaled,	70
§ 7. <i>Special promises.</i> —Divine presence, protecting, assisting, confirming, sympathising, rewarding,	71
The strength of the argument—Announcement by all, private; this public, The sixth principle,	72

CHAPTER XVI.

PASTORS ARE ELDERS OR BISHOPS.

Variously described, but bishop and presbyter one office—Never spoken of as distinct offices—Terms interchangeably used—Three positions, describing rank and duty—Rank restricted, so oversight,	73
The seventh principle,	75

CHAPTER XVII.

ELDERS, THEIR NUMBER AND FUNCTIONS.

(1.) A plurality in every church—(2.) The labour divided—Pastors both taught and ruled—Elders who chiefly ruled,	75
The eighth principle,	77

CHAPTER XVIII.

ELDERS, THEIR POSITION AND POWER.

Love of power shown amongst the disciples—Christ's law on this subject—	
---	--

The apostleship temporary—No superiority amongst ordinary ministers—One platform amongst Ephesian elders—So in Philippian and other Churches—All on equality—Authoritatively appointed—To regulate—Members submitting willingly. Elders the only ordinary administrators, ministerially, and entitled to cheerful obedience,	78
The ninth principle,	79

CHAPTER XIX.

2. The Office of Deacon.

The origin of the office—Division of labour, so that neither temporal nor spiritual things neglected—The order observed in their appointment—The title 'deacon,' and its absence in that narrative,	80
Not instituted only for an emergency, as, solemnly instituted, recorded, and filled up in all other Churches,	81
'Helps'—Apostles and elders acted as deacons—Continually necessary,	81
The tenth principle,	82

CHAPTER XX.

3. The Call to Office.

1. <i>The inner call.</i> —The disciples by Christ personally—This office, and the inner call to it, still from Him—No Church act can prove a substitute for this—His commission must be acknowledged and given effect to,	83
2. <i>The outer call</i> from the people—Important for prevention of evils—Brought about by His arrangement—Hence a duty and privilege, as formerly. First, Election of an apostle—Secondly, The election of the seven deacons—Thirdly, The election of elders—Fourthly, The election of a fellow-labourer of the apostles,	84
The eleventh principle,	87

CHAPTER XXI.

ORDINATION.

3. <i>Ordination</i> completes the title to office—(a) An apostle, (b) The deacons, (c) Barnabas and Saul, (d) The elders, (e) Timothy—In three cases, imposition of hands—In four, a special service of prayer—The titles 'ordination,' by the 'presbytery,' scriptural—What ordination is—The duty of the eldership or presbytery,	88
Imposition of hands, its meaning—A sign, no spiritual efficacy in itself—Dependence on God for that blessing shown by prayer,	90
These five cases not the communication of the power of the Spirit,	90

In what capacity the apostles ordained those elected or selected—Titus no exception,	91
The twelfth principle,	91

CHAPTER XXII.

4. Administration in—

1. THE CHURCHES.

The divine rule regarding the Churches—Confusion prevented and peace promoted only by government—The term concrete also,	92
Third application of Church—A single congregation. Modern application to the building or place of meeting—Not generally misunderstood,	93
Government administered in each Church by associated elders—Seen in election and ordination, and other instances—Apostles acting as elders—So directions for admission, regulation, expulsion, imply this,	94
The thirteenth principle,	95

CHAPTER XXIII.

2. CHURCHES OF A LOCALITY.

Question, whether single congregations, or more than one in the places mentioned—In several instances 'a plurality of congregations' are found 'under one common government,' to which the term 'Church' is given—This is a fourth application of the term—Seen—	
1. In Jerusalem, from the number of disciples, and of preachers,	96
2. Similar features are recognized in Antioch—Inference,	98
3. Corinth expressly reveals 'Churches' in the one Church—Also a Church at Cenchrea—These declarations additional to the same features above named,	99
4. Ephesus had 'a Church' in a private dwelling besides the Church proper—That Church very extensive, and having many teachers—High probability as formerly,	100
5. Laodicea had one Church distinguished from another, and both termed 'one Church,'	102
6. Rome had small stated assemblies in private dwellings, recognized as portions of the one Church at that place,	103
Probability in the case of Antioch rising almost to absolute certainty in that of Jerusalem—In four other places a plurality under one government is presented, removing all doubt, and illustrating the rule regarding confusion and peace,	104
The fourteenth principle,	104

CHAPTER XXIV.

3. THE DELIBERATIVE ASSEMBLY.

In various aspects this assembly a model for the Church universal,	105
§ 1. <i>Its Constitution.</i> —'The Church,' and apostles and elders, welcome a deputation—Three parties—The deputation, the elders, the apostles, all representatives—Private members do not appear deliberating—The reference not to them—The others come to consider—No private member spoke—The decision ordained by 'apostles and elders,'	105
§ 2. <i>Its Occasion.</i> —Judaizing teachers at Antioch—Enforcing the law of Moses essential to salvation—Failure of local elders to settle the dispute—Why not settled by an inspired apostle? an authority in which all could acquiesce necessary—The question having a wider range than Antioch, consequently a reference and deputation appointed—Both parties present with the reference at Jerusalem,	107
§ 3. <i>Deliberation.</i> —Proof of authority possessed, and of accordance with the divine will—Must have been for an example—First, A full discussion—Secondly, The apostles' reasoning upon the question is noted—James' proposition not a final decision till acquiesced in by the apostles and elders—Not a decision of inspiration—Ordinary means employed to ascertain the mind of God,	110
§ 4. <i>The Decision.</i> —The authority of God in His Word and providence recognized—Terms of the deliverance—Liberty and prohibition—The prohibitions necessary from peculiarities of the age—The use of blood no longer prohibited, as not now countenancing idolatry—Legal sacrifices have ceased, and every creature good—All the members of the Church present concurred—Important for the thorough satisfaction of the agitated Churches—Decision drawn by reasoning,	112
§ 5. <i>Its Recognition.</i> —Commissioners delivered and declared the decrees—Accepted cordially, not as a mere advice—Not confined to Antioch—No scruple or refusal—Accepted as authoritative,	115
This the highest instance of government, binding the entire visible Church—Churches not detached, but united under one government—Another indication of such government, this the fullest—Power in appeals as in review,	116
The judgment embraced doctrine, discipline, worship, and government—A brilliant example,	117
The fifteenth principle,	117

CHAPTER XXV.

THE SCRIPTURAL GOVERNMENT.

The questions answered.—This government permanent.—The example left
—Action in concert by responsible

officers.—With concurrence of the membership, . . . 119
Essential scriptural principles, . . . 120
Combined into one—Government by 'the presbytery,' . . . 121
The one pervading feature, by 'divine right,' . . . 122

PART II.

PRESBYTERY—UNTENABLE OR INVINCIBLE?

Unity apostolic.—Divisions evil—Which or whether any prevailing polity essentially divine?

Government Devised.—§ 1. Separatism.—'The Holy'—The Friends—Plymouthists.—§ 2. Erastianism.—§ 3. Libertinism.

Government Localized.—Independency—Congregationalism.

Government Centralized.—I. Prelacy.—§ 1. Support in Scripture.—§ 2. Antiquity.—§ 3. Expediency.

... II. The Papacy.—Supremacy—Church—Ministry—Standard—Worship—The System Doomed.

Government Harmonized.—Presbyterial Episcopacy.—§ 1. Liberty.—§ 2. Authority.—§ 3. Unity.

CHAPTER I.

CHURCH DIVISIONS.

Unity the condition of the Apostolic Church—Danger from parties—The outward bond and the spiritual centre, 127
Evil of mere outward union—Essential unity possible with outward separation—Evils of division, how remedied, 128
Why this question has been variously answered—Five grand distinctions—Which or whether any prevailing polity is essentially divine, 129
Settlement not by human authority or moral worth, but by the application of scriptural principles, . . . 130

CHAPTER II.

Government Devised.

§ 1. SEPARATISM.

Division into those who deny and who affirm scriptural government—Three classes deny and devise—Professed characteristics, . . . 131

PAGE

PAGE

1. 'The Holy' to be distinguished from 'The Men,' . . . 132
2. *The Society of Friends or Quakers.*—Why so classified—Peculiarities afterwards dealt with—Preaching for hire and the ministry—Origin of the Society and name of Quaker—Why baptism and the Supper rejected—System of government by meetings—Results and anticipations, . . . 132
3. *Plymouthism or Brethrenism.*
(1.) *Their chosen sphere.*—Active operations—Separatist the proper appellation—The apostolic rebuke—Usual mode of procedure—Their apology—Object—Dangerous tendency, . . . 135
(2.) *Their Origin.*—Walkerism, Kellyism—The term 'Plymouthist'—Schism and parties—Operations in America—Avowed objects should be known, . . . 136
(3.) *Views of the Church.*—Origin ascribed to Pentecost—Membership impossible—Positive principles—Call, 'Come out of her,' misapplied—Apostolic customs not equally to be observed—Exercise of discipline—No warrant for Church members to separate, . . . 138

In what capacity the apostles ordained those elected or selected—Titus no exception. 91
The twelfth principle, 91

CHAPTER XXII.

4. Administration in—

1. THE CHURCHES.

The divine rule regarding the Churches—Confusion prevented and peace promoted only by government—The term concrete also. 92
Third application of Church—A single congregation. Modern application to the building or place of meeting—Not generally misunderstood. 93
Government administered in each Church by associated elders—Seen in election and ordination, and other instances—Apostles acting as elders—So directions for admission, regulation, expulsion, imply this. 94
The thirteenth principle, 95

CHAPTER XXIII.

2. CHURCHES OF A LOCALITY.

Question, whether single congregations, or more than one in the places mentioned—In several instances 'a plurality of congregations' are found 'under one common government,' to which the term 'Church' is given—This is a fourth application of the term—Seen—
1. In Jerusalem, from the number of disciples, and of preachers. 96
2. Similar features are recognized in Antioch—Inference. 98
3. Corinth expressly reveals 'Churches' in the one Church—Also a Church at Cenchrea—These declarations additional to the same features above named. 99
4. Ephesus had 'a Church' in a private dwelling besides the Church proper—That Church very extensive, and having many teachers—High probability as formerly. 100
5. Laodicea had one Church distinguished from another, and both termed 'one Church.' 102
6. Rome had small stated assemblies in private dwellings, recognized as portions of the one Church at that place. 103
Probability in the case of Antioch rising almost to absolute certainty in that of Jerusalem—In four other places a plurality under one government is presented, removing all doubt, and illustrating the rule regarding confusion and peace. 104
The fourteenth principle, 104

CHAPTER XXIV.

3. THE DELIBERATIVE ASSEMBLY.

In various aspects this assembly a model for the Church universal. 105
§ 1. *Its Constitution.*—'The Church,' and apostles and elders, welcome a deputation—Three parties—The deputation, the elders, the apostles, all representatives—Private members do not appear deliberating—The reference not to them—The others come to consider—No private member spoke—The decision ordained by 'apostles and elders.' 105
§ 2. *Its Occasion.*—Judaizing teachers at Antioch—Enforcing the law of Moses essential to salvation—Failure of local elders to settle the dispute—Why not settled by an inspired apostle? an authority in which all could acquiesce necessary—The question having a wider range than Antioch, consequently a reference and deputation appointed—Both parties present with the reference at Jerusalem. 107
§ 3. *Deliberation.*—Proof of authority possessed, and of accordance with the divine will—Must have been for an example—First, A full discussion—Secondly, The apostles' reasoning upon the question is noted—James' proposition not a final decision till acquiesced in by the apostles and elders—Not a decision of inspiration—Ordinary means employed to ascertain the mind of God. 110
§ 4. *The Decision.*—The authority of God in His Word and providence recognized—Terms of the deliverance—Liberty and prohibition—The prohibitions necessary from peculiarities of the age—The use of blood no longer prohibited, as not now countenancing idolatry—Legal sacrifices have ceased, and every creature good—All the members of the Church present concurred—Important for the thorough satisfaction of the agitated Churches—Decision drawn by reasoning. 112
§ 5. *Its Recognition.*—Commissioners delivered and declared the decrees—Accepted cordially, not as a mere advice—Not confined to Antioch—No scruple or refusal—Accepted as authoritative. 115
This the highest instance of government, binding the entire visible Church—Churches not detached, but united under one government—Another indication of such government, this the fullest—Power in appeals as in review. 116
The judgment embraced doctrine, discipline, worship, and government—A brilliant example. 117
The fifteenth principle, 117

CHAPTER XXV.

THE SCRIPTURAL GOVERNMENT.

The questions answered—This government permanent — The example left
— Action in concert by responsible

officers — With concurrence of the membership,	119
Essential scriptural principles,	120
Combined into one — Government by 'the presbytery,'	121
The one pervading feature, by 'divine right,'	122

PART II.

PRESBYTERY—UNTENABLE OR INVINCIBLE?

Unity apostolic. — Divisions evil—Which or whether any prevailing polity essentially divine?
Government Devised.—§ 1. Separatism.—'The Holy'—The Friends—Plymouthists.—§ 2. Erastianism.—§ 3. Libertinism.
Government Localized.—Independency—Congregationalism.
Government Centralized.—I. Prelacy. — § 1. Support in Scripture. — § 2. Antiquity.—§ 3. Expediency.
... II. The Papacy.—Supremacy—Church—Ministry—Standard—Worship—The System Doomed.
Government Harmonized. — Presbyterial Episcopacy. — § 1. Liberty.—§ 2. Authority.—§ 3. Unity.

CHAPTER I.

CHURCH DIVISIONS.

Unity the condition of the Apostolic Church — Danger from parties — The outward bond and the spiritual centre, 127
Evil of mere outward union—Essential unity possible with outward separation —Evils of division, how remedied, 128
Why this question has been variously answered—Five grand distinctions—Which or whether any prevailing polity is essentially divine, 129
Settlement not by human authority or moral worth, but by the application of scriptural principles, 130

CHAPTER II.

Government Devised.

§ 1. SEPARATISM.

Division into those who deny and who affirm scriptural government—Three classes deny and devise—Professed characteristics, 131

PAGE

1. 'The Holy' to be distinguished from 'The Men,'	132
2. <i>The Society of Friends or Quakers.</i> —Why so classified—Peculiarities afterwards dealt with—Preaching for hire and the ministry—Origin of the Society and name of Quaker—Why baptism and the Supper rejected—System of government by meetings—Results and anticipations, 132	
3. <i>Plymouthism or Brethrenism.</i> (1.) <i>Their chosen sphere.</i> —Active operations—Separatist the proper appellation—The apostolic rebuke—Usual mode of procedure—Their apology—Object—Dangerous tendency, 135	
(2.) <i>Their Origin.</i> —Walkerism, Kellyism—The term 'Plymouthist'—Schism and parties—Operations in America—Avowed objects should be known, 136	
(3.) <i>Views of the Church.</i> —Origin ascribed to Pentecost—Membership impossible—Positive principles—Call, 'Come out of her,' misapplied—Apostolic customs not equally to be observed—Exercise of discipline—No warrant for Church members to separate, 138	

PAGE

CHAPTER III.

1. IS EVERY CHRISTIAN ENTITLED TO ASSUME THE OFFICE OF THE MINISTRY?

Four Separatist denials and affirmations in rejecting Church officers, . . .	142
The gospel ministry is—	
1. <i>Divinely authorized</i> , . . .	144
2. <i>Described by various titles</i> , . . .	144
3. <i>Continued by express appointment</i> , . . .	145
4. <i>To supply necessities</i> , . . .	145
5. <i>In fulfilment of promises</i> , . . .	147
6. <i>Separatist insinuations fallacious</i> —	
(1.) From predictions of gospel times—	
(2.) New Testament declarations—(3.)	
Examples—(4.) The persecution at Jerusalem—Who were scattered?—	
(5.) Liberty to prophesy—Miraculous—	
Not ordinary ministrations—Not liberty for every one, . . .	149

CHAPTER IV.

2. ARE PUBLIC MINISTRATIONS BY WOMEN LEGITIMATE?

The law announced in four ways.	
Forbidden by—	
1. <i>Apostolic authority</i> .—(1.) 1 Cor. xiv. Disorders the occasion, not the reason—(2.) 1 Tim. ii. The contrast—Public prayer also forbidden—The formulas show a deliberate judgment of inspiration, . . .	158
2. <i>The practice of the Churches</i> .—Founded on model of the synagogue—Includes every organized assembly of whatever kind where both sexes are, . . .	161
3. <i>The principles of Scripture</i> .—The law of the animal kingdom extended—Law of relationship must be regarded—Two reasons—Creation—Fall—Woman's proper sphere—Not founded on transient exigency, . . .	163
4. <i>Reason protesting against the practice</i> .—In what way a shame? 1 Cor. xi.—Desires for knowledge met—Not excluded from labour in the gospel—Objections valueless—Only three methods open—(a) Denial of reasons—(b) Denial of inspiration—(c) or submission to the command, . . .	165

CHAPTER V.

3. IS A SETTLED MINISTERIAL INCOME UNLAWFUL?

Answers of Scripture, 1 Cor. ix.—Phrasology of Separatists—Müller's case no example, . . .	169
--	-----

CHAPTER VI.

4. WHO IS THE PRESIDENT OR OUTWARD GUIDE?

Assertions—Development of Separatism a practical refutation—Testimony of the Rev. C. H. Spurgeon—Burgess' question, . . .	173
---	-----

CHAPTER VII.

Government Devised.

§ 2. ERASTIANISM.

Views of Thomas Erastus—Admissions—Followers—Threelfold principle, . . .	177
Supports tested—	
1. Government of the Jewish Church, . . .	179
2. Jewish magistrates, . . .	181
3. Prophets and apostles, . . .	181
4. The government of the Church is therefore distinct from the State, . . .	183

CHAPTER VIII.

Government Devised.

§ 3. LIBERTINISM.

Liberty to choose or reject claimed—Three questions, . . .	184
1. Is this government to be according to human discretion? . . .	184
2. Has the monarch ceased to care for his subjects? . . .	185
3. May the government be altered or dispensed with? . . .	189

CHAPTER IX.

Government Localised.

I. INDEPENDENCY.

Two prominent ideas—Origin and extent of the Independent form—General principles alone accessible, . . .	190
<i>Independency</i> .—The question, Was there a common government? answered by two propositions:—	
1. <i>The Church one body, possessing a common government</i> —Proof fourfold, . . .	191
(1.) Numerous Christians, (2.) Teachers, (3.) Associated in government—(4.) Congregations so associated termed one Church, . . .	192
The Church of a nation a proper title—The reading of Acts ix. 31—Efforts to destroy the force of these passages—Conclusion—To whatever extent an associated government, to that extent one Church, . . .	194

CHAPTER X.

2. GOVERNMENT OF CHURCHES WIDELY SCATTERED.

The assembly at Jerusalem is proof sufficient of second proposition, . . .	196
Two ways of regarding it by Independents, . . .	
1. Not an example of an infallible decision, . . .	197
2. Not of advice of one Church to another—(a) The reference not to the Church—(b) Not advice, but a decree issued, . . .	198
3. Various Churches were subordinate to the decision, . . .	200

4. Necessities not met by the Independent plan—(a) Individual cases—(b) Those affecting the Church generally—(c) An enlightened administration impossible in every case, 201
5. Courts of review acknowledged by earlier Independents—Those at Westminster—Dr Thomas Goodwin—Dr John Owen, 204

CHAPTER XI.

Government Localized.

II. CONGREGATIONALISM.

In this second aspect, three sections of inquiry, 206

§ 1. HAVE THE PEOPLE AUTHORITY TO RULE?

- Christ's rule for offences, Matt. xviii. understood by—
- (1.) The procedure in Jewish courts, 207
 - (2.) The practice of Apostolic Churches, 209
- Discipline in the Corinthian Church—Four assertions, 211

CHAPTER XII.

§ 2. WHO ARE TO BEAR OFFICE?

1. *The Ruling Elder rejected* by Congregationalists and Prelatic Episcopalians—A difference—The evidence, 214
2. *Deacons substituted*.—Confessions—Rev. Mr James—Dr Campbell, 217
3. Eminent Independents contend for scriptural usage, 218

CHAPTER XIII.

§ 3. THE EXTENT OF OFFICIAL POWER.

1. *Elders alone authorized to rule*.—As a parent—Injunctions, 220
 - (1.) Exercised in admission—(2.) Discipline—The keys an ordinary power committed—For every age, 222
 - (3.) The act of ordination. When adopted by Independents—When denied, 224
 2. *Rule by all incompatible*.—Admissions—Conjoint impossible, 226
- All real power withheld from Congregationalist members—Authority vested in elders—Assemblies to guard the people's rights, 228

CHAPTER XIV.

Government Centralized.

I. PRELATIC-EPISCOPACY.

§ 1. SUPPORT IN SCRIPTURE.—THE QUESTION AND THE THREEFOLD MINISTRY.

The High Church theory—Perpetuity of the apostleship in an order of lordly power—Presbyters deprived of rule, and without authority if not ordained by a prelate, 231

Substitution of distinction of orders in the discussion inadmissible—Grand

question, Whether an order of exclusive rank and power is essential and permanent? 232

§ 1. *Support in Scripture*—Ambiguous definitions and shifting appeals—The Low Church view—A threefold order, 233

(1.) *Were New Testament bishops prelates?*

This is assumed—Proofs that bishop and presbyter identical, 234

The question decided by the ablest critics of the Church of England—Prelacy not being mentioned, cannot be essential, 234

'Confirmation' is not scriptural, but ordination is, by presbyters, 238

Allegations that Paul alone ordained Timothy, or that the office of the presbyterate is intended, refuted, 239

(2.) *Did Christ appoint priests under the Gospel?*

Three subordinate questions must not be overlooked—Ministers, as all Christians, only priests in a subsidiary sense—The use of the term dangerous, as well as unauthorized, 240

(3.) *Were deacons constituted ministers of the Word?*

Proof that the office was for temporal concerns, confirmed by prelate writers, 241

Acknowledgment that presbyters and deacons are more essential, 244

CHAPTER XV.

DID CHRIST APPOINT PRELATIC BISHOPS?

Christ, the twelve, and the seventy said to constitute three orders.

Had the twelve authority over the seventy?—Reply in the negative, 245

Was Christ a separate ministerial order?—The theory a fiction, 247

CHAPTER XVI.

WERE THE APOSTLES DIOCESAN BISHOPS?

The title bishop not applied to the apostles—Their universal commission disproves the theory—If true, it would overthrow other prelate assertions—Eleven instances supposed, 249

Was James Bishop of Jerusalem?—The evidence totally insufficient—Facts disprove the assertion, 251

CHAPTER XVII.

WERE TIMOTHY AND TITUS APOSTLE-BISHOPS?

Was Timothy prelate bishop of Ephesus?

—(1.) The Ephesians had other bishops—(2.) If any one, Paul might have been their bishop—(3.) Timothy was sent thither as an evangelist—the assertion negatived by candid prelatists, 253

Was Titus prelatie bishop of Crete?—One word disproves this assertion—The selection unfortunate—Titus did not ordain alone—*Paul the master, Timothy and Titus his messengers*—Their office a necessity—The postscripts interpolations—Dr Whitby's repudiation of the theory, 255

Epaphroditus a prelate, because he carried money—Translators of the English Bible have decided against this, 257

CHAPTER XVIII.

THE ANGELIC AND OTHER THEORIES.

Were the angels of the seven Churches diocesan bishops?

A mystical term is not a sufficient basis, yet the prelatie refuge—Explanations of the term 'angel' are difficult to all others—Two probable, 258

(1.) A company of men—Angel used for gospel preachers—(2.) One representative man—A select messenger highly probable—Dr Trench's exceeding strong argument for the episcopate not conclusive—Answered by Dr Stillingfleet, 260

Do angels above authorize prelatie below?

The assertion contradictory of Scripture, and prelatie wanting, 262

Does the Old Testament priesthood sanction a New Testament prelatie?

Jerome's statement—The consequences, if applicable—Wherein the argument fails—The inference, 263

No authority for Prelatie—Two direct charges against Prelatie—Litton's acknowledgment, and Dr Onderdonk's conclusion, 265

CHAPTER XIX.

APOSTOLIC SUCCESSION—IS IT FACT OR FICTION?

The High Church claim overthrown by two facts,

The position to be maintained is, that this succession never began, 266

Succession to the apostles implies possession of their endowments—Dr Isaac Barrow's declaration—Apostolical power not to continue, 267

Men of an apostolical spirit different from holding the office, 268

The evidence of unbroken succession wanting—Apostolic endowments claimed by bishops collectively—The theory not only speculative but destructive, 269

CHAPTER XX.

§ 2. WHAT SAITH ANTIQUITY?

The demonstration of Prelatie—Poor support for four reasons, 271

Was the Church of the first three centuries Prelatic or Presbyterian?

The argument hypothetical, sustained by equivocal allusions—Statement by Theodoret in fifth century, 272

(1.) Some hold Scripture insufficient, and consequently defective, and place their chief reliance for Prelatie upon antiquity—(2.) Others, while Scripture is sufficient, antiquity confirms Prelatie—A slight distinction not enough—The place of the apostolical fathers—Corroboration of a fact already established alone legitimate, 272

The testimony of *Clement* of Rome—Five particulars, 274

Polycarp—Four particulars, 276

Ignatius—Only three of fifteen epistles regarded—Their character, 278

The difference between *Ignatius* and those living after him, 278

Justin Martyr—His conversion—Writings—Account of the Church, 279

Cyprian the great battle-field—The changes in his time—Rights of the presbyters and members—Sir Peter King's inquiry—Deacons—Relations of Churches, 280

Clement and *Polycarp* the chief witnesses—Prelatic confessions, 282

CHAPTER XXI.

CAN THE INTRODUCTION OF PRELATIE BE ACCOUNTED FOR?

This explanation not absolutely necessary, yet possible, 285

1. Prelatie accounted for otherwise than by apostolic sanction, 285

2. Not necessary to charge martyrs with its sudden introduction—During two centuries an alteration clearly traceable—Jerome's testimony accepted, 285

CHAPTER XXII.

§ 3. THE ARGUMENT FROM EXPEDIENCY.

(1.) *Expediency* the resort when other supports fail—Paley's view—Dr Hooker—Four considerations of utility—(2.) Distinction between order and degree—Usher—Consequences—(3.) Proper to submit to civil and ecclesiastical authorities—Can arrangements destitute of Scripture authority be allowed?—Dr Whately's disallowance—The lowlier and safer path, 287

Prelatie inexpedient—Remedy worse than disease—The system, not those within it, held inexpedient—Failed in promoting the extension and beneficial regulation of the Church—Instances, 291

Conclusion—(1.) The arguments are beside the question—(2.) Prelatie has not been proved to be of Divine right—(3.) Presbytery fully established—Assumptions—Presumptions—And longings, 293

**CHAPTER XXIII.
Government Centralized.**

II. THE PAPACY.

- The climax—The Popish assumption—
Monarchical government—Authorized
by the decisions of the Council of
Trent, 294
1. The *Supremacy*—Misquotations of
Scripture—The Church not a mon-
ster—A visible head unnecessary—
Claim of gifts as well as the office of
Christ—Apostasy the consequence of
submission, 297
 2. *Nature of the Church*—Always visible, 299
 3. The *Ministry* corrupted—Priests—Ex-
ternal organisation—Power of absolu-
tion, 300
 4. The *Standard of Law*—Added to—
Withheld—Prejudged, 301
 5. Worship, sacraments, and doctrines
corrupted, 301
 6. The *system doomed* by divine predi-
ctions in Daniel, Paul, John, 302

**CHAPTER XXIV.
Government Harmonized.**

PRESBYTERIAL EPISCOPACY.

- Three important conditions of good
government, 305
1. *Liberty*, not lawlessness, secured—
Church power inherent in all the mem-
bership—This is for doctrine, discip-
line, worship, and government—Exer-
cised in well-appointed channels—(1.)
Election—All have an equal voice in
the selection of officers—Essential to
liberty—(2.) *Representation*—Exercise
of power by representatives consistent
with liberty—(3.) *Assent or consent*
must be obtained in extraordinary
cases—(4.) *Appeal and protest*—If
aggrieved, there may be reference or
appeal—Protest the last resort—The
ruling elder the embodiment of free-
dom, 305
 2. *Authority*.—Ministerial authority not
from the people, but from Christ—To
make and associate disciples—The
highest office—No authority to domi-
nate. Manifestations—Separatists—
Congregationalism—Popery—Prelacy
—The argument from monarchy in-
volves Popery—Contradicted by Scrip-
ture and experience—How dignity
rises and falls—Equal authority—Ten-
dencies to Prelatic Episcopacy—Pres-
byterial parity manifesting authorita-
tive guidance and instruction, 309

3. *Unity* maintained is manifested—
(1.) *Locally*—(a) Conjoint government
manifests unity in the congregation—
(b) So, amongst neighbouring asso-
ciated congregations, as a river—This
impossible when there is a refusal to
unite—This removable—Circumstan-
ces regulate extent and regularity—In-
dependency may be a necessity, 316
 - (2.) *Nationally*.—In a province, for re-
view of proceedings and difficulties in
presbyteries—So, in a nation, the
smaller subject to the larger, and that
to the Church—Continual association
of teaching and ruling elders neces-
sary—People ought not to assemble for
deliberation—Two chambers—The
check provided—Free representative
assemblies the cardinal principle, 318
 - (3.) *Universally*.—The government co-
extensive with the Church—Difficulty
of solution—Two questions—(a) Is uni-
versal government by Presbytery scrip-
tural?—Answered by commission,
actions, predictions—(b) Has such
government been beneficially exem-
plified? 322
- Three instances—(1.) *The Council of Nice*
—Occasion—Proceedings—Benefit—
(2.) *The Synod of Dort*—Convention—
Decision—Usefulness—(3.) *The West-*
minster Assembly—General—The re-
sult, 323
- May not universal representative govern-
ment obtain its proper place?—Only
great questions—At rare intervals—A
grand moral spectacle—The Evangelical
Alliance—Something more definite
necessary—Cannot yet be authorita-
tive—May it not be for conference?—
How obstacles to the establishment of
the kingdom may be removed, 327
- No modern fancy—Reformers, English
ministers, Second Book of Discipline,
and Westminster divines desired it—
The hope of the world, 329
- Table scriptural principles—How re-
garded by the Churches, 331
- The finding from the previous scriptural
inquiry—In this examination Presby-
tery remains—Presbytery the medium
of harmony—Wherein it harmonizes
with Prelacy and Independency—
Presbytery, in its fundamental prin-
ciples, binding by divine right, 332
- If universal assembly possible—Still 'the
Presbytery' subject to the guidance of
the Word and Spirit of Christ—Liberty,
authority, unity nowhere else—Most
fully exercised and harmonized when
moved by the Holy Spirit, 333

PART III.

THE PAST AND PRESENT CONDITION OF THE PRESBYTERIAN CHURCH.—
A HISTORICAL CONFIRMATION.

	PAGE		PAGE
CHAPTER I.		CHAPTER III.	
STARS IN THE NIGHT.		THE WALDENSES.	
Chronological table, first five centuries, . . .	336	§ 1. <i>The Valleys</i> .—Magnificent situation	
§ 1. <i>Early condition of the kingdom</i> .—Its		—Present limited condition, . . .	358
foundation laid—Its influence extended		§ 2. <i>Origin</i> .—Assertions as to Waldo—	
—Prevailing characteristic of govern-		Bruys—The Nolla Leygon, . . .	360
ment—Whether history confirms, a		§ 3. <i>Persecutions</i> , for five centuries—	
question of interest—Hindrances of		Instances of divine protection—Crom-	
the period—The evidence defective—		well—Banishment, colonization, re-	
Sufficient to establish five particular		turn—Still a people—Milton's ode, . .	362
facts in the first three centuries—Cloud		§ 4. <i>Government</i> .—Essentially presbyte-	
spreading over the firmament, . . .	337	rial—Dr Gilly and others—Practices—	
Chronological Tree, see p. 567.		Creed—Assertion that this recently	
§ 2. <i>Times of darkness</i> .—The fog and its		introduced a mere supposition, . . .	364
requirements—The starlight obscured		§ 5. Present order and condition, . . .	367
by three methods, . . .	339		
Fourth century—Jerome, Ambrose, and		CHAPTER IV.	
Augustine, . . .	340	THE REFORMATION.—GERMANY.	
Fifth and sixth centuries—Law of the		Supremacy of Rome—The Church re-	
Church—Nine bishops in Italy, . . .	341	formed after the divine model—Tyr-	
Seventh century—Papal corruptions—		ranny felt, but not withstood—A feeble	
Mansuetus—The Paulicians, . . .	341	presbyter instrumental, . . .	372
Eighth century—Bede and his work—		§ 1. <i>The Presbyter</i> .—Luther's propositions	
Bavaria, . . .	343	—Papal demands and bulls consumed	
Ninth century—Claud of Turin, . . .	344	—Diet of Worms declared Luther and	
Tenth, eleventh, and twelfth centuries—		others enemies of the empire—The	
The Cathari and Albigenses, . . .	345	Wartburg—Demand of German princes	
Thirteenth century—These and the Wal-		—The action of the Elector of Saxony	
denses spread over Europe, . . .	346	followed, . . .	373
Fourteenth century—John Wickliffe, . .	346	§ 2. <i>The Protest</i> .—Change of religion de-	
Fifteenth century—John Huss, Jerome		clared to be unlawful, protested against,	
of Prague, and the Lollards, . . .	347	§ 3. <i>The Augsburg Confession</i> .—The com-	
		compact—Conference to be read in public, and	
		declaration of vengeance—War, . . .	376
		§ 4. <i>Positions and Principles</i> .—No differ-	
		ence of ministerial rank—Superinten-	
		dents—Restoration of doctrine only by	
		the overthrow of false government—	
		Luther's views—Articles of Smalcald	
		and the Lutheran Church—Too much	
		yielded to magistrates, . . .	377
		§ 5. <i>Religious Condition</i> .—The Prussian	
		State—Bavaria—Wurtemberg—Saxony	
		—The Moravians—Spiritual life—Ra-	
		tionalism, . . .	380
		Table of statistics, . . .	383
		CHAPTER V.	
		SWITZERLAND AND THE REFORMERS.	
		§ 1. <i>The Swiss Reformation</i> .—Simultane-	
		ous enlightenment of Zwingli—Un-	

- trammelled exposition—Opposition to indulgences—Reformation in Zurich—Calvin the second founder—Church at Geneva presbyterial before he came, . . . 389
- § 2. *Polity of the Reformers.*—Ignorant assertion that invented by Calvin—His accurate exposition, and its first establishment—Liberty, authority, and unity, . . . 392
- § 3. *Artful practices of Prelatic controversialists.*—Wordsworth's garbled extracts—Endeavours to prove Calvin and Besa in favour of Prelacy—Luther's reproof, . . . 394
- § 4. *Present condition of Swiss Churches,* . . . 396

CHAPTER VI.

FRANCE AND REFORMATION.

- § 1. *Progress amidst persecution.*—Meaux and Brissonet—Le Clerc—Francis I. and Margaret of Navarre—Huguenots, . . . 398
- § 2. *Organization.*—La Chambre Ardente—Noblemen—Synod of 1559, . . . 400
- § 3. *The Massacre* and the medal—D'Aubignè's account of sufferings, 1572—The instigators and the king—Feeling of horror—Rome's joy—The medal—The end not accomplished—Henry IV. and the issue—Defenders of polity, . . . 401
- § 4. *Present condition of Protestantism,* . . . 404

CHAPTER VII.

OTHER CONTINENTAL CHURCHES.

- § 1. *Italy—Liberty and Infallibility.*
Confessors in the sixteenth century—The recent awakening—Infallibility—Signor Gavazzi's account—Three stages—Advantages in Rome and Italy, . . . 408
The Old Catholic movement in various places, . . . 413
- § 2. *Spain and Portugal.*
Contact with Reformation views by the wars of Charles V.—Confessors destroyed—Spain has now the Scriptures and ample toleration—First Assembly in 1869, . . . 416
In Portugal the Inquisition abolished, but destitute of a reformer—Dr Kalle's work, and other efforts, . . . 416
- § 3. *Austria.*
1. Hereditary provinces—Reformation—Extinction—Toleration—Organization, . . . 418
2. Bohemia, Silesia, and Galicia—Position and historic interest of Bohemia—The choice of 1781—Disadvantages—Book of order, . . . 419
3. Hungary—Organization in five free cities—The treaty of Vienna and of 1711—The freest constitution, . . . 423
4. Transylvania—Liberty in 1791—Table of Churches in Austria, . . . 425

§ 4. Poland.

Evangelical truth possessed prior to the Reformation—The Synod and book of order—John á Lasco—Great and Little Poland—The confederation abrogated—Socinianism, . . . 425

§ 5. Russia and Greece.

Peculiarity as to Greco-Russian priests—Limits of toleration—Constitution in Greece, . . . 426

§ 6. Denmark, Sweden, and Norway.

Beginnings of Reformation—The Churches all Lutheran—Erastianism—Change by political constitutions—Greater independence desired—'The bishop'—In Sweden the government in a sense Presbyterial, having more self-government—Theological schools—Pietistic party—The Danish constitution—Swedish and Norwegian regulations—Table of Scandinavian Churches, . . . 427

§ 7. Holland.

Revolt of Seven Provinces—Liberty secured by the Prince of Orange, . . . 431
Polity of the Swiss adopted—The Synod of Dort—Co-ordination not realized, . . . 432
Statistics of Dutch Reformed Church, . . . 434

§ 8. Belgium.

A small Protestant community divided in sentiments—Synod at Brussels, . . . 435
European national statistics, . . . 436

CHAPTER VIII.

ENGLAND AND PRESBYTERY.

- § 1. *Exceptional adoption of Prelacy.*—For fifty years after the Reformation—The king's supremacy—The Six Articles—Restoration of Popery—The Puritan element—Reformation arrested, . . . 437
- § 2. *The Presbyterian Church.*—Religious meeting forcibly interrupted—The first regular presbytery—Rise of Congregationalism—Rise of High Churchism—The 'millenary petition' and Hampton Court conference—Absolutism—Parliamentary struggle, . . . 442
- § 3. *The Westminster Assembly.*—Desire for further reformation—The ordinances—The proceedings and decision, . . . 447
- § 4. *Presbyterian and other Churches.*—Condition after the Revolution—Unitarianism—Revival of evangelical religion—Presbyterian Church, . . . 452
Welsh Calvinistic, Congregational, and Methodist Churches—The Church of England, . . . 455

CHAPTER IX.

THE CHURCH OF SCOTLAND.

Chronological diagram—History and branches of the Church of Scotland, . . . 459

- § 1. *The Reformation Church*.—Condition in the sixteenth century—Call of Knox—Abolition of Popery—First General Assembly—First Book of Discipline—The Tulchan bishops, . . . 463
- § 2. *The Second Book of Discipline*.—What implied by Establishment—The charter of the Church, . . . 471
- § 3. *The two Prelacies*.—The 'angelical' assembly—The Second Reformation—Second twenty-eight years' struggle with Absolutism through Prelacy, . . . 478
- § 4. *The Church of the Revolution*.—Reformed Presbyterian or 'Cameronian' Church—Dissatisfaction—The Union of Scotland with England—Restoration of Patronage—'Moderatism' and dissent—'New Light' splits and unions—The Relief—United Presbyterian Church, . . . 484
- § 5. The conflict and the Free Church—Large-hearted liberality, . . . 492
- § 6. The Established Church—The union of Churches, . . . 499
- § 7. Independency and Episcopacy, . . . 503

CHAPTER X.

IRELAND AND PRESBYTERY.

- § 1. *Early Stages*.—Transfer of Ireland to England, and triumph of Popery—Futile attempts at reformation—Attempts at colonization—Dr Usher and Presbyterians—Prelatic persecutions—The massacre, . . . 505
- § 2. *Organization*.—Carrickfergus Presbytery and loyalty—Renewed persecutions, . . . 508
- § 3. *Derry and liberty*.—The traitor Lundy—Defence of the city—Relief—'The Regium Donum'—Prelatic opposition—Internal defection, . . . 509
- § 4. *Union and progress*.—Secession operations—Union in 1840—'Communitation and sustentation', . . . 512
- Statistics of Church and United Kingdom, . . . 514
- § 5. *Prelacy*.—Disestablishment and reconstruction, . . . 515
- Table—Presbyterial Church in Great Britain and Ireland, . . . 518

CHAPTER XI.

AMERICA AND PRESBYTERY.

- § 1. *Organization*.—Romish missions—'The Pilgrim Fathers'—First Presbytery in Philadelphia—The Dutch in New York—Extensive field and operations—The 'Log College' and Universities, . . . 519
- § 2. *Branches and Unions*.—(1.) Old and New Schools—Opposition to re-union—(2.) The Dutch Reformed—(3.) The German Reformed—(4.) The Lutheran—(5.) Scottish Secession and other Churches, . . . 523
- § 3. *First General Assembly of the Re-united Church*.—Statistics, . . . 533

CHAPTER XII.

PRESBYTERY IN BRITISH COLONIES.

- § 1. *British North America*.—Canada—Population—Presbyterian Churches—Negotiations for union—Basis agreed to, September 1871, . . . 538
- § 2. *West Indies*, § 3. Gibraltar—Malta, . . . 541
- § 4. *South Africa*.—Dutch Reformed Presbyterian—Formation and extent—Struggle with Rationalism—Synod of 1870, . . . 542
- Other Colonial Churches.—Natal—Orange Free Territory—Transvaal Republic—The Cape—Statistical table, . . . 545
- § 5. *Australasia*—
1. Victoria—Origin, union, extent, . . . 547
 2. New South Wales—Past and present condition, . . . 549
 3. Eastern Australia—Endowment of college, . . . 550
 4. Tasmania—Struggle with 'the bishop'—Ununited, . . . 550
 5. Western Australia, one Church, . . . 551
 6. South Australia—Extent of United Church, . . . 551
 7. Queensland—Population, . . . 552
 8. New Zealand—Situation, climate, and capabilities—Ecclesiastical history—Presbyterian Church of New Zealand—Church of Otago and Southland—Statistics of population, . . . 552
 9. New Hebrides' mission, . . . 553
- Table of Australasian Churches, . . . 559
- § 6. *Egypt*; § 7. *China and Japan*, . . . 559
- § 8. *India*; § 9. *Syria*, . . . 561
- Colonial Empire of Great Britain, . . . 565
- General Statistics of Presbyterian Church, . . . 563
- Proportion of Presbyterians to Protestants, . . . 566
- Chronological tree, . . . 567

CHAPTER XIII.

PRESBYTERIAL POSITION AND PROSPECTS.

- One result from the threefold inquiry, . . . 569
- The wide-spread adoption and influence of Presbytery—Approximations, . . . 570
- Obstructions—Separatism—Centralization, . . . 571
- Obstructions from without*, ensnaring and unblushing assertions of Prelacy, . . . 572
- The Scottish branch essentially Romish, . . . 576
- Recent utterances of Deans Ramsay and Stanley, . . . 577
- Melville's warning, . . . 582
- Obstructions from within*—Fruits of Erastian domination, while Presbytery held and acted upon, . . . 582
- Centralization the most insidious evil—Some assertions of Dr Carson have been, and must be allowed—Dr Cunningham—A threefold duty, . . . 583
- Anticipations*, by resisting beginnings of evil, and bringing the government into harmony with the apostolic model, . . . 585
- Disadvantages counterbalanced by advantages—Encouragement—Stimulation by the coming glory of the universal dominion of Christ, . . . 587

THE
GOVERNMENT
OF THE
KINGDOM OF CHRIST.

PART I.
AN INQUIRY AS TO THE ESSENTIAL SCRIPTURAL
PRINCIPLES OF CHURCH GOVERNMENT.

“ All kingdoms and all princes of the earth
Flock to that light : the glory of all lands
Flows into her ; unbounded is her joy,
And endless her increase. . . .
. . . . From every clime they come
To see thy beauty and to share thy joy,
O Zion ! an assembly such as earth
Saw never, such as Heaven stoops down to see.”

—COWPER.

CHAPTER I.

‘WHAT SAITH THE SCRIPTURES?’

HAS any form of Church Government been instituted by the Lord Jesus Christ? If so, what is that particular form? These questions may be answered thus:—One definite form may be selected, its characteristic features delineated, and that form vindicated, by comparing its provisions with Scripture, history, and opposing plans. One theme is thus kept continuously before the mind. This gives concentration in defence. But this course seems already to determine the result. The conclusion is rather assumed than reached by patient investigation. Evidence is sought only to sustain what is believed to be right.

Instead of this, a careful investigation may take hold of fundamental principles, and these in combination may present an actual result. The field of Scripture may be traversed for positions, facts, details. From the stronghold thus constructed, adversaries may be repelled. History may then be traversed for confirmation. If opponents are not effectually dislodged, their outposts may be taken, or put to silence.

Let us pursue this last method of inquiry. Let passages of Scripture be considered in their connection, so as to deduce great leading principles, and, if possible, to solve these questions. Let us take note of the Kingdom, its Governor, and Laws. Let us, apart from the din and dust of human contendings and battle-cries, ask after that government of the kingdom which embodies the mind of the Lord; and then let us compare the result with prevalent forms, and bring it into contact with the facts of history. Assuming that a form has been appointed, two leading aims are before us: *First, To ascertain the outstanding features*

of that which Christ and His apostles sanctioned ; *Second*, To mark what modern form most closely conforms thereto. Careful consideration that the answer be conformable to truth, hearty adoption, energetic and faithful operation, can alone make this inquiry promotive of the glory of God and the good of man.

Many have, by birth and training, a goodly heritage, but rest content, without proof of right, by reference to the title-deeds. Most men hold their opinions on this, as on other subjects, simply because their fathers maintained them. Searching investigation is beyond their resolution. Bound to a church by many ties, others shrink from inquiry. They fear the discomfort of a discovery that proper authority is wanting. Others, again, cast about for that church which, in government, as in doctrine and worship, lies nearest to the Word of God. Others still, pronounce that their hill-side is the whole mountain range. Surrounding hills cannot be parts of the whole, being destitute of their high peaks and deep clefts. The Christianity of many is even denied, because wanting their peculiar form. In their ever-thickening mist of scornful denunciation, perplexed travellers stumble and lose their way. For the relief of such travellers, it would be well to have a finger-post erected, pointing out the proper path.

Christian men are too apt to put questions of church government aside, and to reckon these subordinate, if not wholly needless. Doubts are allayed by the declaration that this is a matter of small importance. But it must be asked, Can any revealed truth be unimportant? Some truths alone are absolutely essential for salvation ; but every revealed truth is essential to some end. There is, certainly, an immense advantage in being well assured that what we profess to hold has a solid foundation in the Divine Word. Whatever is true is then more firmly possessed. To handle the legal documents, to put your finger on the very words of conveyance, confirms your assurance of possession. In this matter, according as views are unsteady or settled, so will they influence other views of truth and duty. This government is but the outer court of the temple. There may meet with your Great High Priest ; there His sacrifice be appropriated ; from thence, by Him, you may be led

within the holiest of all. Entering Boldly, you may obtain mercy and find grace in your every time of need.

Let not the outer court be despised, disowned. The Lord Himself hath planned it. According to His pattern He commanded its construction. He qualified and authorised its builders and instructors. This is a very large part of God's own house. To it all Israel have free and continual access. Because there the Lord hath recorded His name—comes and blesseth His people—let it have at least some reverential regard.

There is, doubtless, an ever-growing tendency to put the mere forms of an outward organization in the stead of spiritual life. It is a possible thing to have the utmost purity of creed and of church government, and yet to have no part in Christ—as, grace being sovereign, it is a possible thing to be saved without these privileges. But they are privileges, nevertheless, and perfectly consistent with, and promotive of, the highest development of living faith. Godly jealousy is necessary to prove that our souls are indeed united to Christ; but that possession of a vital union renders responsibility all the greater that our church government be that which He has prescribed. We must 'buy the truth, and sell it not.'

Prone to look through the magnifying-glass of prejudice, and so to pronounce and act, let us 'put on—bowels of mercies, kindness, humbleness of mind,'—avoid harsh denunciation,—restoring in the spirit of meekness. If connected with a branch of the Church of Christ whose polity as well as doctrine will stand the test of Scripture, then, instead of despising others, 'let him that thinketh he standeth take heed lest he fall;' and, when grieved with evils and inconsistencies in churches, as in individuals, let us carry these burdens to the divine footstool, with the cry, 'O Lord, revive Thy work—in wrath remember mercy.'

QUESTIONS.

1. *What interrogations are put regarding church government?*
2. *State two methods of reply, and say which is to be followed here, with the leading aims to be kept in view.*
3. *Give reasons why this inquiry should be earnestly prosecuted.*

4. *Answer the objection that this matter is unimportant.*
5. *What tendency requires to be guarded against?*
6. *In what spirit should the inquiry be prosecuted?*

CHAPTER II.

THE KINGDOM.

A KINGDOM is an organised community, ruled over by a monarch, in order to proper regulation and well-being. The king gives authority to wise and equitable laws. The government is administered by officers of his appointment, and, according to his ordination, courts are held to receive the homage of his subjects, to declare his will, or to exercise beneficial rule. Royal authority is further confirmed by appending the seal of the kingdom to charters bestowed. Because enemies, foreign and intestine, are ever ready to disturb public peace and prosperity, fortifications and strongholds, armies and auxiliaries, are maintained. The kingdom may occupy more than one country, for the community may be widely scattered over land and sea. Wherever the sole authority of one monarch is acknowledged, there exists the one kingdom. Let that monarch be disowned, disorganization prevail, other laws have force, other officers have power, administration be unsettled, the constitution changed,—then, not merely rebellion, but ruin is in store,—the stability of the kingdom is shaken.

The Church is the proper kingdom of Christ. This emblem, in every particular, applies. Christ Himself claimed His right of rule. 'My kingdom,' 'The kingdom of heaven,' 'The kingdom of God.' There is more here than emblematic language. In all essentials the Church is a real kingdom, in which the government of Christ is truly exercised. This, also, consists of a Monarch, an organised community, and laws. His government is exercised by officers in a settled course. They are duly commissioned. All is well and wisely ordered. Irregularities arise from the intermingling of human passions, thoughts, and actions

in these affairs. The temporal idea sets forth distinctly the spiritual reality. Foreign foes—the gates of hell—continually seek the overthrow of the Church of Christ. Corrupt members and officers, professedly building the walls of Zion, in reality cause the work to cease. Traitors, deceitful hearts, may be bribed into conspiracy. Nevertheless, the kingdom is secure. Each subject, provided with suitable armour, is enrolled, trained, called out, to fight the good fight. The hosts of heaven are ready with instant assistance. The attributes of the Godhead are strong ramparts,—Salvation, impregnable walls and bulwarks. ‘God is in the midst of her: she shall not be moved.’

QUESTIONS.

1. *Describe the chief features of a kingdom.*
2. *Wherein lies the analogy in the Church of Christ?*

CHAPTER III.

THE MONARCH.

‘Who is this King of Glory?’ is the question still proposed with reference to this kingdom. The inaugural reply at the dedication of the Temple gives full declaration of His personal and official dignity.

1. **PERSONALLY** He is glorious: ‘THE LORD STRONG AND MIGHTY,’—almighty to save, almighty to destroy. (1.) Essentially ‘He is God over all, blessed for ever.’ Possessed of excellences peculiar to none else, His proper Deity is expressly declared. There is no distinctive mark of Deity that is not ascribed to the Lord Jesus Christ. In the beginning with God—He was God—the Alpha and Omega, Almighty—Omniscient, knowing what is in man—Omnipresent, specially present with His Word, ordinances, servants—by whom all things were created—by whom they consist—honoured as all men honour the Father—raising the dead—sovereign Judge of eternal destinies—the true God and Eternal Life. The highest created intelligences,

although glorious, are but ministering spirits. Unto the Son, Jehovah saith, 'Thy Throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom.' This is the Sun of the system of grace. (2.) Specially He is the Lord strong and mighty, because 'God manifest in the flesh.' The foundation of His mediatorial character is laid in His incarnation — 'made of a woman, made under the law.' In fulfilment of the conditions of the Covenant of Grace, He partook of flesh and blood. This is the bush burning, never consumed; celestial fire dwelling in a lowly shrub of earth. This mystical living Person is the glory of Christianity, the Rock on which the Church is built. Here is found 'Glory to God in the highest, peace on earth, goodwill to men,' for He is 'the King, eternal, immortal, invisible, the only wise God, and our Saviour.'

2. OFFICIALLY He is glorious. 'THE LORD MIGHTY IN BATTLE.' A great battle was inevitable, Jehovah having determined to deliver the prey from the mighty. By eternal decree, this mighty Lord, the Mediator, was set apart for its accomplishment. In His official glory He was predicted by types and prophecy—The Priest-King, 'after the order of Melchisedec,' 'King of Righteousness, King of Peace'—The Prophet-King like unto Moses, King over Jeshurun, an upright people.—Anointed and victorious King like unto David.—His reign brilliant, peaceful, and extensive, like unto Solomon, having homage bespoke in prophetic song: 'Go forth, O ye daughters of Jerusalem, and behold King Solomon with the crown.' This great battle and its effects were foretold from the earliest period. He, the seed of the woman, was to bruise the head of the serpent. He is the Shiloh, the Prince of Peace, to whom the people would be gathered, the Star out of Jacob, bearing the sceptre of dominion, the 'Ruler in Israel, whose goings forth have been of old, from everlasting.' Lo, He came in the fulness of time, qualified by titles, personal dignity, worth, power, and entered upon that contest, claiming to rule over His kingdom. 'Thou sayest that I am a King: to this end was I born.'

To do mighty battle, to destroy the works of the devil, He came forth. This conflict was with the Prince of Darkness. Satan claimed as his right that souls should be held by him in

eternal bondage. The moral law of God being violated, its penalty was death, temporal, spiritual, eternal. The Lord the Son said, 'Lo, I come.' He became incarnate on purpose to render willing obedience and satisfaction, as Surety, to that broken law. But this Satan resisted. So soon as Jesus was born in Bethlehem, the conflict began in earnest. Satan assembled his legions, he rushed to the battle. Baffled in his attempt to murder the Holy Child, he watched his opportunity. Defeated in the wilderness, many agents were employed. They sought occasion for the overthrow of Jesus. With bitter malignity Satan pursued, till midst an ocean of ungodliness, Messiah was struck down to the dust of death. He endured the crushing curse of the law, 'made a curse for us.' God, men, and devils afflicting, Jesus died. But mark His dying cry: 'It is finished!' Then He bowed His head and yielded up the ghost. He fell in death, but Satan was beneath in the death-struggle. Jesus conquered in falling. He arose the Conqueror—arose, as He said, from the tomb, 'the First-born from the dead.' 'Through death, He destroyed him that had the power of death.' He 'delivered them who, through fear of death, are all their lifetime subject unto bondage.' Never, in heaven or earth, did battle rage more fiercely, and in that conflict Jesus stood alone. Forsaken by every being in the universe—friends and foes on earth—angelic messengers from heaven—yea, left by God the Father—Jesus hung on Calvary. That was a spectacle on which both worlds might gaze with wonder. Then He proved Himself 'the Lord mighty in battle.' Not as a subject, but as conqueror, He entered the grave, to rob hell and death of innumerable victims. By His own mighty power and grace He burst open the gates of the pit of woe, and let the oppressed go free. He 'spoiled principalities and powers; He made a show of them openly, triumphing over them.'

3. 'THE LORD OF HOSTS, HE IS THE KING OF GLORY.' His might in battle is rewarded: "Exalted a Prince and a Saviour." By purchase as Mediator, not simply as of essential right, He saith, 'ALL POWER is given unto Me in heaven and on earth.' Being the true God, all was originally inherently His. The Son of God necessarily possessed unlimited underived power. It was

in His official character as Mediator that sovereignty was conferred. Mighty power was 'wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be the Head over all things to the Church, which is His body' (Eph. i. 19-23). As Mediator, Christ is invested by the Godhead with a right to employ powers, always possessed, for the full salvation of His people. He who is so strong and mighty, so mighty in battle, is advanced to the highest position of honour, seated at the Father's right hand till all His enemies are made His footstool—He is constituted the Lord of Hosts—King of Glory. His service of transcendent merit, reinstating man in the favour and fellowship of God, required this. 'Ought not Christ to have suffered these things, and to enter into His glory?' To give men a due sense of the value of His work, reward of the highest order was necessary. He had an internal reward—namely, satisfaction in seeing of the travail of His soul. The divine approbation was also given during the execution and at the completion of His work. Regal exaltation was further necessary to manifest His glory. 'He humbled Himself.' 'Wherefore God also hath highly exalted Him, and given Him a name that is above every name.' At His resurrection, and specially at the ascension, He was fully invested. This was the inaugural solemnity. Then, by His own blood He entered once into the holy place. Then His chariots were twenty thousand, thousands of angels: the Lord was among them. The approach of the Son of Man, who ascended in the clouds, was unspeakably magnificent. Entrance for Him was demanded: 'Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in.' To give opportunity to recount His glory, the keepers of the everlasting gates inquired, 'Who is this King of Glory?' Satisfied with His credentials, He was welcomed with songs of praise, by bright burning spirits, to the throne of His glory:—

'Thou hast, O Lord, most glorious, ascended up on high ;
 And in triumph victorious led captive captivity.
 Thou hast received gifts for men, for such as did rebel ;
 Yea, ev'n for them, that God the Lord in midst of them might
 dwell.'

From the first of time He had exercised His royal authority. That was on the ground of His meritorious death, it being absolutely certain. Every one of His acts referred to His victorious conflict. Now, these have more ample display and exercise. His ascension was His coronation, His public and solemn investiture, His full and formal recognition. He was conspicuously enthroned, 'the Lord of Hosts, the King of Glory.' Hence His mediatorial rule is both general and special, universal and particular.

QUESTIONS.

1. *Mention the essential and special characteristics of the King.*
2. *What was the special work foretold and accomplished in and by Him ?*
3. *With what powers was Christ invested on rising from the dead, and why ?*
4. *In what relation did Christ stand to these powers as God and as Mediator respectively ?*

CHAPTER IV.

UNIVERSAL SWAY.

'ALL things are delivered unto me of my Father,' is the proclamation of the Son of Man. No more universal terms are possible : 'All power,' 'every name,' 'all things under His feet.' Nothing is left that is not put under Christ.

THE ELEMENTS, THE ANIMATE AND INANIMATE CREATION, are at His control : 'Thou madest Him to have dominion over the works of Thy hands ;' 'Behold, the winds and the sea obey Him.' Plagues of Egypt, waters of the Red Sea, manna from heaven, water from the rock, quails from the east, the river

Jordan, sun and moon in the valley of Ajalon, stars in their courses, lions in their den, fire in the furnace—manifestly there is no creature nor element that is not subject to this Lord.

EVENTS IN PROVIDENCE. His throne is above the firmament, wherein wheels within wheels continually revolve. Not a sparrow falleth but by His permission.

ANGELS, GOOD AND BAD. The seraphim stand around His throne with wings outstretched. Fallen spirits, too, are subject. Satan himself reserved in chains.

MEN TOO: 'Thou hast given Him power over all flesh.' Thus, by His gospel, can He reach those far off, thus cause the interests of His Church to be promoted, thus execute His threatened judgments on the wicked. Consequently—

ASSOCIATIONS OF MEN, of whatever kind, are put under Christ. The ecclesiastical must be subject solely to His will. The civil, too, families and societies, are responsible to be guided by His law. Were societies of any kind free from moral responsibility, no country could be secure from the grossest crimes. Naturally under law to God, all are placed under law to Christ for the accomplishment of the ends of redemption. Hence—

NATIONS, monarchs, and peoples, are commanded to embrace and serve the Lord, the King. Nations act by rulers, and they, by whatever designation known, are commanded at their peril to serve Messiah.

'Now, therefore, kings be wise, be taught, ye judges of the earth;
Serve God in fear, and see that ye join trembling with your mirth.
Kiss ye the Son, lest in His ire ye perish from the way:
If once His wrath begin to burn, bless'd all that on Him stay.'

'By Me,' saith Christ, 'kings reign, and princes decree justice. By Me princes rule, and nobles, even all judges of the earth.' To His Church He proclaims, 'The nation and kingdom that will not serve thee shall perish, yea, those nations shall be utterly wasted.' The Lord Christ is, therefore, 'the Governor among the nations.' He is 'the Prince of the kings of the earth,' the blessed and only Potentate, 'the King of kings, and Lord of lords,' who can smite the nations, and rule them with a rod of iron.

Great blessings are in store for nations that acknowledge the truth of Christ, protect and promote the interests of His Church. 'The sons of strangers shall build up thy walls, and their kings shall minister unto thee.' Under the universal sway of Zion's King, 'the kings of the earth do bring their glory and honour into it,' 'they shall bring the glory and honour of the nations into it.' 'Then the heathen shall fear the name of the Lord, and all kings of the earth thy glory.' 'They shall speak of the glory of thy kingdom, and talk of thy power. To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom.' 'Praise ye the Lord.'

QUESTIONS.

1. Give some of the scriptural expressions that prove the universal sovereignty of Christ.
2. Mention departments of the universe under His mediatorial rule.
3. By what considerations are nations and their rulers commanded to serve Christ and His Church?

CHAPTER V.

THE PARTICULAR COMMUNITY.

JEHOVAH saith, 'I have set My King upon My holy hill of Zion' (Ps. ii. 6). The inhabitants of the holy hill are spiritual, immortal. The kingdom is heavenly, of which they are the subjects. Earthly kingdoms regard men chiefly as temporal. Ordained of God, they exist principally for the promotion of man's material interests. The kingdom of Zion is for heavenly ends. Not simply as possessed of reason, man is regarded as having an immortal soul. His moral and spiritual interests are cared for. This is in order to secure his eternal well-being, and that 'to the praise of the glory' of Jehovah's grace.

Zion's inhabitants are not isolated and self-regulated. They are members of the particular organised community, created,

upheld, governed by the King. His special subjects are those who belong to 'the Church of the living God.' The Church is the congregation of the called ($\alpha\lambda\eta\tau\epsilon\alpha$). They are the called out ($\epsilon\kappa\lambda\eta\sigma\iota\alpha$) of sin and the world, to believe on and unite in serving the King. Hence the word 'church,' originally meaning 'an assembly,' is ever employed in Scripture to mean 'a society of believers.' However applied, the word 'church' ever retains this signification. The extent to which the term is applied must, in each case, be learned from the context. The Church is the organised community of those called together, as the servants and subjects over whom Messiah the King reigns. Delaying various applications of the word, the two principal must here be noted :—

PRIMARYLY, those who are called, justified, sanctified, glorified. This is 'the Church' proper. This comprises only those chosen in Christ before the foundation of the world (Eph. i. 4). Invisible to man, they are known fully to God.

SECONDARILY, those who profess subjection to Christ in all the earth—a visible community, maintaining ordinances for the glory of God and the good of men.

These are not two churches : they are different aspects of the one Church of Christ—the external and the internal. They are visible or invisible to man, who can see only the outward appearance. The visible contains within it that which is invisible, although the terms are not interchangeable. They are one in the eye of Him who looketh upon the heart. Of that one Church, under both aspects, the Lord Jesus Christ is the sole Head and King. This additional figure of 'head' is employed to impress us more fully with His sole supremacy : 'He is the head of the body, the Church' (Col. i. 18). Mark how expressive is this metaphor. The head is the glory of man, and Christ is the glory of the Church : 'His head is as most fine gold ;' He is 'the chiefest among ten thousand ;' 'Yea, He is altogether lovely.' 'The Church, which is His body,' consists of very many and varied members, to whom there is one living directing Head. The human head is distinguished by forethought, device, wise judgment. It is the centre and seat of all that is noble in man, and its entire influence and power are exerted on behalf of the

body as a whole, and of its several members in particular. To none but its own head is the body subject ; to nothing can any one member consent or act, until the permission and direction of the head have been obtained. Now, whatever the human head is to the body, that Christ is to the Church. The head is the supreme governor of every member ; eyes, ears, hands, feet, all are in perfect subjection. As the head is the monarch of the body, so is Christ of the Church. He only is 'the King of saints.' He is the sole Representative and Surety of the Church invisible before God the Father ; He is the sole Lord, Lawgiver, Director of His visible kingdom on earth : 'The government is laid upon His shoulder' (Isa. ix. 6).

Even this figure is insufficient fully to express the supreme glory of Christ in the Church. The human head can neither give being to, nor sustain the human body. The body of which Christ is the Head would never have existed had not He created it. Every individual member receives from Him spiritual life. That existence proves the forethought, wise judgment, sovereign power of the Head. His body is also sustained ; all saving truth is imparted by Him : 'Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him.' Every local congregation, every wide-spread Church, is organised by subjection to His will, and in conformity with His providential arrangements. It is not by the mere consenting votes of individuals, or by the authoritative acts of any body of men, that the scattered members of His body are called together and compacted for His service. It is specially by the knowledge of Himself which He has imparted. It is by the influence and authority of Christ. By virtue of His command alone His servants can and must 'go' preaching the gospel to every creature, administering ordinances, and teaching all that He has commanded. Wherever that preaching and knowledge are received profitably by the souls of men, there a portion of His visible Church is called into being. Every ordinance in that Church must have His authoritative appointment. Doctrine, worship, government, discipline, all are provided by Christ the Head. Ordinances and ministers are valuable only as made instruments of spiritual blessing : 'Without Me ye can do nothing.' Salvation flows direct from Christ

into souls, independently of the will or efforts of men : 'The Head of every man is Christ.' Authority in the Church flows ever immediately from the Head to all the members. Only then, so far as the will of Christ is acted out by His officers, can the consciences of men be bound. Singly and unitedly the entire body is subject only and wholly to Christ. Every conscience, congregation, portion of the Church, must yield to the Son who is 'Lord over His own house.'

The Church is, then, a spiritual kingdom. Its charter is spiritual. It is established on the covenant promise of Jehovah—'I will be a God unto thee, and to thy seed after thee ;' 'Neither shall my covenant be removed, saith the Lord, that hath mercy upon thee.' The Church has existed, and will exist, in every age under this charter. Its members are spiritual. Entered by profession, none are its true members but those who are saved and called with an holy calling. Its authority is spiritual. Christ's body must be independent of mere human authority. Ministering servants by His grace must endeavour, free from all restraint, to awaken sinners and perfect saints, edifying the body of Christ. There is thus warrant to deduce this—

I. PRINCIPLE.—THE ONLY KING AND HEAD OF THE CHURCH IS THE LORD JESUS CHRIST.

QUESTIONS.

1. *How are men regarded in the kingdom of Christ ?*
2. *What is the original meaning of the word 'church,' and how is this word generally employed in Scripture ?*
3. *Give the two principal applications of the word, and show how these apply to one society.*
4. *In what relation does Christ stand to this community in both aspects ?*
5. *How does the influence of Christ surpass that of a human head ?*
6. *What consequences flow from that connection to individuals and to the community ?*
7. *Give the first principle drawn from these considerations.*

CHAPTER VI.

THE TRUE CHURCH—INVISIBLE—UNIVERSAL.

THAT which ennobles our world is the glorious truth that on it 'Christ hath loved the Church, and gave Himself for it.' This earth has been the scene of mighty human transactions. Of vast importance, they have produced lasting consequences. Stupendous as they are, they can never approach the greatness and glory of the one event for which this world will eternally be distinguished. The Son of God, incarnate, died on earth for sinful men. Born to die, He lived to die. His death was the consummation of redemption. This one fact will be ever remembered with adoration and gratitude. 'The Church of God,' 'He hath purchased with His own blood.' The salvation of the Church was thus infallibly secured. His purpose was, 'that He might sanctify and cleanse it, with the washing of water by the Word, that He might present it to Himself a glorious Church, 'not having spot or wrinkle, nor any such thing; but that it should be holy, and without blemish.'

The true Church manifestly comprehends all that ever shall be saved (Eph. v. 26, 27). This is the society of the redeemed—'Them that are sanctified in Christ Jesus.' They are not believers in name, but in deed and in truth,—the called (*κλητοι*) out from (*ἐκ*) the world and sin unto salvation and the service of the Lord. The Church embraces that portion now in heaven,—all who from the fall to the present moment have passed through the gates into the Celestial City. It embraces that portion now on earth,—all the living who have been, or yet will be, brought into a covenant connection with Christ. And it embraces all those yet unborn, who, on earth, shall come into possession of the great salvation. In a word, all to whom the King at last shall say, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' The true Church 'consists of the whole number of the elect that have been, are, or shall be gathered under Christ, the Head thereof.'

The members of the true Church may be unknown to man;

they are all well known to the Omniscient. No one can with infallible certainty pronounce upon the eternal destiny of his fellow-man. We may, in the judgment of charity, hope well. Tokens there may be, leading to the conclusion that the salvation of some are probable, in a lower or higher degree. There may be as much reason to fear the reverse regarding others. And yet, at the last great day, there may be found some awaiting that were supposed to have gone to heaven. Others may be found in glory, who of all men were least expected there. A godly man may mourn, from what falls under his observation, that there are few who shall be saved. He may declare, 'I, even I, only am left,' while the Lord is proclaiming, 'Yet I have left Me seven thousand in Israel.' Divine sovereignty has been, and ever will be, conspicuous in the salvation of souls. Man, at best, is short-sighted. He is swayed in judgment by many interests. This secret thing belongeth to the Lord. As redeeming grace is heralded throughout all lands, souls are 'called out of darkness into marvellous light;' but man cannot say with certainty who are its subjects. He cannot see into the heart. He cannot accurately weigh its conditions and purposes in the balances of the sanctuary. This God only can. The Church thus, in its highest application, is invisible to human observation. The particular members of which it is composed cannot be accurately discerned and numbered by man. Every attempt to do so must fail; it savours of presumption.

The Church, invisible to man, is universal or catholic. Its members are found in every age and country, people and tongue. It has its lower and its upper provinces; the *lower* having its seat in human hearts: 'Behold the kingdom of God is within you;' it 'cometh not with observation.' Wherever grace takes possession of a soul, whatever its outward circumstances—whether in connection with, or far removed from, a visible community of professing Christians—that soul is a true member of the Redeemer's kingdom. Then there is the *upper* province of glory. That too is wholly invisible to the eyes of living men. But there, assuredly, the whole number of the saved, openly acknowledged and acquitted, shall be 'gathered into one in Christ.' They shall constitute 'the general assembly and Church of the First-born, which are written in heaven.'

Wherever then, on earth, genuine piety is found, as shown by repentance, faith, and love to Christ, there exist the members of the true Church. Divided they may be by many barriers. High mountains, broad rivers, stormy seas, imaginary boundaries, human ignorance, passion, prejudice, unbelief and sin, may keep them apart. They may be found in every section of the professing Church. They may be distinguished by different names, opinions, practices. Marvellous as it may appear, some may even be found within the shadow of false churches, for the Most High God is Sovereign, and delights to manifest His thorough independence of human thoughts and conditions. Saved ones may even be gathered out of heathen lands. They are found on lonely islands of the deep, far in the Australian bush, by frozen seas, in ships of ocean, in sandy deserts of the torrid zone. No matter how or where, if united to Christ by a living faith, these are the sheep for whom Jesus died. These are brethren,—all one in Christ Jesus, ‘kept by the power of God, through faith, unto salvation, ready to be revealed.’ Notwithstanding all peculiarities, they are one in the unity of the Spirit. They are all living members of their one glorious Head. They are all built upon the one Foundation laid in Zion. ‘In whom all the building, fitly framed together, groweth unto an holy temple in the Lord.’

QUESTIONS.

1. *What grand transaction highly distinguishes this globe?*
2. *State the purpose of Christ, and how this points out the true Church.*
3. *How may its members be regarded by men and by God? and why?*
4. *Where is the lower province of the kingdom? What are its boundaries? and where is the upper?*
5. *State some of the obstacles to full union and communion among its members, and where is found the grand centre of unity.*

CHAPTER VII.

THE VISIBLE KINGDOM.

THE true Church of God on earth embraces those 'called to be saints,'—'all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.' That this is the place of the preparation of the redeemed, is the fact next in importance concerning this world. The Church visible on earth is preparatory to the Church of the First-born. In addition to the inner province of grace and the higher province of glory, there is also the province of visibility in this united kingdom. The second general application of the term 'church' is to this universal visible community of professing Christians. In all ages it has possessed this characteristic more or less.

The Church of God was visible IN OLD TESTAMENT TIMES. In the first family, when 'Abel offered unto God a more excellent sacrifice than Cain.' In the patriarchs, when from the altar of Noah the Lord smelled a sweet savour, and promised that the ground would be so cursed no more; when Abraham, in obedience to the divine command, bound his beloved Isaac, and took the knife to slay his son; and when, his arm arrested, he took the ram and offered him in the stead of his son. These acts of solemn homage unto God were visible at least to that son of the promise. In the Mosaic economy, the Church was more fully visible. When the first-born were slain, a bitter wail arose in Egypt, while Israel in safety were redeemed. The Egyptians could not fail to perceive the rite of blood-sprinkling on the Israelitish dwellings, and, most of all, the miraculous triumph of the Church at the passage of the Red Sea. When, through the wilderness, they 'did all eat the same spiritual meat, and did all drink the same spiritual drink'—when, on the great day of atonement, the high priest offered for himself, and then for the people—when, with the blood

of the goat on which the Lord's lot fell, he entered into the holiest—when—

‘The scapegoat on its head
The people's trespass bore ;
And to the desert led,
Was to be seen no more’—

that impressive solemnity was conspicuous to the twelve assembled tribes. Ay! when the pillar of cloud by day, and the pillar of fire by night brought them onward in their march—when their enemies quailed and fell, until they took possession of, and rested in, the land of promise,—then surrounding nations and tribes failed not to observe that there was a visible professing Church of God. So also in all the Old Testament history,—in the building and service of the temple—the captivity—the restoration and rebuilding at Jerusalem,—all loudly proclaimed by visible tokens that Jehovah was the true God, and Israel His people.

The Church was more clearly visible under the NEW TESTAMENT DISPENSATION. On the arrival of Eastern sages, inquiring, ‘Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him;’ that worship was eagerly observed. So when shepherds, to whom angels brought glad tidings, said, ‘Let us now go even unto Bethlehem, and see this thing which is come to pass; and when they had seen, they made known abroad the saying which was told them concerning this Child.’ The Church was most visible when Jesus inquired and taught midst doctors in the temple,—when He was baptized at Jordan,—when He sat on the mountain and taught,—when, standing in the fishing-boat, or resting on the brink of a well, He unfolded to sinners the way of life and peace. His Church was visible when, distributing bread and wine in the upper room, He commanded, ‘Do this in remembrance of Me,’—visible in His agony in the garden and on the cross,—as, gathering a multitude of disciples around Him, their risen Lord, in the mountain in Galilee, He said, ‘Go, preach, baptize, and teach,’—and, as from Olivet ‘He was taken up, and a cloud received Him out of their sight.’

Bereft of the bodily presence of Jesus, the Church was of

necessity visible to men. The disciples were 'witnesses' to Christ now for all the earth. Their fervent waiting in supplications for the promise of the Father; their baptism on the Day of Pentecost with the Holy Ghost and fire; their preaching in every language; their baptizing of the multitudes converted; the mighty works wrought by them in the name of the Lord; their fellowship daily in the temple, and in breaking of bread from house to house, visibly manifested the society of believers in Jesus Christ. Then 'the Lord added to the' visible 'Church daily such as should be saved.'

Persecution brought the Church more prominently into view. Men saw Stephen stoned, and heard him 'calling upon God, and saying, Lord Jesus, receive my spirit.' They observed Saul of Tarsus when he 'made havoc of the Church, entering into every house, and haling men and women, committed them to prison.' The persecuted were well known as followers of the Crucified.

The company of the called all profess to believe on and to serve the Lord. They are united, an organised body by His authority. Called out of the world, they share, as one body, the same privileges and duties. The ordinances and government of that Church present its visibility for a convincing testimony to the world. Assembling for the solemn worship of God, services of praise, prayer, reading, exposition, are visibly engaged in. The elements of water, bread, and wine, and the actions in communion, show forth much concerning the Lord and His relation to believers. The grand essentials are the same, where one table and one house of prayer are impossible. In these spiritual ordinances, the union and communion of the whole company of believers may be fully realised. GOVERNMENT IS ALSO VISIBLE. The exercise of obedience and of rule is a visible testimony to the world of the existence of the Church. Instruction as to these visible duties is given to Timothy. He is taught how to behave in the 'house of God, the Church of the living God, the pillar and ground of the truth' (1 Tim. iii. 15).

Professed subjection to Christ is the grand outward test of membership. 'The Church consists of all those throughout the

world that profess the true religion, together with their children.' Various metaphors are used in Scripture to describe the Church. It is a vineyard, the house of the Lord, the flock of God, a city walled and defended, the kingdom of God and of heaven. These discover its mixed condition. It is a field, where some seed is lost, scorched, choked, while some is productive. There tares are sown by the enemy as well as wheat by the husbandman. Detected, these tares are left to grow together with the wheat till reaping-time. Not only a grain of small seed becoming a great tree, leaven pervading many measures of meal, hid treasure carefully possessed, a pearl purchased by the loss of all else,—the Church is a net containing fish of every kind, both good and bad. The parables of Christ teach plainly that there will ever be mere professors, as well as true believers in the Church. His intention evidently is, not to bestow supernatural means to distinguish the outward from the genuine. In the little congregation over which He Himself presided, a Judas had a place, who, betraying his master, destroyed himself and went to his own place. In the congregations presided over by inspired apostles there were such characters as Ananias and Sapphira, Simon Magus, Demas, Diotrephes. In the Church of God at Corinth some required to be cut off and delivered unto Satan for the destruction of the flesh. Paul had to pray for the Galatians, 'I would they were even cut off which trouble you.' He who walks in the midst of the golden candlesticks had to write to one of them, 'I will spue thee out of My mouth.' How, then, can it be expected that there will be any Church on earth entirely free from mere professors? Whatever society is organised with a professed subjection to Christ, for the maintenance of divine ordinances, the ingathering and edifying of souls, that society thus holding forth the word of life must be allowed the title of a true Church of Christ.

Visibility as to external organisation is not an essential property, such that without it the Church would cease to be. Its absence may not disprove the existence of the Church. Outward fellowship may be wanting in whole or in part, and yet the Church exist. *The promise of Christ secures that the*

Church will not cease till the final consummation. The gates of hell shall never prevail against the kingdom of heaven. The seat of the Church may be changed. Judgment to one locality may be for a blessing to another. The candlestick may be removed, but the candle is not extinguished. There will always be some on earth chosen to salvation ; but no Scripture warrant leads to the expectation that a fully organised Church will always be visible in every age. As in the past, so in the future. The tide of the river of grace has ebbed and risen alternately in every age. When 'the earth was filled with violence, and it repented the Lord that He had made man,' in that flood of wrath grace seemed well-nigh obliterated from the earth. Nevertheless it rose securely above the surging flood. When idolatry pervaded earth's millions, where could the grace of God be discerned ? Yes ; one man was called out of Ur of the Chaldees ; then, in his family and nation, the living waters flowed. When Ahab reigned, and the Lord's servants were slain, who can trace it now ? Was Elijah, faithful and valiant, only left ? Nay ; seven thousand never bowed to Baal. Few looked for redemption in Israel when the long-promised Messiah appeared. After His message had been delivered by Himself and His servants, the first gathering after His departure numbered only one hundred and twenty. But, as predicted, the Holy Spirit came. It was a rushing mighty wind. In one hour, three thousand were found believing and rejoicing. Speedily the gospel won its way. It became a prevailing power in the earth. In a parching season, when the heavens were as brass and the earth as iron, the stream of grace was almost hid from human eye. Nevertheless it flowed. Then, as heaven opened its windows, and the fountains of the great deep were broken up, see how it swelled and heaved with millions of the ransomed of the Lord ! This has ever been its history. Shall it not prove good in time to come ? Yes ; in God's good time, all nations shall be made to flow toward the mountain of Jehovah's house. Mighty cataracts of anxious and earnest souls shall pour over every opposing obstacle into the bosom of the Saviour, and find *themselves absorbed* in the ocean of eternal love. So shall it

surely be ; for God saith still of Zion, 'Behold, I will extend peace to her as a river, and the glory of the Gentiles like a flowing stream ;' 'Be still, and know that I am God : I will be exalted in the earth.'

These considerations fully warrant this—

II. PRINCIPLE.—THE VISIBLE CHURCH IS THE ORGANISED SOCIETY OF THOSE PROFESSEDLY BELIEVING IN, AND BEARING TESTIMONY UNTO, CHRIST.

QUESTIONS.

1. *Mention another important fact regarding this world, and another province of the kingdom of Christ.*
2. *Run over some visible characteristics of the Church in Old Testament times ;*
3. *Also during the life of Christ, and after His ascension.*
4. *State some of the features presented by the Church to the world.*
5. *What characteristic of the Church was prominent in the parables of Christ ? amongst His own disciples ? and in the Apostolic Church ?*
6. *How do you reconcile the occasional absence of outward organisation with the perpetuity of the Church on earth ?*
7. *Give some illustrations and promises respecting God's dealings with His Church, and state our duty.*
8. *Mention the second principle deduced.*

CHAPTER VIII.

THE LAWS OF THE KINGDOM.

'THE law of the Lord is perfect.' Christ being the sole Monarch, the inhabitants of His kingdom are subject solely to His will. That will is known by whatever He has commanded. The Bible is thus the sole statute-book of the kingdom. It embodies all necessary laws.

Is there one sure and perfect guide that may hush the mental storm to rest, and secure for me the haven of eternal peace? This is the question of every earnest spirit, anxiously looking within and onward to futurity. No question is of greater importance.

The Statute-book of the King supplies the want. To be perfectly adapted to my necessity, the guide (*à priori*) must acknowledge and reflect this anarchy within. It must also reveal some plan by which the honour of the King may be successfully maintained, while all-subduing mercy is bestowed upon the rebel. That guide must further prove itself sure and perfect. It must (*à posteriori*) root out the evil, and plant grace instead. My tormenting fears must be banished. My soul must be filled with joyful hope. The Bible alone will stand these tests.

The light of nature is the voice of God; but that is not a sufficient, because not a perfect rule. For, *first*, we are not now upright as when man came forth from the hand of the Creator. Experience testifies that we have fallen. We have still the gift of reasonable faculties; but reason looks through a glass darkly at celestial objects. Ply the oar of reason to the utmost. Whither are you conducted? Into the vestibule of Deity it may be; but there to feel that the vast ocean of truth, eternal and immutable, lies beyond. And *secondly*, the fact remains that God has given a written revelation of His will. This revelation is attested by evidence most complete. That evidence, externally, internally, experimentally, is most minute and forcible. To deny that revelation in the face of that evidence, outrages our convictions, ay, our constitution.

Reason has here an important duty to perform. It has to judge of the validity of the evidence by which this revelation is attested. But there its office as a standard is at an end. For what is a revelation from God? Is it not the disclosure of truths (*a*) beyond the reach of man, and which (*b*) the Infinitely Wise deems necessary for man's highest good? Reason is called on to say whether this revelation is proved to be from God. That done, reason is no longer a standard. It must give place to faith. Entering upon the study of that revelation, reason is *not* wholly laid aside. It must still hear, discriminate, decide;

but all this in subordination to the truths revealed. These truths, coming from the Incomprehensible, cannot be fully comprehended by man. If to be savingly or rightly apprehended, the aid of the enlightening Spirit must be sought. And when they soar into regions where the mind's eye fails to follow, we must humbly trust, although we cannot trace. These truths must all be received as the very truth of God.

This Statute-book claims perfection, decision, completion. Hence it converts the soul, and makes wise. 'All Scripture is profitable,' 'that the man of God may be perfect, thoroughly furnished.' Every other guide is powerless. 'If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.'

DECISION IT CLAIMS. 'If they speak not according to this Word, it is because there is no light in them.' The Church is to be heard, rulers obeyed, things wanting set in order; but all 'according to this Word. Even Apostles, in witnessing, said, 'None other things than those which the prophets and Moses did say should come.'

COMPLETION IT CLAIMS. 'If any man shall add unto these things, God shall add unto him the plagues that are written in this Book.' All standards must give place to this. There only can infallibility be found. Everything concerning the Church must be decided in the last resort by an appeal to 'Thus saith the Lord.' The supreme standard of decision is thus complete and perfect.

Ministerial interpretations of Scripture are not in themselves the very teachings of Christ. These are means which He has instituted for imparting the benefit of His own teaching. But these interpretations must be tested by the written Word. Only in so far as they are in accordance therewith are they to be received and acted on. The sovereign will of the King, in all that concerns His kingdom, is the grand ultimate standard.

Subordinate standards are, however, necessary for the Church. (1.) To exhibit the united belief of the community; (2.) To testify against error; (3.) To test doubtful interpretations, opinions, practices; (4.) To instruct in great fundamental truths; and (5.) To form a common bond of united action. In this way is

the Church enabled to testify for Christ. They express in human language the sense in which the Church receives and holds forth the Word of life. These views, though emanating from bodies of men, are valueless, unless they agree with the Word of God. 'The supreme Judge, by which all controversies in religion are to be determined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in Scripture.'

To the visible professing Church, Christ has given the completed revelation of His will. This gift is for the guidance of the Church. Being the pillar and ground of the truth, its grand paramount duty is to keep that truth prominent before the minds of men. Both by instruction and by practice the Church is called to hear and obey: 'Ye shall be witnesses unto Me.' That, then, must be the purest and best portion of the Church which, in doctrine, discipline, worship, government, most closely conforms to the will of the King.

In government, as in doctrine, the Bible must be the unerring, sufficient, and obligatory guide. It contains the entire laws of the kingdom. These are laid down either in explicit statements or by legitimate inferences. Its Divine Author knew what He had revealed in all its proper bearings. All that can logically be evolved, as well as everything expressed, were fully present to the mind of Inspiration. 'The whole counsel of God is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture.'

Facts are not methodically arranged in respect to government any more than doctrine. Truths are not laid down in scientific arrangement. They are given in detached portions. The like method prevails in all departments of the universe. This does not debar man from classification. That pleasant and profitable duty is rather encouraged. The invitation is as strongly presented in the spiritual as in the vegetable, mineral, or animal kingdoms. It is as inviting with respect to government as in doctrine. The work of classification fosters diligence in study. It suits every variety of condition. The thoughtless and unlettered may receive small portions suited to their capacity. *The highest and most cultivated may find material for the exercise*

of profoundest thought. To gather, compare, judge, arrange, is a suitable and invigorating exercise. It trains to fuller acquaintance; it stimulates to practical conformity. Let a multitude of minds be engaged on the same materials, then a unanimous finding will strengthen the conviction that the result is the true one. So in regard to this subject. We may be impressed that the conclusion found is that intended by Him who is the Author of the Bible; and who has promised to guide and sanctify inquiring minds engaged in honestly searching for the truth.

The King alone is entitled to say whether He has provided a government for His subjects, and in what particular form. Earnest attention to this one source is therefore all-important. This spring sends forth an adequate supply for every function. Before examination to complain of a scarcity, or to deny that sufficient materials are provided, would be a vain attempt to escape His supreme authority. Is it not possible that He may be found to speak so plainly and fully, that those willing to obey may rejoice in the abundance of His law? In this mine of the mountains, located not on the surface merely, but deep down as well, treasures rich and rare are to be reached and possessed only by earnest exertion. This one Statute-book must give form and action to all the kingdom. 'He that hath an ear, let him hear what the Spirit saith unto the Churches.'

III. PRINCIPLE.—THE WORD OF GOD IS THE ONLY ULTIMATE STANDARD OF LAW TO THE CHURCH.

QUESTIONS.

1. *Why is the will of Christ alone to be obeyed in the Church?*
2. *What necessities (à priori and à posteriori) are supplied by the Bible?*
3. *How can you show that reason is an insufficient guide?*
4. *What is a revelation?*
5. *What office, if any, has reason respecting a revelation?*
6. *Mention some claims which the Bible maintains.*
7. *Distinguish the teachings of ministers from those of Christ.*

8. *Of what use are subordinate standards in the Church, and when are they valueless ?*

9. *What paramount duty has the Church in regard to divine truth ?*

10. *In what manner are the laws of the kingdom laid down, and how are they to be possessed ?*

11. *Give the third principle arrived at.*

CHAPTER IX.

THE GOVERNMENT.

‘THE Lord shall reign over them in Mount Zion from henceforth; even for ever’ (Micah iv. 7). That reign cannot be a mere abstraction. Government implies the exercise of authority not only in the creation, but in the execution of laws. Suitable officers are appointed and supported to put the laws in force. No kingdom can exist without some such organization. These officers rule by the authority of the crown. Subjects are bound to yield reverence and obedience to those holding the commission of the king, for these officers represent the authority of the monarch. That rule and that obedience are intended for the promotion of the liberty and well-being, for the protection and advancement, of all good subjects. All this redounds to the honour of the king. So is it in this kingdom.

‘The government shall be upon His shoulder,’ who is supreme, ‘the Prince of Peace.’ It is to be perpetual: ‘Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom.’ That perpetual government is to be distinguished for wisdom and justice. He is ‘to order it with judgment and with justice from henceforth, even for ever’ (Isa. ix. 6, 7). Is it possible that this divine prediction should fail of accomplishment?

A definite government was certainly provided and exercised in Old Testament times, from the period when the Israelites *were organised* into a Church and nation under Moses and

Aaron. In the restoration, also, Ezekiel was directed to 'Show them the form of the house, and the fashion thereof, and all the laws thereof, and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them' (Ezek. xliii. 11).

As distinctly was the government borne by Messiah in ordering and establishing the Church of the New Testament. It was not to be expected that all outward government would cease with the abrogation of the old economy. The Church of Christ being one under both dispensations, necessary changes alone were requisite. Now He brought it into that more perfect form which it was to retain till His second coming. Nothing could be more unreasonable than to expect, in contradiction of the prophecy, that He on whom the government is laid for ever, should cause that government to take end. To say that now He has left it to be ordered and established according to the caprice, genius, or circumstances of men, is surely to impeach His faithfulness. That would be to remove the government from His shoulder.

Look into the gospel narratives, and do we not perceive the Lord Jesus wisely and justly ordering and establishing His kingdom? He gave His disciples 'power and authority over all devils, and to cure diseases, and He sent them forth to preach' (Luke ix. 2). 'The Lord appointed other seventy also, and sent them two and two before His face' (x. 1). He gave special direction as to the treatment of an erring brother: 'But if he neglect to hear the Church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven' (Matt. xviii. 17, 18). Authority to exercise government was most undoubtedly bestowed by Christ upon His disciples.

The Lord Jesus 'ascended up far above all heavens, that He might fill all things.' Then His infinite power and fulness are not restricted to the ingathering and sustenance of His spiritual kingdom. The 'all things' filled must comprehend government as well. Hence the following statement: 'And

He gave some, apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers ; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ' (Eph. iv. 11, 12). These officers are His gift for the benefit of His Church, and they are set or established therein. He who is 'God hath set some in the Church, first apostles ; secondarily, prophets ; thirdly, teachers ; after that, miracles ; then, gifts of healing, helps, governments' (1 Cor. xii. 28). These express statements show that the prediction has ample fulfilment. He still bears the government. He still orders and establishes it with justice and with judgment. To various officers He gives authority to rule under Him in His kingdom by a settled course of administration, that saints may be perfected, the work of the ministry promoted, the body of Christ edified.

QUESTIONS.

1. *What is implied in the government of a kingdom ? and for what end is it valuable ?*
2. *Prove the perpetuity and perfection of Christ's government of the Church.*
3. *Give instances of its exercise.*
4. *Prove that Christ bestowed special and general officers, and established them in His kingdom after His ascension.*

CHAPTER X.

APOSTLES.

OF the officers bestowed and established in the Church, the first in order are apostles. These were more than mere disciples or learners. They were more than messengers, as the word apostles primarily signifies. More than missionaries, although they were sometimes so regarded. They were plenipotentiaries of the King, commissioned to go and act as His special ambassadors, teaching and ruling in His name. These

terms, 'the apostles,' 'the twelve,' 'the apostles of our Lord,' describe this definite class. They were endowed with special qualifications. Four, at least, were manifestly enjoyed by the twelve, as well as by the Apostle Paul.

First, They were immediately called by Christ Himself. 'He called unto Him His disciples; and of them He chose twelve, whom He named apostles' (Luke vi. 13). 'He ordained twelve, that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses, and to cast out devils' (Mark iii. 14, 15). Matthias was no exception. When the disciples gave forth their lots, they appealed to the Lord Himself: 'Thou, Lord, . . . show whether of these two men Thou hast chosen; and the lot fell upon Matthias, and he was numbered with the eleven apostles' (Acts i. 24-26). Paul was no exception. He claimed to be 'an apostle, not of man, neither by man, but by Jesus Christ' (Gal. i. 1).

Secondly, They were eye-witnesses of the majesty of the Lord Jesus. This qualified them to be personal witnesses, attesting the truth of His resurrection from the dead. Matthias must have companied with the eleven 'all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that He was taken up from us.' His ordination was declared to be for this special purpose, 'to be a witness with us of His resurrection.' This was the special command which the Lord enforced ere He ascended: 'Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth' (Acts i. 8). Accordingly, this witness-bearing is continually referred to in all their labours. Peter testified at Pentecost: 'This Jesus hath God raised up, whereof we all are witnesses.' So continually, 'With great power gave the apostles witness of the resurrection of the Lord Jesus' (Acts ii. 32; iv. 33). This is the high position claimed by Paul: 'Am I not an apostle? Have I not seen the Lord Jesus Christ?' 'Last of all, He was seen of me also, as of one born out of due time' (1 Cor. ix. 1; xv. 8). Peter put the scattered disciples in remembrance thus: 'We have made known unto you the power and coming

of our Lord Jesus Christ,' and 'were eye-witnesses of His majesty' (2 Pet. i. 16). Had this qualification been unnecessary, it would not have been demanded of Matthias, and urged as proof by Paul and Peter. 'We are witnesses,' said the apostles, 'of all things which He did, whom they slew and hanged on a tree.' This testimony would have been incomplete had they not been able further to testify, 'Him hath God raised up the third day, and showed Him openly;' and that 'He commanded us to preach, and to testify that it is He who was ordained of God to be the Judge of quick and dead' (Acts x. 39-42). For 'if Christ be not risen,' then preaching is vain, and faith in Christ is also vain. Apart from personal eye-witness of the majesty of the person and work of Christ, there can be no apostleship.

Thirdly, They were endowed with the power of the Holy Ghost. That power enabled them to work miracles, confer similar gifts on others, write and speak as inspired and infallible.

1. This miraculous gift for the healing of sicknesses and the casting out of devils, was conferred at their ordination. This evidence was necessary to secure the attention of the heathen to this—to them—new and unheard-of religion. The Lord Jesus gave this proof of His divinity: 'If ye believe not Me, believe the works.' He, in His own name, and by His instant command, gave sight to the blind, hearing to the deaf, health to the sick, life to the dead. And the apostles gave this testimony to the divinity of Christ and Christianity. Not in their own, but in His name, they wrought miracles. 'In the name of Jesus Christ of Nazareth rise up and walk.' Look at that man, lame from his mother's womb, as 'Peter took him by the right hand, and lifted him up. Immediately his feet and ankle-bones received strength.' See how 'he leaping up, stood, and walked, and entered with them into the temple, walking and leaping, and praising God.' Listen to the expostulation of the apostle: 'Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?' He declares that **it was wholly** by the power of the Prince of Life; that '**His name, through** faith in His name, hath made this man strong' (Acts iii. 7-16). That this power was a necessary

qualification of the apostleship is declared by Paul: 'In nothing am I behind the very chiefest apostles. Truly the signs of an apostle were wrought among you, in all patience, in signs, in wonders, and mighty deeds' (2 Cor. xii. 11, 12). The power of God was manifest in them.

2. In addition, they were empowered to endow others with miraculous gifts. Peter and John came down to Samaria and prayed that the new disciples 'might receive the Holy Ghost;' 'then laid they their hands on them, and they received the Holy Ghost.' So evident was this, that Simon offered money to the apostles that he might receive a similar endowment, 'That on whomsoever he might lay hands, he might receive the Holy Ghost.' When Paul laid his hands upon the Ephesian believers, 'the Holy Ghost came on them, and they spake with tongues and prophesied' (Acts viii. 15-19; xix. 6). The apostles were simply channels, but they were the selected instruments through whom the Holy Spirit was bestowed.

3. Further, they were inspired,—specially endowed with the Holy Spirit to declare divine truth infallibly to the Church. Thus were they made to know the counsel of God, and were used as instruments to communicate this, without error, by word and writing. The risen Redeemer 'breathed on them, and said, Receive ye the Holy Ghost.' Again He commanded, 'Wait for the promise of the Father, and ye shall be baptized of the Holy Ghost.' So were they 'filled with the Holy Ghost' (John xx. 20-22; Acts i. and ii.) The purpose of that baptism He had unfolded: 'The Comforter shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you;' 'When He, the Spirit of truth is come, He will guide you into all truth;' 'He shall glorify Me; He shall receive of Mine, and shall show it unto you.' The apostles are likened to wise master-builders, who, along with 'holy men of old,—who spake as they were moved of the Holy Ghost,'—were engaged in laying that solid foundation of divine truth on which the members of the Church were to build for **eternity**. Those who, through Christ, have access unto the Father, '**are built upon the foundation of the apostles and prophets.**' 'I certify you, brethren,' wrote Paul, 'that the gospel which was preached of

me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.' The New Testament Scriptures are thus 'the revelation of Jesus Christ,' which God gave to the apostles to show unto His servants.

Fourthly, Their commission was universal. Their labours were not confined to any one particular place. 'Beginning at Jerusalem,' they were to order and establish the kingdom throughout the province of Judea. Then the old territory of Israel was included in the term Samaria. Finally, 'unto the uttermost part of the earth,' as the Spirit and the providence of God enabled them. Their commission extended to every creature, to all nations, to all the world.

That the apostles understood well the terms of their commission is obvious from their actions. (1.) Everywhere they organized and settled worship and government. The history of their acts and their epistles show how fully they carried out their instructions. As they 'received of the Lord Jesus,' they delivered the ordinances. The care of all the churches came upon them daily' (1 Cor. xi. 23; 2 Cor. xi. 28). (2.) Everywhere they instituted necessary offices, and ordained to these office-bearers. Deacons, elders, evangelists, were selected, ordained, sent forth. (3.) Everywhere they exercised authority in discipline. Their practice is a practical commentary on the language of the Lord, 'Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.' This remitting and retaining, the binding and the loosing, are as manifestly figurative as the keys. Keys speak of power; apostolic practice tells the kind of power. When the incestuous person was cast out of Corinthian fellowship, there was a retaining of the sin. These figurative expressions thus refer only to acts of outward discipline. The power exercised was 'for edification, not for destruction.' It was wholly ministerial.

The qualifications show that the office of apostle was for an extraordinary and special purpose, that of ordering and establishing the Church. Everywhere they did so as to doctrine, discipline, worship, and government. That purpose accomplished, no successors in the apostleship were appointed. Ordinary adminis-

tration is left to ordinary officers. Having served the grand purpose of the apostolic office, they disappeared. That office could no longer be filled by living men, because none possess these special qualifications. In that apostleship they had no successors.

QUESTIONS.

1. *Give the meanings of the term apostle, and point out its definite application.*
2. *Mention several extraordinary qualifications peculiar to apostles.*
3. *In what ways were they specially endowed with the power of the Holy Ghost?*
4. *What proof is there that the apostles understood the terms of their commission?*
5. *In what respect can they have no successors, and why?*

CHAPTER XI.

PROPHETS AND EVANGELISTS.

PROPHETS were miraculously endowed to unfold divine mysteries. Human culture being rare, and attainments comparatively small, and, at best, wholly insufficient, this office was necessary for edification. The gift was far above all human effort in the most favourable circumstances. By the gift of inspiration, Scripture was infallibly expounded, immediate revelations presented, future events foretold. Like the apostolic office, the prophetic, also necessary for the establishment of Christianity, was not perpetuated. The office ceased with the completion of the canon of inspiration. Then the gift was withdrawn, and no perpetuation of the office can be traced. Only as prophecy is used in its wider acceptance for the declarative announcement of the will of God, does it still remain. The ministerial prophetic office is merged in that of pastor or teacher.

Evangelists were also the gift of Christ. When this title describes the high powers with which such officers as Timothy and Titus were invested, the class evidently was special and temporary. They were the delegates or vicars of the apostles. They were clothed with special powers for a limited time and purpose. Under special apostolic direction, they travelled and acted in the organization of churches. As such they could have no successors. It is worthy of note that evangelists are omitted in the list of officers in the Epistle to the Corinthians. The third class there spoken of are teachers. May this not be intended to intimate that these offices are practically the same? To evangelize is to announce the glad tidings of great joy. This, as a public office, is the special work of the ministers of Christ, yet all Christians may, in a measure, do the work of an evangelist. They may co-operate according to their capacity and opportunity in spreading the knowledge of salvation. The work of preaching to the world was specially intrusted to the apostles, and evangelists were largely employed by them for this end. Those they delegated were qualified by the Holy Spirit with extraordinary powers. Sometimes they are found, as Philip, acting under the special impulse and direction of the Spirit (Acts viii.) Their work was important, though temporary, and ceased so soon as churches were fully organized. They were not mere itinerant missionaries ; they were stated officers with a wide range of duty. Their sphere was the Church at large. As they were deputed, clothed with apostolic power, they went forth under apostolic supervision. As such, this office, along with that of apostle and prophet, fell quietly out of sight and ceased. Whether evangelists or teachers, possessed of ordinary powers for ordinary labour, under direction of the ordinary officers of the Church, be not still necessary, is another question, to be settled on its own merits and evidence. But this is certain, that the special office of evangelist, divinely inspired and apostolically directed, ceased with the special requirements of the apostolic age.

QUESTIONS.

1. *Of what use were prophets in the New Testament Church ?*
2. *In what respect has that office ceased ?*
3. *What was the position of an evangelist in apostolic times ?*
4. *What question may now be proposed as to evangelists ?*

CHAPTER XII.

APOSTOLIC GUIDANCE.

PERSONALLY the apostles have passed away. Practically their guidance is continual. Being dead, they still speak and act. Clearly and fully they yet speak by their inspired writings. Thus they are still present everywhere throughout the Church and the world, ordering and establishing as the plenipotentiaries of the King. They still put the Church in remembrance of all that is necessary and essential. But they do more. They teach by example. Their practice, in as far as it is apostolic, is given for authoritative guidance. In their illustrative examples, ordering and establishing the churches, Christ is still bestowing apostles, prophets, evangelists, for the work of the ministry. In this sense of teaching and guiding by example, the Church has continuously the blessing of the office of apostle. Four cautions are here important :—

1. *Their practice must be read in the Bible.* Every fact known with certainty as to their principles and practice in the establishment and constitution of the Church is preserved there, and there alone. Other sources have but human authority; this is divine. Unless established by Scripture, it is of no force.

2. *It is 'apostolic practice' that is authoritative.* As men, the apostles were liable to err. The contention was so sharp between Paul and Barnabas, 'that they departed the one from the other.' Human errors are recorded regarding them, in order to be avoided.

3. *Whatever was special in their office cannot be aspired after.* None but the apostles could have received an immediate commission from Christ, be personal eye-witnesses of His majesty, and be endowed with the miraculous powers of the Holy Ghost.

4. *Temporary practices, also, are manifestly not intended to be perpetuated.* Whatever practice was sanctioned by the apostles, which arose evidently out of the peculiarities of the time or place, as the love-feast, or the kiss of charity, cannot be regarded as imperative, or designed to be permanent. Such usages were suited only for the circumstances of the age. Unless positively enjoined, these local customs cannot be binding on the Church.

Apart from these considerations, the apostolic model must ever be that to which the Church should conform. If we are uncertain whether some practices were merely temporary, or were intended to be permanent, then that uncertainty must be allowed its weight in their adoption. This will not militate against all those practices that are clearly apostolic and permanent. Such are of universal obligation. This is evident from these facts:—

First, The Church was established by the apostles, as it ought to be, according to the mind of Christ.

Secondly, Their practice is recorded in the Divine Word for guidance. Otherwise there is no reason why so much of what they did should have been preserved and transmitted, while so few precepts are laid down.

Thirdly, No change in the constitution or government of the Church is so much as hinted at. No trace can be found in the New Testament of such a possibility.

Consequently, APOSTOLIC PRACTICE, ESTABLISHED BY SCRIPTURE, NOT OF A TEMPORARY CHARACTER, IS BINDING ON THE CHURCH. This principle may be embodied in two rules:—

I. NO TRULY APOSTOLIC PRACTICE CAN BE LAWFULLY IGNORED BY THE CHURCH.

II. NOTHING CAN BE LAWFULLY INTRODUCED INTO THE CHURCH WHICH IS DESTITUTE OF APOSTOLIC SANCTION.

It cannot be doubted that the faithful application of these rules would soon bring the various portions of the Church into a position of purity, liberty, authority, unity, and energy, that would tell powerfully upon the world. Wherever scriptural apostolic practices are not adopted, the Church ought to be prepared with proof that these were temporary institutions. To introduce and perpetuate arrangements destitute of such example, is not only to degrade the apostolic office, and to elevate ordinary officers to their position, but to prefer the wisdom of men to that of the Most High God. In this case no limit can be put upon the inventions and innovations to which the Church would be exposed.

The divinely-appointed standard is to be observed in whatever the apostles introduced and omitted. Qualified and empowered by Christ Himself, their practice as well as the principles they announced had the divine approbation. Wherever that practice is faithfully observed and followed, the Church conforms to the mind of the apostles.

There may be difficulty in ascertaining what that practice exactly was in every case. We need not be surprised at this, for it was unnecessary for them to enter into details. The apostles wrote to churches, knowing that their members were fully conversant with these. In such circumstances, occasional facts and indirect hints alone were necessary. These were sufficiently intelligible to those addressed. These brief allusions set forth in practice the main principles that entered into the constitution of the Church. This is a striking peculiarity of the Word of God. In rare instances does it enter into details. Generally it lays down great principles applicable to a variety of circumstances. Man attempts to legislate for every specific case. God has abstracted from each what is peculiar to all. That general rule He bestows for our guidance. 'Thou shalt love thy neighbour as thyself,' applies to all relative and continuous duty. These general principles decide the multitude of instances. These perfect laws change not with ever-varying circumstances. They are compendious and suitable to every case. So in the constitution of the Church. Apostolic practices furnish the grand leading principles. These are not in

the form of mere abstract principles; they combine the advantage of reduction to practice. They are thus of perpetual obligation, and are applicable to every exigency. This application of principles to each case is a fitting exercise for the ordinary officers and members of the Church. They are given to be applicable until fellowship on earth is consummated in the purer fellowship of the completed body of Christ in heaven.

IV. PRINCIPLE.—APOSTOLIC SCRIPTURAL PRACTICE IS OF UNIVERSAL AND PERMANENT OBLIGATION.

QUESTIONS.

1. *How may the apostles be regarded as still guiding the Church?*
2. *What cautions are to be observed in following apostolic example?*
3. *What proofs can be given that apostolic practice is of permanent obligation?*
4. *Mention two explicit rules that are imperative and salutary.*
5. *Why did not the apostles enter into fuller details?*
6. *How does this illustrate a peculiarity of the Divine Word?*
7. *Mention the fourth principle thus obtained.*

CHAPTER XIII.

PERMANENT OFFICERS.

‘GLORY to God in the highest’ is the supreme end of the Christian Church as a visible organised society. This is promoted by a threefold subordinate end. *First*, The building up of the people of God in faith, holiness, and comfort unto salvation. The perfecting of the saints and the edification of the body of Christ, come first and last in the divine description. *Secondly*, Disciples are to be made through the proclamation of the gospel. This work of the ministry is ever to be kept midway in view, *while the completion of the Church is aimed at.* *Thirdly*, Con-

tinual witnessing—holding forth the Word of Life to the world is imperative. The truth of God, the realities of eternity, the glory of Immanuel, are ever, and by all appropriate means, to be maintained. This threefold work of ingathering, perfecting, witnessing, is for the special end that there ‘might be known by the Church the manifold wisdom of God.’

Can these ends be accomplished without the exercise of good government? Réclamation, progression, proclamation cannot be effected apart from official administration. Instruction, regulation, protection are necessary. These continual processes are only possible by means of officers clothed ‘with royal authority and suitably maintained. Officers supernaturally qualified, and peculiar to the apostolic age, having ‘fulfilled their course,’ how can these ends thereafter be accomplished? How is this threefold work of building, evangelising, testifying, to be carried out? Is it left to any one, or every one, to be performed or neglected as circumstances and feeling prompt? Nay; the two portions of the Word already before us, show that for this very end permanent officers are appointed by the King. In the Epistle to the Ephesians, it is expressly declared that ‘He gave some pastors and teachers.’ In that to the Corinthians, besides ‘miracles, gifts of healing, diversity of tongues,’ obviously peculiar to the apostolic age, it is stated that ‘God hath set some in the Church—teachers—helps—governments.’ Careful examination of these and other portions of the Word lead to the conclusion that those thus mentioned are included in two classes of officers—elders and deacons, and that these are of permanent appointment.

QUESTIONS.

1. *State the supreme end of the visible Church, and also its threefold subordinate end.*
2. *What relation has Church government to these ends?*
3. *Has Christ made any appointment with that view?*



CHAPTER XIV.

THE OFFICE OF ELDER.

THAT the office of elder existed in apostolic times admits of no dispute. 'The elders which are among you I exhort,' says Peter in his first Epistle (v. 1), The word 'elder' (זקן Hebrew; πρεσβυτερος, Greek), is significantly applied in Scripture to an ancient, an aged, a venerable, an official person. The office, originating in ancient times, was filled by men venerable for age or wisdom.

1. THIS OFFICE WAS INSTITUTED AND PERPETUATED IN THE OLD TESTAMENT CHURCH. So soon as man fell, the Son of God began to discharge His mediatorial office, applying His redemption by ingathering and perfecting the souls of men. Not only were individuals saved, a nation and Church were established under His direction and authority. He was the supreme Ruler, and His government, civil and ecclesiastical, was carried out by means of officers called elders.

The earliest mention of the office regards it as having a civil character. When Joseph went up to Canaan to bury his father, there went up with him 'all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt' (Gen. l. 7). The next mention shows that the office was established amongst the Israelites. Moses was commanded by God to go and gather together the elders of Israel, and speak to them (Exod. iii. 16). These had spiritual as well as civil duties to discharge, for to them Moses committed the divine instructions for the observance of the passover: 'Moses called for all the elders of Israel, and said, Draw out, and take you a lamb' (Exod. xii. 21). In their organization before the Israelites left the land of Egypt, elders were appointed, and acted according to their office. That spiritual office existed prior to the appointment of civil rulers or elders. This was when Jethro paid a visit to the camp of Israel. Then 'Aaron, and all the elders of Israel, came to eat bread with Moses' father-in-law before God' (Exod. xviii. 12). It was on the *morrow* that the advice of Jethro was given and acted upon:

‘Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers, and let them judge the people.’ Let it be observed that this advice was in subordination to the divine institution of the office: ‘If thou do this thing, AND GOD COMMAND THEE SO.’ That divine sanction obtained, ‘Moses chose able men out of all Israel, and made them heads over the people, and they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves’ (xviii. 13–26). Thus, before the Israelites came to Sinai, this office of elder, both for civil and spiritual matters, was in full operation.

That office, in this double aspect, may be traced as exercised throughout all their subsequent history. At Sinai the Lord declared: ‘Ye came near to Me, even all the heads of your tribes’—the civil rulers—‘and your elders’—rulers in spiritual matters (Deut. v. 28). In the time of the Judges, the young men of Succoth described unto Gideon ‘the princes of Succoth’—the civil rulers—‘and the elders thereof’—the spiritual (Judges viii. 14). During the great famine in Samaria, because of the siege of Benhadad, ‘Elisha sat in his house, and the elders sat with him’ (2 Kings vi. 33). Following the example of Moses, Jehoshaphat set judges in the land, ‘the chief of the fathers of Israel’ (2 Chron. xix. 5–8). Not only for civil judgment; there were elders who were specially associated in council with the priests. These were appointed, or ‘set for the judgment of the Lord, and for controversies.’ ‘Amaziah, the chief priest, was over them in all the matters of the Lord’ (2 Chron. xix. 8–11). There were thus two classes of elders in Israel, ‘ancients of the people, and ancients of the priests’ (Jer. xix. 1).

Notwithstanding all successive changes, this office of elder, associated with the priests in ecclesiastical or spiritual matters, continued till the time of Christ. This is proof that the office was essential. He showed that He must ‘suffer many things of the elders and chief priests.’ ‘The chief priests and the elders of the people came unto Him, as He was teaching in the temple, and said, By what authority doest thou these things?’ Jesus was led away to the high priest, ‘where the scribes and the elders

were assembled.' 'All the chief priests and elders of the people took counsel to put Him to death' (Matt. xvi. 21, xxi. 23, xxvi. 57, xxvii. 1). For the ecclesiastical offence of 'making Himself the Christ,' 'the Son of the Blessed,' 'equal with God,' Jesus was arrested and tried by elders, scribes, and priests. So rulers, elders, and scribes were associated in the trial of Peter and John as to their spiritual instruction of the people, and as to the power or authority by which they professed to have healed the lame man at the gate of the temple (Acts iv. 2-7).

2. THAT THIS OFFICE OF ELDER MUST HAVE BEEN PERPETUATED IN THE CHRISTIAN CHURCH, IS EVIDENT FROM THE GENERAL PRINCIPLES COMMON TO BOTH DISPENSATIONS. Those, for instance, applied in regard to the Sabbath or infant baptism, are equally applicable to this office.

First, Whatever the Head of the Church has instituted can only be abolished by His express authority.

Secondly, Whatever the Old Testament Church possessed, essential to it as a Church, and not a Jewish peculiarity, that was continued in the Church of the New Testament.

These being only two branches of the one Church, this office of elder was instituted by His authority in the former branch. Never has it been abrogated. It was essential to the existence of that Church, continuing in it throughout its entire history. It was not a mere Jewish peculiarity, as the rites instituted in the wilderness. It must needs then be as essential in the more recent branch. Elders, doubtless, acted as magistrates in the Jewish theocracy, but others took order with the priests in the spiritual supervision of the people. Some may have acted in both capacities, but that does not invalidate the latter office, any more than the office of civil magistrate now would prevent an individual from bearing any necessary office in the church to which he is attached. This office, to which men of esteemed wisdom were called, was the only permanent and essential office in the Jewish Church. It must therefore be as essential and permanent in the other. But we are not left to reason (*à priori*) what ought to be; for—

3. THE OFFICE OF ELDER WAS RETAINED IN THE CHRISTIAN CHURCH. This fact is fully manifested. Never do we read of

its formal institution by the apostles. At once the elders are recognised in the churches of Judea. The first converts to Christianity were native Jews. They were accustomed to the government of the elders. They were well acquainted with the nature of the office. They required not to be instructed to retain it. The disciples at Antioch were at no loss to whom to intrust the relief they sent to the sufferers by famine in Judea. They 'sent it to the elders by the hands of Barnabas and Saul' (Acts xi. 30).

The only reference to its introduction was in the churches of the Gentiles. In these the office had, of course, no previous existence. It required to be initiated; so the same hands of Barnabas and Saul were employed for this end: 'They ordained them elders in every church' (xiv. 23).

These elders were associated with the apostles in the government of the New, as formerly with the priests in that of the Old Testament Church. When Barnabas and Saul returned as part of the deputation from Antioch, they were received, not only by the Church at Jerusalem, but by the apostles and elders. They came together to consider the matter, determined and acted for the regulation of the churches. The apostles are found exhorting the elders to act in governing, and they are ever found so acting, as the essential and permanent officers of the kingdom. Recognised by apostles as overseers of the flock of God, they were commanded to transmit their office to other faithful men. Nothing indicates its discontinuance. Everything requires and supposes that the eldership is a permanent institution.

4. PRINCIPLES ARE LAID DOWN FOR ITS CONTINUANCE. A full description regarding the office is given for the direction of the Church. (1.) Suitable men are to be selected; (2.) Special duties are to be discharged by these officers; (3.) They are to be properly received and acknowledged by the members of the Church. No such minute directions would have been given, were that office speedily to pass away.

V. PRINCIPLE.—THE OFFICE OF ELDER IS ESSENTIAL AND PERMANENT IN THE VISIBLE CHURCH.

QUESTIONS.

1. *What are the scriptural meanings of the word 'elder'?*
 2. *Relate the institution of the office, with its distinctions in the Old Testament Church.*
 3. *What proof is there that the office existed, with these distinctions, in the time of Christ and His apostles?*
 4. *By what rules might this office have been expected to continue in the Church after the Mosaic economy?*
 5. *In what New Testament Churches was the office retained? and in what introduced by the apostles?*
 6. *Prove that the apostles meant the office to be permanent.*
 7. *Give the fifth principle deduced.*
-

CHAPTER XV.

'THE GOSPEL MINISTRY.'

'I WILL give you pastors according to Mine heart, who shall feed you with knowledge and understanding' (Jer. iii. 15-17). This divine promise was given by Jeremiah regarding gospel times. Then 'all nations shall be gathered to the name of the Lord, to Jerusalem;' then the Lord will take one of a city, and two of a family (or tribe), and bring them to Zion. So selecting and gathering His Church, its members are not to live as they please, but under rightful government, as a flock under the wise and skilful direction of the shepherd. Pastors are graciously promised as a rich gift from God, who, after His own heart, will make it their special business to feed the flock with the wisdom and understanding contained in the Divine Word, so that they may become wise unto salvation.

Most abundantly has this promise been fulfilled. Pastors ought to be esteemed as the special 'gift of Christ;' for 'when He ascended up on high, He gave some pastors and teachers' (Eph. iv. 7, 8, 11).

§ 1. THE COMMUNICATION OF THE MINISTERIAL OFFICE.

When all Israel was appointed by God to be unto Him 'a kingdom of priests and an holy nation' (Exod. xix. 6), the distinct ministry of Aaron and his sons, with the whole tribe of Levi, was communicated for their benefit. No Israelite, other than those divinely-appointed, dared to take the honour upon himself of serving God publicly and authoritatively. Where there was no distinct office, the duty was left to all in common. The communication of the authoritative duty of serving at the altar proclaimed the special office, for it would have been both useless and ridiculous to confer upon a few what was the duty and privilege of all.

That typical and ritualistic service was 'finished'—thoroughly abolished—when the Jewish nation crucified the Lord of Glory. Then the ministry of priests and Levites for ever terminated. Now, under the gospel, all ritualistic worship is worship only in pretence. It is utterly meaningless and vain. Now, the true worshippers approach through our Great High Priest, who is passed into the heavens, and worship the Father in spirit and in truth (John iv. 23).

Nevertheless, a special office of ministry has been divinely communicated to the Christian Church. This was particularly foretold by the Holy Spirit through Isaiah, in express predictions concerning the times of the gospel, when God's glory would be declared 'among the Gentiles, and they shall bring all your brethren out of all nations to my holy mountain Jerusalem;' then, in Old Testament language, it was added, 'And I will also take of them for priests and for Levites, saith the Lord' (Isa. lxi. 19-21). This cannot be literally understood. The Levitical priesthood is abolished. It cannot mean the personal spiritual service of believers, for this is common to all the children of God, who are regarded as 'an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ' (1 Pet. ii. 5). It can only relate, therefore, to the communication of the ministerial office. The Lord declared that He would 'take of them'—make a special selection of individuals, and set them apart to the whole employment of spiritual ministry. Has

this divine prediction been accomplished, or is there nothing equal to the description in the kingdom of Christ? Its accomplishment has been most complete.

Before His ascension to His mediatorial throne, the Lord Jesus came to the eleven disciples on a mountain in Galilee, and communicated to them the ministerial commission. 'Go ye,' He said, 'and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen' (Matt. xxviii. 16-20). Manifestly (1.) the authority here communicated is that of the Three-One God; (2.) the agency for the instruction and salvation of all nations is double—that of men authorized to perform spiritual actions—teaching divine truth—and that of the Spirit of Christ rendering these effectual; (3.) and further, that double agency is perpetual—it ceases not till 'the end of the world.' Consequently that authoritative communication of the ministerial office cannot be confined to the personal ministry of the apostles. The work of making Christian disciples in all nations of the earth, with their baptism and instruction, is authoritatively to be prosecuted, not only for a time, after the last of the apostles has passed away, but so long as time itself shall last.

By whom, then, are these spiritual duties to be discharged? Are they left to be performed by any, all, or none of the Christian community, at their individual discretion, destitute of authority? or are they committed to official persons, specially authorized and designated by God? The language of the New Testament affirmatively declares the latter to be the will of the King of Zion.

The same God the Father, Son, and Holy Ghost, who authoritatively commissioned the apostles, has as authoritatively communicated the ministerial office to pastors and teachers, who are thus elders and overseers of the Church. No language could be more express: 'God hath SET some in the Church—thirdly, TEACHERS' (1 Cor. xii. 28). CHRIST hath ascended, and 'gave gifts,' 'and He GAVE some PASTORS and TEACHERS' (Eph. iv. 7-11). 'Take heed to all the flock over which the HOLY GHOST hath MADE YOU OVERSEERS' (Acts xx. 28). God the Father hath

constituted teachers in the Church—Christ hath bestowed pastors and teachers upon it—the Holy Ghost hath appointed overseers over the same flock of God. By the authority of the Three-One Jehovah, pastors and teachers—elders who are overseers or bishops—have the office of ministry in the Word and Sacraments committed to them as their special function. Consequently, the argument employed by the Holy Spirit is, that it would be as absurd for all to exercise the same authoritative office of teacher as that of apostle—‘Are all apostles? are all teachers?’ (1 Cor. xii. 29.) If the Three-One Jehovah, ‘the God of truth’—Christ who is ‘the truth’—‘the Spirit of truth’—has thus emphatically pronounced that the ministerial office is communicated to persons taken from among their brethren,—then that office is permanently and divinely authoritative in the Church.

§ 2. SPECIFIC MINISTERIAL TITLES.

These also attest that the office is authoritative and perpetual.

(1.) *Pastor* or *Shepherd*, who is the overseer of the sheep, while figurative, all the more clearly points out a real and permanent distinction. ‘Feed the flock of God, taking the oversight, being ensamples to the flock’ (1 Pet. v. 2, 3). When every sheep can assume the office of its Shepherd at will, this divine distinction and direction will cease to be binding on the Church.

(2.) *Teacher* is destitute of figure. In connection with the imperative duty of the taught, the distinction between them and their teacher is even more emphatically proclaimed: ‘Let him that is taught in the word communicate unto him that teacheth in all good things’ (Gal. vi. 6).

(3.) *Minister*, although a general term indicative of any service, is yet so employed as to set forth laborious spiritual service. As those who toil at the oar, as the word indicates, are distinguished from passengers in the boat, so ‘Ministers by whom ye believed’—‘the ministers of Christ’ (1 Cor. iii. 5, iv. 1), are distinguished from those to whom this spiritual service is rendered.

(4.) *Preacher* or herald of God declares the authoritative

proclamation of the gospel: 'How shall they hear without a preacher? and how shall they preach except they be sent? (Rom. x. 14, 15.)

(5.) *Ambassador* or plenipotentiary: 'Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God' (2 Cor. v. 20). Any person may carry the intelligence of a treaty offered; the ambassador alone can present the treaty with authority.

(6.) *Steward* has no meaning if destitute of authority. The master alone can appoint the steward, who has authority over all the household, according to the master's will. 'Ministers of Christ' are 'stewards of the mysteries of God' (1 Cor. iv. 1). 'Who then is that faithful and wise steward, whom His Lord shall make ruler over His household, to give them their portion of meat in due season?' (Luke xii. 42.) The steward and the household are distinct.

(7.) '*Elders* that rule well, especially they who labour in the word and doctrine' (1 Tim. v. 17), can never be confounded with those over whom they rule, and amongst whom they so labour.

(8.) *Labourers* in the harvest field are radically distinct from the grain they handle. Such a figure declares emphatically the distinct office instituted and perpetuated by Christ. His direction is ever to be obeyed: 'Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest' (Matt. ix. 38).

So with other terms: 'Ministers of Christ are the HUSBANDMEN, BUILDERS, CHARIOTS AND HORSEMEN, STARS and ANGELS of the churches. Whatever is absolutely necessary for men in their natural and social relations, that is as absolutely necessary for men in their spiritual relationship in the Church of the living God. But that absolute necessity has been fully supplied by His wise and gracious appointment. For by the peculiar titles given to His ministering servants He has clearly distinguished them from the Christian people generally, and thereby He has declared that the office is by His authority perpetual. This must be acknowledged by all who are not

prepared to deny that the titles given by God are 'according to truth' (Rom. ii. 2). Where no real difference existed, the only wise God would not so carefully distinguish.

§ 3. MINISTERIAL QUALIFICATIONS.

A high degree of knowledge and gracious attainments is inculcated upon all Christians, as the standard toward which they ought to aspire. But beyond what is required in others, ministers of Christ have set before them very special gifts and qualifications.

(1.) *Ability and readiness in the communication of divine knowledge* is a grand qualification. Every believer is exhorted to be 'swift to hear, slow to speak' (Jas. i. 19); whereas a man desiring the office of a bishop must be 'apt to teach' (1 Tim. iii. 1, 2), 'able to teach others also' (2 Tim. ii. 2).

(2.) *The power of reasoning and of exhortation* is a higher gift required. In addition to the possession of a calm, just, holy, and temperate disposition, a bishop is one 'holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers' (Tit. i. 9).

(3.) *Ability to expound and apply the divine word*, so as to influence the souls of men, is a qualification to be aimed at. 'Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth' (2 Tim. ii. 15).

(4.) Further, *the possession of these qualities are to be tested and approved by the rulers of the Church*. No man is a competent judge of his own qualifications. Even deacons are first to be proved (1 Tim. iii. 10). Much more those who are to occupy this high and responsible position. Hence that solemn charge to those already in office, 'that thou observe these things without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man' (1 Tim. v. 21, 22).

Finally, *a feeling of utter insufficiency*, notwithstanding that approval, is requisite in a true minister of Jesus Christ. 'Who is sufficient for these things?' (2 Cor. ii. 16.) The necessary

qualifications are many, the work of eternal consequence, the success various. Well, then, may men tremble in entering upon this high vocation. This is not an office into which men may intrude themselves—‘understanding neither what they say, nor whereof they affirm’ (1 Tim. i. 7). Regarding contemptible offerings it is written: ‘Should I accept this of your hand? saith the Lord’ (Mal. i. 13).

§ 4. PARTICULAR DUTIES.

Particular duties are assigned to the ministerial office in numerous passages. For instance—

(1.) *The office or gift* conferred by means of ordination is NOT TO BE NEGLECTED. ‘Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery’ (1 Tim. iv. 14).

(2.) *The Gospel* is to be authoritatively, publicly, and laboriously preached. ‘Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel’ (1 Cor. ix. 16). ‘Preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine’ (2 Tim. iv. 2).

(3.) *The Sacraments* are to be administered by Christ’s authority. ‘Go, baptizing them in the name of the Father, the Son, and the Holy Ghost; and lo, I am with you always’ (Matt. xxviii. 19, 20). ‘The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?’ (1 Cor. x. 16). ‘I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the same night in which He was betrayed, took bread’ (xi. 23). ‘For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till He come’ (xi. 26).

(4.) *The flock* are to be specially cared for, not in a lordly, but in a ministerial capacity. ‘Feed the flock of God, which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the flock’ (1 Pet. v. 2–4). They that ‘have the rule over you’—

‘watch for your souls, as they that must give account’ (Heb. xiii. 17).

(5.) *Edifying doctrine* is specially to be taught. ‘Take heed unto thyself, and UNTO THE DOCTRINE; continue in them: for in doing this thou shalt both save thyself, and them that hear thee’ (1 Tim. iv. 16).

(6.) *To this great work ministers are to give themselves wholly.* ‘We will give ourselves continually to prayer, and to the ministry of the Word’ (Acts vi. 4). ‘Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all’ (1 Tim. iv. 15). The apostles, with transcendent qualifications, would not allow themselves to be diverted from this great work; how much more important that those whose gifts are so inferior should challenge their whole powers to ‘give attendance to reading, to exhortation, to doctrine’ (1 Tim. iv. 13). Discouragements, infirmities, and opposition require this, so that in the work of the ministry they may ‘be strong in the grace that is in Christ Jesus’ (Tit. ii. 1). These duties are not those of the Christian community, but of those accounted the ministers of Christ.

§ 5. CORRESPONDING OBLIGATIONS.

The Lord has enjoined distinct duties to be performed by the Christian people towards their pastors. These obligations are not for extraordinary seasons. Both in feeling and in action they are ordinary and perpetual. Thus—

(1.) *Pastors are to be acknowledged and esteemed.* ‘We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work’s sake’ (1 Thess. v. 12, 13). Their work is so high that angels desire to look into it. Things are ministered, ‘which are now reported unto you, by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into’ (1 Pet. i. 12). Hence this duty is to be discharged ‘in love.’ If the ambassage to you is one of love, and thereby you love the sender, obligation is laid upon you to acknowledge and esteem highly in love those whom He has sent.

(2.) *Obedience and encouragement* are also inculcated. 'Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy and not with grief' (Heb. xiii. 17). 'Remember them which have the rule over you, who have spoken unto you the Word of God; whose faith follow' (ver. 7). To these the Word of God adds the obligation of

(3.) *Providing a proper temporal maintenance*. 'Do ye not know that they which minister about holy things, live of the things of the temple? Even so hath the Lord ordained that they who preach the gospel should live of the gospel' (1 Cor. ix. 13, 14). 'Let him that is taught in the Word communicate unto him that teacheth in all good things' (Gal. vi. 6). 'Let the elders that rule well be counted worthy of double honour, especially they who labour in the Word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn: and, The labourer is worthy of his reward' (1 Tim. v. 17, 18). Seeing that the world unthankfully despises the servants of Christ and their message, the people of God are to make this up, by accounting them worthy of double the reward bestowed upon other men.

Such distinct obligations were meaningless were there not a perpetual and authoritative office of the ministry.

§ 6. PERPETUAL TRANSMISSION.

Wherever the apostles planted new churches, their first care was to provide them with proper officers for the work of the ministry. 'They ordained them elders in every Church' (Acts xiv. 23). So they made provision for similar appointments in their absence. Titus in Crete was 'to set in order the things that are wanting, and ordain elders in every city,' as he was appointed. These elders were to be able to exhort and convince. So also directions are given in the pastoral epistles for the continual transmission of the office of the ministry. 'The things that thou hast heard of me, the same commit thou to faithful men, who shall be able to teach others also' (2 Tim. ii. 2). This *law of the kingdom* being unrepealed, is of perpetual force.

§ 7. SPECIAL PROMISES.

These are made to those holding the office of the ministry of—

(1.) *The continual presence of Christ*, 'Lo, I am with you always;' or all days, 'even unto the end of the world. Amen' (Matt. xxviii. 20).

(2.) *Specially protecting them*; 'holding the stars in His right hand' (Rev. ii. 1).

(3.) *Assisting them in their work*; 'Our sufficiency is of God, who hath made us able ministers of the New Testament; not of the letter, but of the spirit' (2 Cor. iii. 5, 6).

(4.) *Confirming their spiritual acts*; 'Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou loose on earth shall be loosed in heaven' (Matt. xvi. 19; xviii. 17, 18).

(5.) *Sympathizing with them* under all difficulties; 'He that heareth you, heareth Me; and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me' (Luke x. 16).

(6.) Finally, *A glorious reward*: 'And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away' (1 Pet. v. 4). Seeing that such express promises are made to the ministers of Christ, those are warned who despise the office: 'He that despiseth, despiseth not man, but God, who hath also given unto us His Holy Spirit' (1 Thess. iv. 8).

Each of the foregoing arguments of the Divine Word is sufficient to establish the position that the ministry is divinely authoritative and perpetual. Taken together, they give a body of irresistible evidence. The commission bestowed upon particular persons—their distinguishing titles—special qualifications and particular duties—calling forth corresponding obligations on the part of the people—together with the provision carefully made for the continuance of the office, and the special promises appended;—all together proclaim that the ministry is of Divine and permanent appointment.

Every Christian is bound and entitled to announce the message of mercy. 'Let him that heareth say, come' (Rev. xxii. 17).

'Every one according to his time, talents, and opportunity, and in the calling wherein he is called, is invited and besought to exhort his fellow-men' (Heb. x. 25). The joyful and spontaneous diffusion of the gospel is permitted and required of all that believe: 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven' (Matt. v. 16). That perpetual duty is, however, a private duty. It is totally distinct from the public and authoritative exposition and proclamation of the truth. This is entrusted only to the ministers of the New Testament.

Thus are we conducted to the—

VI. PRINCIPLE.—THE OFFICE OF THE MINISTRY IS DIVINELY
AUTHORITATIVE AND PERMANENT IN THE CHURCH.

QUESTIONS.

1. *Show what was of old promised by Jeremiah for gospel times, and how the promise has been fulfilled.*
2. *What action on the part of God proclaimed the distinct ministry of the Old Testament Church?*
3. *Give a promise of Isaiah, and show how that referred to the gift of a Christian ministry.*
4. *What three principles are contained in the commission of Christ? and how do they prove that this commission could not apply merely to the apostles?*
5. *Where and in what terms has the Three-One God authoritatively and particularly commissioned the ministerial office? and what is the inevitable conclusion?*
6. *Quote some of the specific ministerial titles given in the New Testament, and state what is the effect of their bestowal.*
7. *Is any standard of attainment prescribed to ministers as distinguished from the members of the Church? Quote them, and say how this affects the question of the ministry.*
8. *Recapitulate some of the duties incumbent on ministers, and not on ordinary members.*
9. *What particular obligations are laid upon the Christian people? and what do they imply?*

10. *Give an unrepealed law for the perpetuation of the Christian ministry.*

11. *Mention some of the promises given specially to the ministers of Christ, and a corresponding warning to the people.*

12. *What is the force of these arguments singly and combined?*

13. *Why, then, are all believers enjoined to assist in calling sinners to Christ?*

14. *What principle clearly follows from these premises?*

CHAPTER XVI.

PASTORS ARE ELDERS OR BISHOPS.

THE one office of the ministry is variously described. Pastors or shepherds who feed, overseers or bishops who superintend, teachers who instruct, elders or presbyters who guide by wise judgment, are the same officers. The several names declare several aspects of the one office. Thus bishop and presbyter are one. For,

First, No passage speaks of the presbyter or elder as holding an office distinct from that of bishop. Bishops and elders are never spoken of in the same Scripture. Paul writes 'to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons' (Phil. i. 1.) Elders are not mentioned. Why? Evidently because bishops are elders, and elders are bishops. 'Is any sick among you,' says James, 'let him call for the elders of the Church' (Jas. v. 14). Why not call for the bishops? Why are bishops and elders never read of in the same connection? Is it not simply because they are different names for the same officer. To say bishops and elders would be as great a tautology as to speak of pastors and ministers, or of deacons and deacons. In the one case the laws of language would be as much violated as in the other. The one term being sufficient to indicate the officer, the other was unnecessary in the same passage.

Secondly, These terms are used interchangeably. This is found

in the descriptions given of the qualifications and duties of the office. This is observable in the qualifications described. Titus is left to 'ordain elders' in Crete. Without a break in the same passage, the character of these elders is set forth: 'If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For' it is added, 'a bishop must be blameless' (Tit. i. 5-7). Elder at the commencement, is exchanged for bishop at the close. No private member was eligible for ordination as an elder unless he had the qualifications necessary in a bishop. To suppose that these terms do not speak of the same office, renders the passage meaningless.

So in describing the duties of the office. Travelling from Greece to Jerusalem, Paul touched at the seaport of Miletus. From thence he sent to Ephesus, thirty-six miles distant, calling to him 'the elders of the Church.' To these elders he gave the solemn charge to 'feed the flock of God,' over (or in) which the Holy Ghost had made them (*ἐπισκοποι*) bishops or overseers (Acts xx. 17, 28). These elders were manifestly also bishops by the express appointment of the Holy Ghost. The apostles were at the same time elders, for the higher office includes the lower. They term themselves elders: 'The elder unto the elect lady and her children' (2 John 1). Peter as well as John claims this title. In doing so, while describing the duties of the eldership, Peter shows that the office of elder is identical with that of bishop: 'The elders I exhort, who am also a (fellow) elder: feed the flock of God (*ἐπισκοπούντες*, acting the part of bishops), taking the oversight thereof, neither as being lords over God's heritage, but being ensamples to the flock' (1 Pet. v. 1-3).

These portions of the Divine Word establish at least three positions—

First, Ordinary ministers are termed elders or presbyters to denote their rank, and bishops to point out their duty.

Secondly, That rank or position is restricted, and they are forbidden to be lords over God's heritage.

Thirdly, The only field of their authority is oversight of the flock entrusted to them. Oversight of several pastors and

flocks by one elder or bishop has no countenance. But these may be reduced to this—

VII. PRINCIPLE.—THE OFFICE OF ELDER OR BISHOP IS IDENTICAL.

QUESTIONS.

1. *How is the office of the ministry described in the New Testament?*
2. *Why are bishops and elders never spoken of in the same passage?*
3. *Show how these terms are used in the descriptions of the qualifications and duties of the office.*
4. *What positions and what one principle are thus established?*

CHAPTER XVII.

ELDERS, THEIR NUMBER AND FUNCTIONS.

1. *In every church a plurality of elders was appointed.*—When Paul and Barnabas revisited and confirmed the societies of Christians they had established, and ‘when they had ordained them ELDERS in every church, and had prayed with fasting, they commended them to the Lord in whom they believed’ (Acts xiv. 23). These churches might have very few members, because of the great difficulties with which they had to contend—prevailing heathenism and persecution. Yet, in the smallest church, elders—a plurality—were ordained. There were elders in Derbe, Lystra, Iconium, Antioch, as in Ephesus. The first place where the gospel was preached in Europe was Philippi, a noteworthy city of ancient Thrace. There the Lord opened the heart of Lydia; there the jailer and all his house, upon believing, were baptized. A church was organised which met with determined opposition. Ten or twelve years thereafter, Paul wrote, as we have seen, to the church there: ‘Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi,

with the BISHOPS and DEACONS.' The Epistle was not sent to one bishop or elder, but to a plurality, along with the other constituent parts of the Church. In Crete, too, Paul notes down that Titus was left there for the special purpose of setting 'in order the things that are wanting, and ordaining elders'—a plurality—'in every city.' By apostolic appointment, no church was to be wanting in the services of several ordained elders.

2. *And there was a division of labour amongst these officers.*—This was to be expected from the appointment of many. Had only one bishop or elder been appointed, the entire duties had fallen to him alone. Accordingly, it is found that—

First, THERE WERE PASTORS WHO BOTH TAUGHT AND RULED. 'Know them WHO LABOUR among you, and are OVER YOU in the Lord' (1 Thess. v. 12). 'Remember them which HAVE THE RULE OVER YOU, WHO HAVE SPOKEN UNTO YOU THE WORD OF GOD;' 'Obey them that HAVE THE RULE OVER YOU, and submit yourselves, for THEY WATCH FOR YOUR SOULS, as they that must give account' (Heb. xiii. 7, 17). Not only in the Church of Thessalonica, wherever the Hebrew Christians are organised into companies of the called, they are recognised as having pastors, who both instruct and regulate in the Lord.

Second, THERE WERE ELDERS WHO ENGAGED CHIEFLY IN RULING. These do not appear to have engaged in the public teaching of divine truth. In private spiritual exercises, no marked distinction was drawn. When any were sick, they were directed simply to call for the elders, who were to pray in the name of the Lord, assured that 'the prayer of faith shall save the sick' (Jas. v. 14, 15). That they were not all public instructors, appears from the distinctions employed to indicate their several duties. 'Having ministry, let us wait on our ministering;' 'He that ruleth with diligence' (1 Cor. xii. 28, 29). The special work of ruling is here carefully distinguished from that of the ministry of the Word. Express mention is also made of 'governments,' or governors, as well as of 'teachers,' when those officers are enumerated whom God hath set in the Church. 'Are all apostles? are all prophets? are all teachers?' This last question, as much as in the two preceding, indicates a special department for 'governments,' or governors, as distinguished

from 'teachers,' in the estimation of Paul. This division of labour amongst the elders in each church is further marked in Paul's directions to Timothy, which must be held applicable to all the churches to which he was sent. 'Let the elders that rule well be counted worthy of double honour, especially they who labour in the Word and doctrine' (1 Tim. v. 17). The word 'especially' points out that some not only ruled well, but, in addition, proclaimed the truth of God. If especial honour was to be conferred on those who performed this double duty, then there were some who had not the special labour of the Word. There were elders who confined themselves to ruling well. Doing so they were to be abundantly honoured. Those who were enabled to discharge both departments were to be specially honoured. They were entitled to this greater consideration, because of their full employment in the entire duties of the eldership. The office of bishop or elder is one; but it is for the edification of the body of Christ that the elders, according to capacity and opportunity, occupy the respective departments of that one office.

VIII. PRINCIPLE.—EVERY CONGREGATION SHOULD HAVE A PLURALITY OF ELDERS, AMONG WHOM THE DUTIES OF TEACHING AND RULING ARE DISTRIBUTED.

QUESTIONS.

1. *Give instances of the appointment of more than one elder in the churches.*
 2. *To whom did Paul address the Epistle to the Philippians?*
 3. *What might we expect from the appointment of a plurality?*
 4. *Prove that some elders both taught and ruled.*
 5. *In what duties was there no marked distinction among them?*
 6. *Quote Scriptures that indicate a distribution of duties.*
 7. *How does the passage in 1 Timothy, chapter v., prove this?*
 8. *What principle follows?*
-

CHAPTER XVIII.

ELDERS, THEIR POSITION AND POWER.

OCCASION was not wanting for man's natural love of power disclosing itself amongst the disciples of Jesus. Some desired preferment to a higher rank than the others. These last were moved with indignation. The Lord Jesus emphatically set the matter at rest. 'Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority over them. But, it SHALL NOT BE SO AMONG YOU : but whosoever will be great among you, let him be your minister ; AND WHOSOEVER WILL BE CHIEF AMONG YOU, LET HIM BE YOUR SERVANT' (Matt. xx. 25-27). This rule of the King is for all the officers in His kingdom in every age and place. The only gradation in rank which He allows and acknowledges is zealous devotion in His service. Apostles, it is true, held an exalted position. That was a special and temporary arrangement. Their superintendence is still to be had in the principles and practices which they disclosed. After them no superiority is found amongst the ordinary ministers. The address of Paul to the Ephesian elders proves that they occupied one platform of position and power. These presbyters or elders were summoned as the representatives and rulers of the whole Ephesian Church, whatever its sub-divisions. These officers were divinely appointed, and as such they were exhorted. Through them all elders were instructed, whether then living, or in aftertimes. They were overseers or inspectors who fed the flock—teachers and rulers. Bishop is the anglicised word employed for (ἐπισκοπος) overseer. Those who oversaw were (πρεσβυτεροι) presbyters or elders, men of venerable parts. It was the flock of Ephesus they were to feed and oversee. Elders and flock were not subjected to one bishop. The elders were united in a common government. They were, therefore, of equal position and power. All were to feed. All were to take the oversight in view of approaching danger. The sole charge of the flock was, by the authority of God, committed to their care. Upon them unitedly was the

full duty of the work of the ministry laid, under solemn responsibility.

The same equality of position and power in the elders or bishops is observable in other Churches. No higher position existed in the Philippian Church, as has been seen, than 'bishops and deacons.' So in all the other Churches. Therefore, let it be noted that (1.) equality in the eldership or overseers is unmistakable,—divergence was unknown; (2.) these officers were authoritatively appointed (3.) ordinarily to administer divine ordinances; and (4.) to regulate the interests of the Church, (5.) the members of the Church submitting willingly to that government. Elders or presbyters are thus the only ordinary administrators of the laws of the kingdom. They determine as to the admission of candidates for its outward privileges. They suspend, exclude, restore. They admit to or exclude from office. Every case, common or difficult, is to be adjudicated upon by them. They are to remove hindrances, devise and control helps. In a word, the government of His little flock is, by the Great Shepherd, committed to these under shepherds. Hence (1.) their rule is simply ministerial. It must be in accordance with His laws, not by arbitrary human will. And (2.) cheerful obedience is due to their authority, because the laws of Christ are merely applied by these officers. His will and authority must in them be recognised. Summed up, we have this—

IX. PRINCIPLE.—THE HIGHEST POSITION IS THAT OF ELDER OR BISHOP, WHOSE RULE IS WHOLLY MINISTERIAL.

QUESTIONS.

1. *What rule has Christ laid down regarding preferment amongst His ministering servants?*
2. *Is it denied, then, that the apostles occupied an exalted position?*
3. *What is proved by Paul's address to the Ephesian elders?*
4. *Mention five positions that may be noted regarding the eldership.*
5. *What conclusions, and what principle, may be drawn from these facts?*

CHAPTER XIX.

THE OFFICE OF DEACON.

UNLIKE that of the eldership, this was a new institution. It arose out of the exigencies of apostolic times. Similar exigencies claim its continuance. The disciples becoming numerous, certain Grecian converts complained that the widows were neglected in the daily ministrations. These were evidently Jewish proselytes who spoke the Greek tongue. Previous to this the apostles, probably by deputies, had discharged these necessary temporal as well as spiritual duties. From the great increase of their labours, in preaching to and regulating the extended Church, this was now impossible; and all agreed that it was unreasonable that they should be so oppressed, when others who were able to assist could be found. Helps were needful, that all things should be done decently and in order. Thus those apt to teach would be enabled to give themselves continually to the Word of God and prayer. The labour was to be so divided that neither temporal nor spiritual concerns should be neglected. (1.) The multitude of believers were accordingly summoned, when (2.) the apostles explained to them the kind of men required for the office, and (3.) directed them to look them out or select them, (4.) declaring their readiness as apostles to appoint men of the people's own selection for that special sphere: 'Wherefore, brethren, look you out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.' This proposal was cordially entered into. Seven were selected by the people, and ordained: 'They chose Stephen' and six others, 'whom they set before the apostles: and when they had prayed they laid their hands on them' (Acts vi. 1-6). Thus was the office of deacon instituted to meet the necessity of the Christian Church. It was to have an ample service of tables. In other words, these seven were ordained to the charge of the temporal affairs of the Church. The title 'deacon' is not given to the seven in this account, but the thing is practically intended. Besides, it is distinctly stated that the want arose in the daily

service or deaconising (*ἡ τῇ διακονίᾳ καθημερινῇ*). The business to which the seven were appointed was to deaconise or serve tables (*διακονῆν τραπέζαις*). The verb is used thirty-three times in the New Testament. Some two-thirds of these instances may be applied to the serving of tables. They used or ministered the office. Consequently the seven are recognised as deacons by the almost unanimous voice of the Church. The term 'deacon' signifies merely one that serves or ministereth. It is therefore applicable to all manner of service. It is used in its technical sense as well, to denote this special office to which men were solemnly ordained.

This office of deacon was not called into existence for a mere passing emergency. (1.) Its institution was gone about with a solemnity, and was recorded with a particularity, which could not be supposed were it only local and temporary. To question that the seven were deacons is a modern novelty. The narrative speaks plainly to all men of appointment to temporal duties, which are contrasted with the spiritual to which the apostles gave themselves. (2.) The office was filled in other Churches. Philippi, as noticed, had 'deacons,' who were singled out in Paul's Epistle. So had the early Church of Rome: 'He that hath ministry,' service or deaconship, is exhorted to 'wait on his ministering or deaconising' (Rom. xii. 7). This passage is taken out of the region of doubt by the light of the foregoing and other declarations. So all the Churches visited by Timothy. Special direction is given regarding the character and duties of those appointed to the office of deacon: 'Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre.' 'Let these first be proved, then let them use the office of a deacon.' 'Let the deacons be the husband of one wife.' 'For they that use the office of a deacon well purchase to themselves a good degree, and great boldness in the faith of Christ' (1 Tim. iii. 8-13). These and other minute directions prove that all these Churches had, or ought to have, these officers; and further, that this was designed to be a perpetual office in the Christian Church. These descriptions are handed down for practical purposes.

In the enumeration of offices, it is declared that God hath set

in the Church 'helps.' That deacons were helps in the Apostolic Church is indisputable. True, the apostles and elders sometimes acted as deacons to the saints, and this appointment did not set aside their rights in this matter—the higher office ever included the lower. The general of an army is still a soldier, and, if necessity require, may perform the duty of the latter. The deacons were not left alone. The elders united with them in the temporal management. Relief came 'to the brethren by the hands of Barnabas and Saul.' Paul said, 'I go up to Jerusalem to minister to the saints' (Rom. xv. 25). Hebrew Christians are spoken of as deacons, their acts of charity referring to the special office and its engagements. The temporal concerns of the Church were thus the peculiar office of these helps. And such helps are still required. There are still widows who ought not to be neglected. Daily ministrations, the serving of tables, are still important: 'The poor have ye always with you.' To promote and maintain Christ's cause, even in respect of its temporal interests, is still a noble and blessed duty. Those who officially give their time and talents for these ends, with a single eye to the glory of God, truly purchase to themselves a good degree. Such helps are a great means of blessing, and cannot fail of a full reward.

X. PRINCIPLE.—EVERY CHURCH SHOULD HAVE A PLURALITY OF DEACONS CONJOINED WITH THE ELDERS, SPECIALLY INTRUSTED WITH TEMPORAL AFFAIRS.

QUESTIONS.

1. *Mention the exigency that gave rise to the new office of deacon.*
2. *State the order of procedure in the appointment of the seven at Jerusalem.*
3. *Why is the absence of the title 'deacon' in this account immaterial?*
4. *State how this word is generally used in Scripture.*
5. *Prove that the institution of the office was not for a mere temporary purpose.*

6. *Who were united with the deacons in the temporal management?*
 7. *Why is this office still necessary?*
 8. *What principle may be recorded?*
-

CHAPTER XX.

THE CALL TO OFFICE.

THE call to office is twofold—the inward and the outward—that of Christ and that of His people; and this last is complete when ordination is conferred.

1. *The inner call is from the Lord:* ‘How shall they preach, except they be sent?’ (Rom. x. 15.) This is the foundation of an authoritative call. It is given by His Word and Spirit in the heart. This is the highest and best of all commissions. Christ personally called His disciples: ‘Follow me, and I will make you fishers of men’ (Matt. iv. 19). So He called Saul of Tarsus: ‘Rise, for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee’ (Acts xxvi. 16). That direct, personal, immediate call cannot be enjoyed by the ordinary officers of the Church. It was peculiar to apostolic times. Their authority was clearly evidenced to be from the Lord Himself. And it is so still. Every office must take origin and authority from Him who is the author and embodiment of them all. Christ is the apostle, the prophet, the evangelist, the pastor, shepherd, bishop, deacon, or servant. He ‘came not to be ministered unto, but to minister’ (Matt. xx. 28). Every office must be held by His appointment. He bestows gifts. Grace in the heart is there solely by the working of His Spirit. Christ gives not merely the inner call for salvation, but likewise that to go forth on His behalf. He decides in that choice. He sustains in that **war**. If Christ withhold, no commission or outward ceremony of men can supply the lack. Every usual and orderly step may

be taken, solemn investiture of office conferred ; but if destitute of the inner call of Christ, the man is ~~destitute~~ **destitute of the heavenly commission**. He acts without the authority of the King : 'I have not sent these prophets, yet they ran ; I ~~have not spoken~~ **have not spoken** to them, yet they prophesied' (Jer. xxiii. 21). **No act** of the Church can stand in the room of His authoritative ~~commission~~ **commission**. When Christ saith, "Go, and tell this people," ~~that~~ **that** commission ought to be acknowledged, and effect given to it by His Church. When Barnabas declared how Saul of Tarsus 'had seen the Lord in the way, and that He had spoken to him,' and how Saul 'had preached boldly at Damascus in the name of Jesus,' then Saul was recognised by the Church, and 'he was with them coming in and going out at Jerusalem' (Acts ix. 27, 28). So is His Church ever bound to act.

2. *The outer call is from the Christian people.* The secret call of Christ can be known only by outward means. Now, He so overrules, that ordinarily His commission finds recognition and expression in election and ordination. Such manifestation is important to prevent self-deception and other evils. That outward call is expressed by the voice of the members of the Church. Christ endows His Church with everything necessary for her maintenance and extension. He has but to employ His own gift, and that outer voice in plain language will call those whom He has qualified and sent. This forms one of the highest duties and privileges of the Church, and it was actively exercised so soon as the bodily presence of Christ was withdrawn. An apostle, the deacons, the elders, and companions of apostles were thus selected.

First, The election of an apostle was by the voice of the people. The Apostle Peter stood up in the midst of the one hundred and twenty disciples and gave directions. He first spoke of the vacancy by the apostasy of Judas. Then he stated the qualifications necessary in the person selected. He declared the duties of the office, to bear witness of the resurrection ; and finally, that one must be ordained. The brethren, members and apostles together, acted upon this instruction. First, they selected two individuals. In consequence of **this** double choice, after in prayer they had appealed to God for

decision, second, 'they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles' (Acts i. 15-26). This appointment was to the highest office of bishopric, ministry, apostleship, by the lots or free choice of these 'men and brethren.' The address of Peter to them was meaningless, were they not to act upon it. The apostles were inspired for the purpose of establishing the Church. This vacancy was in their own order, and being so qualified, one might have been infallibly chosen by themselves. Instead of this, 'men and brethren' are by their direction beheld appointing or electing, and giving forth fresh lots or indications of their judgment. For what other end could this be but for guidance to the Church then and in after times? For—

Secondly, The election of the deacons is also given in detail. When the complaints of the proselytes occasioned the origination of the new office of deacon, no one can dispute that the apostles had power to appoint proper men for its discharge. Instead of this, first, 'the twelve called the multitude of the disciples unto them.' Then, the apostles explained the functions that were necessary. Thirdly, they instructed the people to select suitable men for the office: 'Brethren, look ye out seven men, whom we may appoint.' Finally, 'the saying pleased the whole multitude, and they chose' seven men as directed, 'whom they set before the apostles' (Acts vi. 1-6). No language could more emphatically declare that this election was by the people. The lowest, as well as the highest, officer was selected by their free choice. This also was a precedent for future action. If not so, the conduct of the apostles on both occasions is inexplicable. After these details of election by the people had been given, allusion is made to the same practice—

Thirdly, In the election of elders. As the office of elder was not newly introduced, their introduction into churches amongst the Gentiles is stated in the briefest manner: 'When they had ordained them elders in every church' (Acts xiv. 23). This reference is to Paul and Barnabas, who were preaching, confirming, exhorting, and commending these Churches to the Lord. At first sight this short statement appears to refer solely to the appointment of elders by Paul and his companion.

When the word used is examined, it may be read, 'When with lifting up of hands they had chosen them elders' (*χειροτονήσαντες*). The question still remains, Whose hands were lifted up? This is the common mode of expressing the votes given by an assembly to this day. The passage itself is indecisive. Taken in connection with the full details of election by the choice of the 'whole multitude of disciples,' and the 'men and brethren' of the foregoing passages, an impression is left on the mind that the proceedings went on in the usual way. Then Paul and Barnabas appointed these officers, 'with the lifting up of hands,' by the members of these Churches. The act of ordination is undoubtedly the principal thing intimated. The particular mode of election is not prominently introduced. Still, the use of that very expressive word, originally signifying the vote of an assembly, appears to lead to the conclusion stated. Had no other or fuller account been given of the election of church officers, the selection of this word might be regarded as without design. Taken in connection with these explicit details, the impression conveyed is, that the choice was by the people, while the induction to office was by Paul and Barnabas. A similar case is—

Fourthly, The election of a fellow labourer of the Apostle Paul. Writing to the Corinthians, he not only thanks God for the earnest care for them put into the heart of Titus, but declares, 'We have sent with him the brother whose praise is in the gospel throughout all the Churches.' Then he proceeds to fix their attention upon his election: 'And not that only, but who was also chosen (*χειροτονήσας*) of the Churches to travel with us with this grace, which is administered by us' (2 Cor. viii. 18, 19). As the individual is not named, and as the conditions mentioned—one well known and having the confidence of the churches—meet in many persons, we cannot know with certainty who he was. It is not a little remarkable that the same expression should be used as in the case of the elders. The word in this incidental allusion literally means, 'chosen by the stretching out of the hand,' and therefore popularly. The approbation and election of the members of these Macedonian Churches was the method of the appointment of this brother to

travel and administer grace along with Paul the apostle of the Gentiles.

The only legitimate inference from these cases is this: the apostles enjoined and sanctioned the election of all church officers by the free choice of the members of the Church. This, then, is an inherent right of the Christian people. This method of appointment is according to the will of God, and best gives expression to that will. Were we even to lay aside the two last cases, the two preceding examples are in themselves amply sufficient to establish the principle of popular election. To remove this right, or to render it of no effect, is consequently to act in opposition to the will of Zion's King.

XI. PRINCIPLE.—THE ELECTION OF ALL OFFICERS IS AN INHERENT RIGHT OF THE MEMBERS OF THE CHURCH.

QUESTIONS.

1. *What is the foundation of an authoritative call to the ministry? how is it conferred? and how should the Church regard it?*
 2. *How is that call ordinarily recognised and expressed?*
 3. *Prove that the free election of the people was exercised in the choice of an apostle in the room of Judas.*
 4. *Give like proof in the appointment of the seven deacons.*
 5. *What statement makes a similar call highly probable in the appointment of the elders?*
 6. *In what other case is a corresponding expression used?*
 7. *Supposing the two last cases were not taken into account, what would form sufficient proof that this is an inherent right of the people?*
 8. *What principle is therefore sanctioned?*
-

CHAPTER XXI.

ORDINATION.

ORDINATION by the elders completes the title to office.

1. When an apostle was about to be elected, it was declared that 'one must be ordained.' The lot falling upon Matthias, 'he was numbered with the eleven apostles.' That ordination was accompanied with prayer. There was a solemn recognition of the hand of the Lord in the whole transaction: 'Thou, Lord, which knowest the hearts of all men, show whether of these two Thou hast chosen.'

2. When the seven deacons had been chosen by the multitude of disciples, it is stated, 'Whom they set before the apostles, and when they had prayed (or praying), they laid their hands on them.' The apostles, praying, laid their hands on those whom the people caused to stand before them, as the officers of their choice. These two acts, praying and imposition of hands, were simultaneous; that done, the ordained were accounted the chosen of the Lord. Other instances proclaim that this act was not one peculiar to the apostles, but rather to the elders.

3. The Holy Spirit chose Barnabas and Saul for a special mission. He called upon the prophets and teachers that were at Antioch to separate them for that work. The mode of separation is specially narrated: 'When they had fasted and prayed, and laid their hands on them, they sent them away' (Acts xiii. 1-3). As in the former case, the solemn imposition of hands, accompanied with religious exercises, constituted their ordination to the work.

4. This same practice was followed by the two so ordained. When first they set out, planting the standard of the cross, those who believed were not in a condition to be thoroughly organized. Their faith and life required to be more explicitly developed. They required further to know one another more fully. But on their return journey, Paul and Barnabas enjoined every Christian community to immediate and thorough organization. At length, men of suitable gifts and grace must have been discovered.

These might, with advantage, be selected to fill the necessary offices. Hence, as noticed, 'When with lifting up of hands they had ordained them elders in every Church, and had prayed with fasting, they commended them to the Lord.' These ordination services were, at the least, accompanied with the full approbation of the people; and were accomplished by solemn services that declared the outward form dependent on the ratification and blessing of God. This being done in every Church, or 'Church by Church,' and neither the office of elder, nor the mode of ordination being new, the statement is briefly given.

5. Timothy, selected by the Apostle Paul as his companion and evangelist, because of his rich spiritual endowments, was thus ordained. No statement of New Testament Scripture is more explicit. He was introduced to the exercise of his gifts 'by the laying on of the hands of the presbytery,' or body of elders (1 Tim. iv. 14). The presbytery publicly acknowledged and designated Timothy to the work to which Christ had called him by the inward qualifications bestowed.

Thus Timothy was ordained by the presbytery; elders in the various Churches by Barnabas and Paul; they themselves by prophets and teachers; the seven deacons and Matthias by the apostles. In all these five instances, a plurality of elders, or the presbytery, were engaged in the solemnity. In three out of the five, the solemn imposition of hands is recorded. In four, a special service of prayer is declared. The title of 'presbytery' is given by the Holy Spirit to the plurality of presbyters, and that of 'ordination' to the service of appointment to office in the Church. Thus, ordination was a solemn admission to office by prayer and the imposition of the hands of the presbytery.

Such examples show that it is the duty of church officers to ascertain whom the Lord hath chosen. The free choice of the members of the Church proclaims who are the chosen of the Lord. Necessary qualifications are known by examination. To ascertain these is the duty of the eldership or presbytery. Timothy was specially instructed to 'lay hands suddenly on no man' (1 Tim. v. 22). Their duty, consequently, is to recognise the Lord's servant, and by the solemnities of prayer and imposition of hands, to set him apart to his work. These acts simply

amount to a recognition that the individuals possess the call of the Lord, and that the Church gives her full consent to the transaction. Immediate direction sometimes pointed out the parties. Even then the solemn admission by ordination was not laid aside. In all other cases the voice of the people separated the servant of the Lord. Public acknowledgment and admission followed, as the imperative duty of the Church.

The solemn imposition of hands was not of recent introduction. It was anciently used as a natural symbol of communication and transfer: 'By faith Jacob, when he was a-dying, blessed both the sons of Joseph;' 'Israel stretched out his right hand, and laid it upon Ephraim's head; and his left hand upon Manasseh's head' (Heb. xi. 12; Gen. xlviii. 14-16). This symbol was divinely appointed to set forth the grand doctrines of substitution and imputation: 'Aaron shall lay both his hands upon the head of the live goat;' 'confessing over him all the iniquities;' 'putting them upon the head of the goat;' 'and the goat shall bear upon him all their iniquities' (Lev. xvi. 21, 22).

In the ordination of persons to office in the Church, the service of imposition of hands and prayer is an appropriate solemnity. It is a sign of the communication of special gifts; an outward sign of an inner blessing; the outward by men, the inward by Christ. Ordination, consequently, gives positive introduction to, and investment with, the office. Still it is but a sign. The act in itself has no intrinsic spiritual efficacy. The solemn recognition of God by prayer, when the hands are imposed, shows dependence on Him alone for the bestowal of His own gifts and grace. No essential virtue flows from these hands to the head of him on whom they are laid: 'God . . . bless the lads,' said Jacob. Such a solemn recognition of the sole prerogative of God to give the blessing, is also very marked in the New Testament narratives of ordination.

Imposition of hands was frequently employed in working miracles and in conferring spiritual gifts: 'They shall lay hands on the sick, and they shall recover' (Mark xvi. 18). Peter and John 'laid their hands' upon the disciples at Samaria, and 'they received the Holy Ghost' (Acts viii. 17). Let it be noted, that in the five cases before us, no extraordinary or miraculous gift

was conferred. This sign was nevertheless employed to illustrate the bestowal of necessary gifts by God for each particular office. Where miraculous gifts are withdrawn, this precedent remains.

The apostles alone seldom ordained. Usually they performed the work in company with the elders, and they themselves, therefore, as elders. Now, this could only be for an example. Were it allowed that the evangelist Titus himself alone ordained the elders in Crete, yet he was appointed by apostolic authority so to act. Thus his would be an exceptional case. But there is reason to believe that he was not alone. There were other officers at Crete—Artemas, Tychicus, Zenas or Apollos. As seen in these examples, the elders in their collective capacity, or ‘the presbytery,’ ordained. Even Timothy was thus publicly designated, although the gift of the ministry was conferred upon him in consequence of prophetic intimations. Wherever practicable, ordination was the act of a plurality.

XII. PRINCIPLE.—ADMISSION TO OFFICE MUST BE BY PRAYER, AND THE IMPOSITION OF THE HANDS OF THE BODY OF ELDERS.

QUESTIONS.

1. *What term is applied to the appointment of Matthias, and with what was it accompanied?*
2. *What two things concurred in the appointment of the deacons?*
3. *Give another instance in obedience to the special direction of the Holy Spirit.*
4. *What did the services at the ordination of the elders signify?*
5. *What express terms are used to describe the ordination of Timothy?*
6. *Give that which is common to all these five transactions, and the scriptural terms by which they are described.*
7. *Have the elders no duty to discharge before ordaining those of supposed capacity who have been elected by the people?*
8. *What do the solemn acts of ordination mean?*
9. *Explain by illustration what was intended by the imposition of hands.*

10. *Why might not the above instances mean the bestowal of supernatural power?*

11. *May not apostolic ordination, and especially that by Titus, take the act out of the elders' hands?*

12. *What principle embodies these facts?*

CHAPTER XXII.

ADMINISTRATION IN THE CHURCHES.

'God is not the Author of confusion but of peace, as in all the Churches of the saints' (1 Cor. xiv. 33). Were there no other statement in the New Testament, this sufficiently indicates that government was, and is to be, exercised in every Church. Confusion cannot be prevented and peace promoted without a definite course of administration. Government must be exercised. Privileges that are secured by law must be guarded and extended. Offenders must be dealt with, as justice and law, tempered with mercy, require. Authority must be exercised by some, submission must be yielded by others. Without such administration of government, confusion reigns to the exclusion of peace, and the name of God may be thus blasphemed.

This abstract term becomes concrete in the course adopted by the apostles. The *government* stands distinctly before our eyes in a definite shape or form. To fix our attention upon that form is important, as alone authoritative in regard to each congregation or church.

The Greek word *ἐκκλησία*, occurring one hundred and fifteen times, is almost invariably translated 'church' in the New Testament. The civil meaning is simply an assembly called together (Acts xix. 39). The usage of the Scriptures, as noted, is 'the assembly or society of believers.' The two principal applications of this word 'church' have been considered, viz.—

1. The company of the redeemed, who are predestinated, called, justified, sanctified, glorified (Rom. viii. 30). This is the grand leading application in the New Testament.

2. The universal visible community of professing Christians. The Church unto whom daily the Lord adds such as should be saved, who continue 'steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers.'

3. The third application of the term 'church' is to a single congregation. In the Epistle to the Romans, 'the Church which is at Cenchrea,' 'all the Churches of the Gentiles,' 'the Church that is in the house of Priscilla and Aquila' (Rom. xvi. 1, 4, 5). Similar expressions, as 'the Churches of Galatia' (Gal. i. 2), show that a church is the smallest portion of the Christian community, statedly meeting as an organized society, with officers legitimately appointed over them in the Lord. It may be so small as to be capable of regularly assembling in a dwelling-house, and yet it is a church.

It is in consequence of this continual application of the word 'church' to every separate assembly, that this word has been given in modern usage to the building where they assemble. This common application is not misunderstood by persons of ordinary information. It is vain to denounce this application, for general usage is the law of language. The various significations of this, or of any other word, must be determined by the usage of the best writers. Tried by this test, the proper well-known application of 'church' is to the assembly within. Only in a secondary sense is it given to the building. The English word 'church' is probably derived from the Saxon *circ*, of which the Scotch is 'kirk,' from *κυριακον*, the Lord's house. If so, nothing can be more appropriate than 'house of the Lord,' as applied to a building erected for the special service of Jehovah. That is a scriptural term, applied as well to the household of the Lord assembling within. The double application is constantly made without any confusion: 'Moses was faithful in all his *house*, as he who builded the *house* hath more honour than the *house*.' So 'Christ was counted worthy of more glory,' 'as a son over His own house' (Heb. iii. 2-6). The argument of the apostle is not misunderstood by this double application. Confusion of ideas from this practice can only be in the minds of unintelligent worshippers.

How, then, was the government administered in each of these

congregations or separate churches? Evidently by associated elders?

In all that we have observed in the election and ordination of officers, associated elders were found administering the government. They called the meeting of believers for the special purpose. They explained the object, and informed them how to proceed; and while maintaining the people's right to elect, they gave admission by solemn ordination. In all that administration, the apostles must be regarded as acting the part of elders. They claimed to be elders, and they associated themselves with elders in these acts.

Thus the apostles decided as well as inquired into the cases of Ananias and Sapphira. While 'great fear came upon all the Church,' the people magnified the officers of Christ in the dread transaction (Acts v.) It is true, they acted as no ordinary officers could. They read infallibly secret purposes and actions, and pronounced accordingly. Still, even in this transaction, their conduct as elders, exercising discipline for the good of the Church, must not be overlooked. A similar example of government is given in the detection and expulsion of Simon Magus in the Church at Samaria (Acts viii. 9-24).

Saul of Tarsus was received into the fellowship of the Church by the apostles and elders. Ananias and Barnabas were special instruments rather than the apostles in this matter (Acts ix. 26-28).

Cornelius and others were admitted to ordinances and fellowship at Cæsarea by Peter, who carried the brethren present along with him by the question, 'Can any man forbid water, that these should not be baptized?' (Acts x. 47, 48.)

Peter and John were sent to Samaria by the apostles and elders; Paul and Barnabas to the Gentile nations by the same authorities. Barnabas was associated with Paul in ordaining elders. Timothy was ordained by the presbytery; and the elders at Jerusalem exhorted Paul to purge himself from a false charge.

Paul gave charge to the Corinthian Church: 'When ye are gathered together' 'to deliver such an one to Satan, for the destruction of the flesh, that the spirit may be saved in the day

of the Lord Jesus' (1 Cor. v. 4, 5). 'This act was for the spiritual good of the individual, as well as for the purity and warning of the Church. And this old leaven was to be purged out by officers 'set to judge,' 'wise men, able to judge between brethren' (1 Cor vi. 4, 5).

In every Church, admission, regulation, expulsion is by associated elders, with the concurrence of the people. In Thessalonica the Christians are exhorted to 'know them that are over them in the Lord.' Hebrew Christians also, to 'remember them which have the rule over you.' 'Obey them which have the rule over you, and submit yourselves, for they watch for your souls as they that must give account' (1 Thess. v. 12 ; Heb. xiii. 7, 17). In the enjoyment of their undoubted right, the people have selected these elders, who act as their representatives, guiding the congregation with order and harmony, preventing confusion and promoting peace. Their authoritative call has been recognised and re-asserted by the act of ordination. Consequently, these representatives are legitimate rulers, who are to be known, remembered, obeyed, submitted to—because they are legitimately set over them in the Lord. It is to 'rulers' the people are to give submissive obedience, these rulers having been chosen by the people themselves as their representatives; and as their judgment is deliberative—that of a plurality, and not the arbitrary will of one—such rule is reasonable as well as scriptural. Therefore—

XIII. PRINCIPLE.—THE COURSE OF ADMINISTRATION IN EVERY CONGREGATION IS BY REPRESENTATIVE ASSOCIATED ELDERS.

QUESTIONS.

1. *Name a divine characteristic implying an appointed government in each church or congregation.*
2. *Recapitulate the meanings of the word 'church,' already referred to.*
3. *Illustrate a third application by instances.*
4. *Say why this word is applied to a building, and whether confusion is likely to arise therefrom.*

5. *Prove that government in each congregation was by associated elders, giving instances and exhortations.*

6. *Why is such government reasonable as well as scriptural?*

7. *State the principle thus discovered.*

CHAPTER XXIII.

CHURCHES OF A LOCALITY.

MENTION is made of 'the Church in Jerusalem,' 'the Church at Antioch,' 'the Church of God which is at Corinth,' 'the Church of Ephesus,' 'the Church in Smyrna,' 'the Church in Pergamos,' and in various other places. Were these simply single congregations, or were there more than one in the same locality? In several instances there appears to have been a plurality of congregations under the common government of associated elders, and under the title of the Church of that locality. Let us see whether this view is confirmed by the circumstances in which the first churches were placed. If so, the fourth application of the term Church is, a plurality of congregations under one common government.

§ 1. JERUSALEM.

The first organized was 'the Church which was at Jerusalem' (Acts viii. 1), and, doubtless, on the model there produced, other churches were formed. In that Church there were a larger number of disciples and teachers than can be conceived possible in one congregation.

First, Take the statements as to disciples. At the election of Matthias, there were one hundred and twenty names in Jerusalem. Paul declares that the risen Redeemer was seen in Galilee of about five hundred brethren, but these may have been gathered from various parts of Palestine, therefore they may be left out of account. On the day of Pentecost, there were added to the hundred and twenty about 'three thousand souls,' and daily the Lord added to the Church. The apostles continuing

to preach in the temple, 'many of them which heard the word believed, and the number of the men was about five thousand' (Acts i. 15, ii. 41-47, iv. 4). Let these numbers be put together, and it will be found that there were, at the least, eight thousand one hundred and twenty in Jerusalem. Or, let us suppose that the five thousand include the former numbers; yet we have various large numbers to add. As 'many signs and wonders were wrought, believers were the more added to the Lord, multitudes both of men and women.' Again, 'the Word of the Lord increased, and the number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith' (Acts v. 12-14, vi. 7). These multitudes, and disciples who multiplied greatly, go to augment the five thousand. But deduct them if need be, and still it must be asked, how five thousand people could be profitably organized, and assemble together regularly, to participate in divine ordinances, as one congregation, and in one place? This supposition is further confuted, when it is stated, after the dispersion by persecution, that there were still immense multitudes of believers in Jerusalem: 'Thou seest, brother, how many thousands (myriads) of Jews there are which believe' (Acts xxi. 20). The proper reading is myriads, or ten thousands. There were many of these still in that city; but let three, at least, be supposed: here are thirty thousand believers. This statement indicates that the former numbers do not include each other, but should be added together. Where and how the former eight thousand, or these myriads, could unite together as one congregation in divine worship, is something inexplicable. The temple could not contain them. It was only used on the occasions referred to by sufferance. Being under the control of the Jewish priests and elders, the apostles were speedily laid hold of, and prevented preaching there in the name of Jesus. Even at the first, they not only 'continued daily with one accord in the temple,' they broke bread 'from house to house,' praising God, and having favour with all the people. Until debarred, the temple was the resort for preaching to all who assembled. But those who believed met house by house for acts of worship, instruction, participation of sealing ordinances and discipline. They had no

buildings such as are now designated churches or chapels. The large four-square Eastern houses, with their open courts, galleries, and flat roofs, formed a fitting substitute. But none of these could accommodate the thousands of worshippers embraced in the Church at Jerusalem. Convenience of residence, vast numbers, diversity of language, and close fellowship, rendered it imperative to have separate assemblies or congregations. Companies of the called breaking bread and praising God from house to house, explains the difficulty otherwise insoluble. There were several congregations in this one Church. In other words, the churches at Jerusalem were under a common government, and thus united, were termed 'the Church.'

Secondly, Preachers were numerous. Apostles, prophets, evangelists, pastors, and teachers, were constantly employed. If the seventy sent forth by Christ be included, there could not be less than one hundred. But setting them aside as being probably in the country, the others cannot possibly be supposed to have been engaged in ministering to one congregation. That they were all fully employed is evident from the appointment of the seven deacons. This was in order that the ministers might give themselves continually to spiritual and public exercises. It is not improbable that some of the great company of the priests who believed might also be so engaged. That all were perpetually occupied with one congregation is inexplicable. Their number strengthens the conclusion arrived at. Several companies met house by house for the service of God, having a full supply of ministers. Still they were one Church, having a common government.

§ 2. ANTIOCH.

Next to Rome and Alexandria, Antioch was the greatest city of the then known world. Here the gospel took root and spread. From this city Christians and Christianity went forth to subdue the nations of the earth. Persecuted believers came hither from Jerusalem, who 'spake unto the Grecians, and preached the Lord Jesus,' 'and the hand of the Lord was with them, and a great number believed.' When Barnabas was sent thither, 'much people were added to the Lord.' Thereafter, he

and Saul 'a whole year assembled themselves with the Church, and taught much people.' And 'the disciples were first called Christians at Antioch' (Acts xi. 20-26). These expressions—a great number, and much people—twice repeated, point out a very numerous body of Christians. Besides men of Cyprus and Cyrene; Barnabas and Saul, prophets and other teachers, were all labouring there, and with marked results of their several and united labours. The term 'Christian,' there first bestowed, implies that believers abounded. From that great work of God, the presence of so many eminent servants, and that amongst a numerous body of Christians, the inference seems fairly warrantable that there must have been more than one congregation at Antioch. Still, they were one Church. When the famine, predicted by prophets, came, the relief sent to the suffering brethren in Judea went from a united body. Though not to the same extent, the same elements are here as in Jerusalem. These lead to the same conclusion. The Church at Antioch must have had a plurality of congregations. These constituted one Church and therefore were under a common government.

§ 3. CORINTH.

When the Apostle Paul was repressing the disorders that had broken out in the Church at Corinth, he deals with the abuse of female preachers, and adducing the practice of all the Churches of the saints, he commands, 'Let your women keep silence in the churches.' As in the whole of Christendom, so let silence be enforced on your women in all the churches in Corinth. These churches were not widely scattered, for these ladies were evidently at home. Further direction is given them rather to be disciples than teachers: 'If they will learn anything, let them ask their husbands at home, for it is a shame for women to speak in the church.' Silence is to be enforced in the 'churches,' which is the 'Church' (1 Cor. xiv. 33-35).

Writing from Corinth to Rome, and in the commendation of Phebe—incidentally showing how devout women may serve Christ and His Church, succouring very many—Paul speaks of 'the Church which is at Cenchrea' (Rom. xvi. 1). Corinth

was situated on a narrow isthmus having two ports. Cenchrea was the sea-port that lay towards Asia. It was usually embraced in the city of Corinth.

As at Jerusalem and Antioch, Corinth had a numerous body of believers, and a large supply of officers, richly furnished with spiritual endowments. For a year and six months, Paul, Silas, and Timothy, laboured there. After 'many of the Corinthians, hearing believed, and were baptized,' the Holy Spirit assured the apostle, 'Be not afraid, . . . for I am with thee; . . . I have much people in this city' (Acts xviii. 8-11). The supposition, 'If therefore the whole Church be come together' (1 Cor. xiv. 23), cannot be held to assert that there was only one congregation. The same expression might be employed regarding an assembly convened in any of our capitals, from all parts whither the Church has spread. Such general terms might be employed, although portions or representatives of the Church alone could be present.

Were there no express statements on which to found, those that declare that much people were added to the many who had believed, with the large number of teachers, would strengthen the probability, as in the case of Antioch. Here, however, the plurality of congregations in this one Church cannot be questioned. Not only was there a Church in that sea-port of Corinth, and one in the city proper, but that one is expressly divided by the pen of inspiration into a plurality. And yet that plurality was governed by one united body of elders, and was addressed as 'the Church of God which is at Corinth.'

§ 4. EPHESUS.

Internal evidence proves that the first Epistle to the Corinthians came from Ephesus. Paul there writes, 'I will tarry at Ephesus till Pentecost' (1 Cor. xvi. 8). The appendages to the Epistles were the production of a later and corrupt age, and are consequently untrustworthy. That epistle was not written at Philippi but at Ephesus. From thence Paul sends the salutations of Ephesian Christians to those of Corinth. In this connection he states, 'The Churches of Asia salute you. Aquila

and Priscilla salute you much in the Lord, with the Church that is in their house' (xvi. 19). The reason of this strong salutation is found in the fact that Aquila and Priscilla had recently come with Paul from Corinth to Ephesus (Acts xviii. 18, 19). Their occupation was tent-making. They required large apartments for their business, and these, wherever they sojourned, were opened as a regular place of meeting for Christians. In their house a company of believers met together as an organized company in the name and service of the Lord. The salutation from the Church that was in their house at Ephesus, was evidently from a regular society assembling there. It was not from a religious family, which in New Testament usage is ever termed 'a household.' It could not be from stray individuals, who came once and perhaps never again. If so, the Corinthians could not tell from whom the salutation came. This, then, was one congregation, however small, in the house of these tent-makers.

But that could not be the entire Church of Ephesus, which was one of the most flourishing of apostolic times. To Ephesus, one of the chief centres of Eastern heathenism, came the Apostle Paul on his second missionary tour. On his third journey he remained three months, disputing and persuading concerning the kingdom of God. After the separation of the unbelieving Jews, he disputed daily in the school of one Tyrannus. Thus 'by the space of three years' Paul 'ceased not to warn every one night and day with tears; teaching not only publicly, but from house to house.' Ephesus was highly favoured: in addition to those already mentioned, Apollos, Timothy, Tychicus, and some twelve other gifted men, there sowed the good seed of the kingdom. It is also supposed that Ephesus was the chief residence of the Apostle John in his latter days. The seed thus sown found in Ephesus a kindly soil. Notwithstanding the most determined opposition, its roots struck deep. A large and flourishing Church was there established. The success was so great that Demetrius declared to his fellow-workmen, 'Not only this our craft is in danger, but also that the temple of the great goddess Diana should be despised;' then 'the whole city was filled with confusion.' And no wonder; for 'this

Paul persuaded and turned away much people, saying, that they be no gods which are made with hands' (Acts xix. 7, 26, 27, 29). These statements evince—First, That the silver shrine-makers were filled with reasonable alarm, in which the population sympathized. Their idolatry was in danger of being overthrown. And, secondly, That such a numerous body of believers could not fully carry out the purposes of a Church of Christ, unless organized in separate companies.

Then, it must be noted again, that in his address to the elders of the Ephesian Church at Miletus, Paul exhorted them 'to take heed to all the flock, and to feed the Church of God.' These elders were recognized as possessing a joint-oversight in or over the whole Church. No other overseers or bishops are recognized or charged as divinely authorized to govern the Ephesian Church but these elders. How far the Ephesian Church extended is another question. The epistle of Paul, though addressed primarily 'to the Church in Ephesus,' contains so little that is peculiar to that Church, and so much that is common to all the Gentile Churches, that it is generally believed to have had a much wider range. If so, then the Ephesian Church comprehended more than the residents in the city, and of necessity there must have been several congregations as the combined 'flock over the which the Holy Ghost' had constituted that body of elders the governors. But leaving this question out of sight, there remains, as in former instances—First, The high probability that the Ephesian Church consisted of a plurality of congregations, from the large number of its members and teachers. And, secondly, The fact that one flourishing Church was recognized as 'the Church in Ephesus,' while there was another Church in a house. Manifestly here a plurality of congregations constituted one Church under one administration.

§ 5. LAODICEA.

One passage brings the whole matter as to this place into a focus. Writing to the Colossians, Paul exhorts, 'Salute the brethren which are in Laodicea, and Nymphas, and the Church which is in his house. And when this epistle is read among

you, cause that it be read also in the Church of the Laodiceans' (Col. iv. 15, 16). Three parties are here saluted—(1.) The Laodicean brethren; (2.) Nymphas; (3.) The Church in the house of Nymphas. The close connection of the passage shows that this Church in the house existed in Laodicea. Thus, one church or congregation, the brethren in Laodicea, is distinguished from another in the dwelling of Nymphas; and then both together are spoken of as 'the Church of the Laodiceans,' in which the Epistle to the Colossians is expressly ordered to be read. A plurality of congregations constituted that Laodicean Church.

§ 6. ROME.

Aquila and Priscilla had gone to Rome. There, as at Ephesus, they opened their dwelling for the assemblies of the company of the faithful. Possibly in these times of difficulty and danger, these zealous and loving ones went thither for that very end. Paul wrote of them, 'to all that be in Rome,' the 'beloved of God.' In his epistle, he sends greeting to Aquila and Priscilla, declaring that they were his 'helpers in Christ Jesus, who have for my life laid down their own necks, unto whom not only I give thanks, but all the Churches of the Gentiles.' Then comes the greeting to 'the Church that is in their house' (Rom. xvi. 3-6). But that could be only a portion of the early Church of Rome, whose 'faith was spoken of throughout the whole world.' In addition to that assembly of Christians in that dwelling, Paul sends special salutations to some twenty-four believers of note at Rome. He further salutes two households, 'brethren which are with' five persons, 'and all the saints which are with' other five (Rom. xvi.) These salutations evidently are for the members of the larger Church at Rome. Whether these brethren which were with Asyncritus, &c., and all the saints which were with Philologus, &c., were two distinct congregations, as is probable, the Church at Rome was at least composed of two congregations—that in the dwelling of the tent-makers, and that to which these other parties were attached. If they had comprised but one fellowship, there would have been no necessity for saluting them with such distinctions. The small

congregation is carefully distinguished from all the persons addressed. Thus, in Rome also, particular Churches were included in the government of one united Church.

There is, then, evidence that in various localities there were small stated assemblies of Christians in private dwellings, which were regarded as regular churches or congregations, and that these were regarded as portions of the larger body. The whole are addressed as 'the Church' of that one locality, and particular directions are given to each, implying the common associated government of the eldership or presbytery. This evidence is not only highly probable, as in the case of Antioch, rising up almost to perfect certainty, as in Jerusalem, but the fact is plainly stated. In the Churches of Corinth, Ephesus, Laodicea, and Rome, that plurality under one government is clearly and fully presented. These four instances remove any doubt as to the two former, and present the principle applicable to all the apostolic Churches, and the precedent on which all other Churches are to be organized and modelled. Apart from some such arrangement, it is impossible to escape from a feeling that these large bodies of professing Christians must have been masses of confusion and perplexity. Let us receive these plain statements of Scripture, and this feeling is completely removed. Every Church, however large in each locality, is now beheld illustrating the truth that 'God is not the Author of confusion, but of peace,' and that this is specially manifest 'in all the Churches of the saints.'

XIV. PRINCIPLE.—THE CONGREGATIONS OF A LOCALITY FORM ONE CHURCH, WHICH IS GOVERNED BY THE ASSOCIATED ELDERS OF THESE CONGREGATIONS.

QUESTIONS.

1. *State a fourth application of the term 'church,' received from certain expressions.*
2. *Give the confirmations of this impression in the case of Jerusalem.*
3. *Do so also in regard to Antioch.*

4. *Besides these, what more direct proof is furnished in the Church at Corinth?*

5. *Give the facts regarding the Ephesian Church.*

6. *Mention three parties saluted at Laodicea, and how they are regarded.*

7. *Give the facts regarding the Church at Rome.*

8. *Gather up these particulars, and state the principle.*

CHAPTER XXIV.

THE DELIBERATIVE ASSEMBLY.

ABOUT twenty years after our Lord's ascension, a remarkable assembly was convened at Jerusalem. It was remarkable on account of its constitution, its cause, its deliberation, its decision, its recognition. In each of these aspects it forms the model for the Church of Christ in all time and throughout all the earth. That assembly, consequently, claims careful and unprejudiced consideration.

§ 1. THE CONSTITUTION OF THE ASSEMBLY.

A public reception was given with cordial welcome to a deputation from a far distant community by 'the Church' and 'the apostles and elders' at Jerusalem. They came from Antioch, a city distant from Jerusalem as far as London is from Edinburgh. The deputation consisted of 'Paul and Barnabas, and certain others,' whose names for wise reasons are not given: 'And they declared all things that God had done with them.' Immediately after this declaration, 'there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to keep the law of Moses.' Thus at the first meeting of that assembly, the particular point of doctrine which had caused the deputation and reference was boldly affirmed as a 'but' or detraction from those things which Paul and Barnabas affirmed God had done with them. The raising of that difficult

question by certain of the sect of the Pharisees, seems to have terminated that day's proceedings; for in the next verse another gathering is mentioned. The matter was too solemn to be decided ~~in haste~~. Time must be given for consideration, and all parties interested must have due notice: 'And the apostles and elders came together (for) to consider of this matter.' Purposely they met to deliberate and decide upon the issue that had been raised: Acts xv. 4-5.

The assembly was composed of three parties—First, There was the deputation from Antioch, Paul, Barnabas, and certain others, empowered to 'go up to Jerusalem, unto the apostles and elders, about this question' (ver. 2). Secondly, The elders. Whether there were elders present from other Churches is not mentioned. Neither is it stated that these elders were only connected with the Church at Jerusalem. That city is mentioned only as the place where the assembly met. With whatever Churches connected, a body of associated representative elders, having authority to take heed unto and to oversee all the flock over which they were divinely appointed, were undoubtedly present to give their decision. Thirdly, The apostles, who here acted in the subordinate character as elders. On several occasions they are found acting thus. They assumed the title; they joined with elders in setting persons apart to the ministry; they received from elders commission for particular service. So at this assembly. Otherwise they would not have associated the elders with them. There was no defect in apostolic power which the eldership could supply; no defect of wisdom which elders could improve. That the apostles placed themselves side by side with these elders, proves that they were there not so much as inspired men, as being elders together with them. But the public character of the apostles remained. They did not stand in particular relation to any one Church. They were present as the representatives of all Churches on earth. The apostles were there to act for all the Churches they had organized and regulated. Only on this ground could the decrees of the assembly be based on any other Church than that from which the reference came. The authority of the apostles being universal, they in all they did for the universal visible Church. This it

was that gave to that assembly authority over all local and particular Churches.

Other persons were present in this assembly. They are termed 'all the multitude,' 'the whole Church,' 'brethren.' These brethren appear not to have taken any part in the deliberation. As noted, it was impossible that the entire membership of the Church at Jerusalem could be present, both from their numbers, and the hostility of those in charge of the temple,—even supposing that that place had been capable of containing so great a multitude. 'The whole assembly present,' must evidently be the meaning of 'the whole Church;' for, (1.) The reference was made to 'the apostles and elders' alone. (2.) Only 'the apostles and elders' came together to consider the question. (3.) Of those Church members present, there is no record that any one of them took part in the discussion. And, (4.) The decision is termed, when delivered throughout the cities by Paul and others, 'decrees ordained of the apostles and elders which were at Jerusalem' (xvi. 4). Consequently, while the members of the Church who were present concurred in the deliverance, they formed no part of the authoritative constituent members of this assembly. Antioch, Jerusalem, and all the other Churches were fully represented by the deputies, the elders and the apostles. The constitution of this deliberative assembly at Jerusalem was clearly representative.

§ 2. ITS OCCASION.

The assembly was not convened without necessary cause. When Paul and Barnabas 'were received of the Church, and of the apostles and elders,' they gave a full report of their work, and described especially what took place, while they abode for a long time at Antioch.

Among the 'all things' which God had done, they stated that He had permitted the Church there to be shaken by Judaizing teachers. 'Certain men,' possibly authorized teachers, 'came down from Judea, and taught, 'Except ye be circumcised after the manner of Moses, ye cannot be saved' (ver. 1). They taught that obedience to the law of Moses was indispensable to salvation; that all the ceremonial and moral duties there enjoined were the

express condition of our salvation. This doctrine with the utmost rigour these teachers urged upon the Gentiles. Professing to be Christians, they still allowed that our salvation in some way was connected with faith in Christ. Still, like many who now go about to establish their own righteousness, they did not submit themselves wholly to the righteousness of Christ. They trusted simply to the righteousness of Christ as supplying the defects of their own fancied good works. Thus they robbed divine grace of its honour, proclaimed the merit of Christ imperfect, and, in a word, subverted the grand foundation of the gospel. Along with faith in Christ they inculcated conformity to the institutions of Moses.

This first attempt to subject the Gentiles to the bondage of the ceremonial law produced an immense commotion. The legal doctrine preached was the occasion of excited and violent contention. And no wonder. The truth of the gospel, the salvation of their souls, the glory of God, were imperilled.

Paul and Barnabas could not suffer so dangerous a doctrine to be quietly disseminated. They had not only to vindicate themselves as preachers of the gospel; they had to defend the truth of justification by faith without the deeds of the law. They had to deliver those souls that were being drawn into the snare. As faithful watchmen, they had to sound an alarm; and in this emergency they were not wanting. The false doctrine and the false teachers were condemned with boldness and fidelity. It was not a mere assertion of dissent from the views proclaimed; they entered, in presence of the Church, into a searching polemical investigation; 'They had no small dissension and disputation with them.' The matter was fully investigated, and a settlement was thus endeavoured by the authorized associated elders of the Church at Antioch. Although their arguments were more powerful than those of their opponents, the superior evidence then, as frequently now, was not perceived by those who lay beneath clouds of ignorance, prejudice, pride, and obstinacy. A party had been gained over by these Judaizers; consequently every effort failed to bring the matter to a peaceful and satisfactory termination. The church-officers at Antioch had among them an inspired apostle and a missionary full of the

Holy Ghost, yet they were unable to come to a harmonious settlement. As the Israelites rebelled against Moses, whom they acknowledged to be the special minister of God, so, under the influence of temptation, some who were corrupted from the simplicity of the faith, opposed the commissioned ambassadors of Jesus Christ.

Paul as an inspired apostle, might have authoritatively settled the controversy on the spot. He might have done so also by associating the prophet Barnabas and other inspired men with himself. Two reasons prevented this :—First of all, unless the entire controversy, embracing both sides, were reviewed by some authority in which they could all acquiesce, the difference and strife of party feeling was not likely to subside. And, secondly, this question had a wider range than the area over which the officers of Antioch presided. This was a general, not a local question, which was likely to be raised wherever Jewish and Gentile converts were intermingled. Not only, then, for the peace of Antioch, but for the good of the Church at large, it was all-important, that its authoritative decision should be by the greatest collective wisdom and power in the Church. Therefore, ‘they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem, unto the apostles and elders, about this question.’ This was the commission of the deputies, referring the matter for decision to the assembly.

This grave question was thus no longer at a distance. The two parties by their representatives were before the assembly. The manner in which verse 5th is introduced shows that its statement was no part of the report presented. The statement of certain of the sect of the Pharisees is direct. It tells what immediately occurred after the deputies had declared their cause. The false teachers and their friends would not be slow to push on the matter for decision in their favour, in which they had so zealously engaged. They met Paul and Barnabas face to face at Jerusalem. As these sat down, the others rose up. The opposition at once appeared on the floor of the assembly. The conflicting views now uttered solicited the earnest consideration and decision of the Church through her assembled representatives. The issue was clearly laid. Judgment was urgently demanded.

§ 3. DELIBERATION.

The reference has been stated, and the parties have appeared in support of their peculiar positions, and now the apostles and elders came together to consider the matter.

Their assembling for this specific purpose is proof of their conscious possession of authority over these parties. Had this reference been at variance with the will of God, or had these officers wanted authority, the apostles would not have convened with the elders, and this assembly would have had no place in apostolic practice.

The apostles might have authoritatively settled this question. Paul's decision at Antioch, as has been said, would have been infallible. With a word or stroke of his pen he often decided as grave questions. Or, he might have come to Jerusalem, and, having associated the other apostles with him, they might have given the decision. If infallibility alone were required, no other assemblage was necessary. Instead of this, the apostles assemble with the elders in the audience of the whole Church. What other object could be supposed in adopting this last method of settlement than for an example to the Church? Let us mark this illustration, how questions of similar difficulty and importance are to be dealt with, and we must perceive that the assembly was eminently deliberative.

First, It is broadly stated that there was a full discussion: 'When there had been much disputing' (ver. 7). Which of the elders spoke, and on what side, is not recorded. 'Certain men' of Antioch, as well as certain of the sect of the Pharisees, would have their part in the proceedings. There is no evidence that there was any difference of opinion amongst the apostles. Some members of the assembly showed their predilection for their ancient institutions. Others as strongly adhered to the simple doctrines of the cross. The 'much disputing' covers the whole. A candid declaration of their views, and of the grounds on which they were maintained, was freely allowed. Argument was maintained on both sides in the presence of the apostles and elders.

Secondly, A more particular record is preserved of the reasonings of the apostolic elders. Peter rose and addressed the assembly. He narrated how God had employed him to preach to the Gentiles, and gave testimony to the sincerity of their hearts in believing the gospel by the gift of the Holy Spirit. That holiness of heart, of which circumcision and legal purifications were typical, had by faith been imparted to those originally uncircumcised and unclean. God himself had thus virtually decided the question in this gift of the Spirit, putting no difference between Jews and Gentiles. By faith and its fruits, the Gentiles were thus proclaimed to be true members of the Church. To make circumcision necessary to salvation would be to tempt God. The conclusion to which he had come was, that no unnecessary yoke should be laid upon them. The Gentiles expect salvation without observing the ceremonial law. We who observe it trust not in our works, but in the merit of Christ. Why require from another that in which we place no dependence? 'We believe that through the grace of our Lord Jesus Christ we shall be saved even as they.'

'Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.' Confirming the reasoning of Peter by similar facts, they were heard with profound attention.

The Apostle James brought that reasoning to the test of Scripture. This admission of the Gentiles to the Church was the settled purpose of God from the beginning. Prophets had foretold that the Gentiles would be a praise to the great name of God. He gave, not the exact words, but the sense of the passage in Amos. The tabernacle of David was to be raised from obscurity to greater glory than ever, and the result would be the conversion of the Gentiles. These passages differ only in sound, not in sense. The quotation given has, as other variations in Scripture, this advantage, that the Holy Spirit is not only the author of the original passage, but also of this variation, it being uttered and written by inspired men. The argument from the prophecy was this: 'It being the revealed will of God to admit the Gentiles into the Church, believing Jews should

beware of opposing it, by requiring that to which they would not willingly submit.'

James added to his argument a proposition which, in his opinion, would form a satisfactory solution of the question. He thus put the conclusion of Peter into shape and words: 'Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God, but that we write unto them that they abstain from certain pollutions.' This resolution met with the unanimous approval of the members of the assembly.

James pronounced no final decision to which all were called to yield obedience. Nothing in the whole transaction indicates that one claimed any greater authority than another. No person rose and pronounced the dictate of inspiration by which the rest were overawed. Apostles and elders reasoned and consulted on equal terms, and the resolution to which they came was the result of united deliberation. Facts and arguments drawn from Scripture were the basis of their actions under the guidance ordinarily bestowed. No superiority of office or jurisdiction appears either in Peter or James. No discussion could have been permitted had the decision been that of inspiration. Ordinary means alone were employed to ascertain the mind of God. Reason was exercised on circumstances and portions of the Scripture. The appeal thus directly or indirectly was to the will of God as supreme. No private infallible decision was given in the Church at Antioch. The 'much disputing' at Jerusalem was not arrested by a like method. On the contrary, man by man they gave utterance to what appeared to each to be the will of God. It was on these acknowledged principles that James proposed a settlement for the acceptance of the assembly.

§ 4. THE DECISION.

That authority of God speaking in His Word, and unfolded in the leadings of His providence, the assembly held to be supreme and final. Hence the unanimity of the judgment. The apostles and elders with the whole Church were pleased with the proposal of James. They strongly decided, and caused their decision to be recorded and proclaimed. The decision ran

in these terms : 'It seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things ; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication : from which things if ye keep yourselves, ye shall do well.' The epistle containing this decision was addressed 'unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia,' and declared that the Judaizing teachers were troublers and subverters of souls, who had no apostolic authority for their peculiar views. Not to shock the feelings of their Jewish brethren and do dishonour to God, the Gentile Christians are exhorted to abstain from using meats in which the heathen professed to have fellowship with their gods. Things strangled, and blood used in idolatrous sacrifices are also prohibited ; and, further, fornication practised as part of the homage rendered to execrable and imaginary deities. With these exceptions they are to enjoy perfect liberty in regard to the peculiar ceremonies of the Mosaic law. Such idolatrous rites not being practised in Christian lands, the prohibition as to meats and bloods cannot be considered to be binding. The question itself arose out of the peculiarities of the age. Jewish observances had not then finally ceased to be regarded. The transition period between the Jewish and Christian dispensations was passing onward to its close. This decision hastened their final abolition in the Church. Consequently the deliberation and decision were for the specialities of the period. These warning admonitions of the assembly were also against backsliding into crimes most prevalent amongst the Gentiles. The temptations to return to these practices would be constantly presented, hence they required to be put specially upon their guard. But with the exception of the sin of uncleanness, concerning which warning is ever necessary, the prohibition must be regarded as of a temporary nature. (1.) The use of blood, for instance, gives no countenance to the worship of idols, where no such worship is practised. (2.) Under the Mosaic law, blood was sacred, being appropriated to make atonement in the service of God. Where legal sacrifices have ceased, the blood of animals, slain as permitted for food, cannot be regarded as possessed of this

sacred character. (3.) Were abstinence from blood a precept for all time, there would surely have been some mention made of it in the epistles, and that would have been excepted when Paul asserts that 'EVERY creature of God is good, and NOTHING to be refused, if it be received with thanksgiving' (1 Tim. iv. 3, 4). The precept was temporary, adapted to the existing circumstances of the infant Church.

In this decision the members present concurred. The expression, 'with the whole Church,' implies this, but no more. Not one of these arose in the course of the discussion to utter his views. The decision of 'the apostles and elders' did not require this confirmation. It was important, however, to show to the far distant Churches that entire harmony existed as to the result. The decision might thus be more cordially accepted. It was important that Gentile brethren should see that Jewish brethren were willing that they should be relieved from the burden of ceremonial observances. The decision vitally affected the interests of every member of the Church; hence, while they 'kept silence and gave audience' to the discussion—now that a decision has been come to—their concurrence is asked and obtained. Their understandings are convinced, and they express satisfaction at the result. Such unanimous concurrence was therefore obtained for the confirmation of the Churches; and it is stated to indicate that the power of government and discipline rests not with officers alone.

With great solemnity the decision was announced: 'It seemed good unto us, being assembled with one accord. For it seemed good to the Holy Ghost and to us.' That is, it seemed good to the assembly because 'it seemed good to the Holy Ghost.' This is quite a different utterance from the language of direct inspiration, 'Thus saith the Lord.' It SEEMED good, directs attention to the fact that the decision was drawn by reasonings of men from the Word inspired by the Holy Ghost. The assertion is that the decision was not an expression of private opinion, but of the mind of the Spirit, as collected from Scripture and His operations among the Gentiles. Most warrantably, then, the assembly assumes this authoritative language, and requires the cheerful obedience of all the Churches.

§ 5. ITS RECOGNITION.

To carry the recorded decision to the Churches, chosen men were selected along with Barnabas and Paul. Judas, Barnabas, and Silas were so empowered. These commissioners, besides delivering the epistle, by word of mouth were authoritatively to declare the decrees.

On their arrival at Antioch, the commissioners were cordially welcomed ; and when they had delivered the decision of the assembly with full explanation, the Church there 'rejoiced for the consolation.' This consolation was not a mere advice : it was intended 'to lay upon them no greater burden than these necessary things.' It was evidently an injunction,—'decrees ordained.' It was not what might be accepted or rejected at pleasure, but a binding obligation laid upon them,—the mind of the Holy Spirit, as appeared to the assembly. This well-doing was absolutely necessary in present circumstances. And this decision, removing ceremonial observances and enjoining abstinence from heathen usages, was received with entire submission. It could hardly be otherwise, being characterized by great wisdom and tenderness. Still, when the former divided condition of the Church at Antioch is remembered, with the determination and zeal of the Judaizing party, such a reception shows how fully the authority of the representative assembly was recognized. Whatever were their feelings, this solemn decision was bowed to as a binding moral obligation. There was a satisfactory termination of the controversy. Danger of future disturbances from this cause was averted by this authoritative ratification of the privileges of the Church.

The decision was not confined to Antioch. Affecting all others, it was delivered to all other Churches of the Gentiles. Some time after, Paul, accompanied by Silas, went through Syria and Cilicia ; Derbe, Lystra, Iconium, and other cities of Asia Minor, were visited. In their visitation, 'they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem' (Acts xvi. 4, 5). These Churches, as we have seen, were represented by apostolic elders, if not by others. And now they acknowledge the authority of

that assembly. There is not a single refusal or scruple to receive and obey these decrees. This title applied to the decision, shows that it was an act of jurisdiction, a deed of authority. The word 'decrees' must bear the same signification here as in other portions of Scripture, where it means the commands of princes, or the ordinances of the ceremonial law. Throughout all the Gentile Churches that authoritative act was readily accepted, and with the best results: 'So were the Churches established in the faith.' The authority of that representative assembly was universally recognized.

In this assembly we are presented with the highest instance of government. It was summoned to decide upon a special cause. A disturbing element had arisen in Antioch, which the ordinary governors of the Church in that locality were unable to remove. They referred the matter to the judgment of 'the apostles and elders,' who, as the representatives of the Church, deliberated thereon. They proceeded in the ordinary way, reasoning and pronouncing a decision upon it; by that decision the entire visible Church was bound, and to it consequently the Churches yielded willing submission. The Church of Christ then was not composed of detached portions, which had no kind of connection with each other, and no government in common. They were all united, not merely by professing the same faith, and by esteeming each other in love, but by the eternal bond of a general government. This is the model presented, to which the Church of every age and place is bound to seek conformity.

Indication is given, in the recorded proceedings in the 11th chapter of the Acts, of such a common government reviewing and deciding upon the conduct of affairs. Peter was then examined as to his conduct in the presence of the apostles and brethren in Judea. He acknowledged their authority. He gave a full account of his admitting Gentiles into the Church at Cæsarea. They considered the matter, and came to a decision. 'They held their peace and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life' (xi. 1, 4, 18). But that indication receives in the 15th chapter its fullest illustration. That representative assembly reviewed and decided upon *the proceedings* of Churches, office-bearers and members. The

countenance given to this reference of a case, in which no finding had been arrived at, gave like encouragement to those dissatisfied with a local decision. Had the matter been settled by the elders at Antioch, and a party remained dissatisfied, they might as justly have claimed a more general deliberation of the case. The dissentients from the one administration might carry their appeal to a wider and higher for adjudication. The assembly, being representative, possessed power in appeals and review, or authoritative decision; but that decision was carried out with concurrence and expression of sympathetic exhortation, entreaty, and confirmation.

This authoritative judgment embraced doctrine, discipline, worship and government. 1. *Doctrine*. The false doctrine or heresy was purged out—viz., that the observance of the ceremonial law was necessary to salvation. 2. *Discipline*. False teachers were censured as troublers of the Church, and subverters of souls. 3. *Worship and government*. Practices at which believing Jews took offence were ordered to be avoided. Jews, false teachers, and Gentiles are severally dealt with. There is a threefold correction for a threefold offence. The government ranged not only over the entire visible Church, but over everything embraced in Christian fellowship.

That assembly was for 'an ensample' in the administration of the kingdom of Christ. It is a brilliant example. Following that, the officers of the Church are to act with a single eye to the glory of God. The truth of God, above all things, is to be protected and promoted. The peace, purity, and prosperity of Zion is to be maintained by decided action. What is defective is to be set in order, with feelings of sympathy, humility, and devotion. Troublers and subverters are unhesitatingly to be censured. Only cases of extreme difficulty are thus to be brought up for decision. But, if need be, a decision is to be sought and obtained. Thereupon, cheerful submission is to be given to the decision, as unto the Lord, and not to men.

XV. PRINCIPLE.—ADMINISTRATION IN DIFFICULT CASES OF DOCTRINE, DISCIPLINE, WORSHIP, AND GOVERNMENT, IS AUTHORITATIVELY EFFECTED BY ASSEMBLIES OF REPRESENTATIVE ELDERS.

QUESTIONS.

1. *When was the assembly at Jerusalem convened?*
2. *Mention the three parties who constituted its authoritative members. Say in what character the apostles appeared, and what therefore was its characteristic feature.*
3. *What proof is there that this was not a mere assembly of the Church at Jerusalem, or that its members were not authoritatively sitting there?*
4. *State its occasion; why the matter had not been settled at Antioch, and how the question was brought before the assembly.*
5. *What is proved by the fact that the question was entertained?*
6. *Say how the question might have been decided, and why another mode was adopted.*
7. *How does it appear that both sides of the question were vindicated?*
8. *Give an outline of the reasoning of the apostles.*
9. *Of what value was the 'sentence' of James?*
10. *Prove that the decision was not directly inspired and infallible.*
11. *Give the substance of the decision.*
12. *Are these prohibitions still binding? If any are not so, give the proof.*
13. *What does the phrase 'with the whole Church' imply?*
14. *Explain 'it seemed good to the Holy Ghost and to us.'*
15. *How does it appear that the decision was more than a mere advice?*
16. *What is proved by its cordial reception at Antioch?*
17. *How and why was that decision given to other Churches and accepted?*
18. *What does this assembly prove as to the outward bond of unity of the Churches?*
19. *Are there any other indications of a similar practice?*
20. *This reference being received and settled, could appeals against a decision be reasonably refused?*
21. *Show how doctrine, discipline, worship, and government were included in the judgment arrived at.*
22. *State some of the lessons which this assembly presents.*
23. *Give the principle warranted by these considerations.*

CHAPTER XXV.

THE SCRIPTURAL GOVERNMENT.

THE Scriptures of the New Testament have presented us with the fact that the Monarch of this spiritual kingdom has provided a form of government. They further reveal what is that form. The constitution of the Church of Christ, as settled by the assembly at Jerusalem, is to continue unaltered to the end of the world. It is to be ever the one Church of Christ. Jews and Gentiles are to compose one holy people in the Lord. The ceremonial law, abrogated by the death of Christ, was to be abandoned by all professing Christians and Churches. That organized society is to be governed according to the law of Christ, by officers of His appointment after apostolic example. The administration of every Church is through its associated elders, elected and ordained. Churches closely united are regulated by a common council of representative officers; and administration in more difficult cases is carried out by assemblies of representative elders from widely-separated Churches—the common administration being the grand external bond of unity of those holding the same essential principles.

Remove from the apostles all that was peculiar to them as inspired, and from their practice all that was clearly of a temporary or local nature—what is the example left? As elders they administered the government of the Church, not separately, but wherever practicable, by association. Their united counsel and action is everywhere conspicuous. It is only otherwise when circumstances absolutely prevent. When it was possible to act in concert, they never acted singly. That association was not merely with apostolic elders—the ordinary elders are constantly taken into their counsels, and are admitted to equal authority. Here is the scriptural government of the kingdom of Christ. It is exercised by the hand of church officers having the authority of the King. In each congregation or church—in churches of a city or district united—in assemblies from churches widely scattered over the earth,—the body of associated representative

elders act for the good and with the concurrence of the members of the Church.

This may appear more clearly by presenting in detail those essential principles that have been deduced from our examination of Scripture. Let us gather together and combine those thus recognised.

ESSENTIAL SCRIPTURAL PRINCIPLES.

- I. The only King and Head of the Church is the Lord Jesus Christ.
- II. The visible Church is the organized society of those professedly believing in and bearing testimony unto Christ.
- III. The Scriptures are the only ultimate standard of law to the Church.
- IV. Apostolic scriptural practice is of universal and perpetual obligation.
- V. The office of elder is essential and permanent in the visible Church.
- VI. The office of the ministry is divinely authoritative and permanent.
- VII. The office of elder or bishop is identical.
- VIII. Every congregation should have a plurality of elders, among whom the duties of teaching and ruling are distributed.
- IX. The highest position is that of elder or bishop, whose rule is wholly ministerial.
- X. Every Church should have a plurality of deacons, conjoined with the elders, specially entrusted with temporal affairs.
- XI. The election of all officers is an inherent right of the members of the Church.
- XII. Admission to office must be by prayer, and the imposition of the hands of the body of elders.
- XIII. The course of administration in every congregation is by representative associated elders.
- XIV. The congregations of a locality form one Church, which is governed by their associated elders.

- XV. Administration in difficult cases of doctrine, discipline, worship, and government, is authoritatively effected by assemblies of representative elders.
-

Let these principles be gathered as far as possible into one, and it is found that—

THE KINGDOM OF CHRIST IS GOVERNED, ACCORDING TO HIS LAW, BY REPRESENTATIVE ELDERS, APPOINTED AND ASSOCIATED BY HIS AUTHORITY.

Or, in one word of Scripture, by

‘THE PRESBYTERY.’

Presbyters are the permanent ministers of the Word; their office is the office of a bishop; a plurality engage in teaching and ruling, according to capacity; their rule is ministerial, without superiority of office; they charge and assist deacons with the special care of temporalities; and being the chosen representatives of the people, they associate in the solemn act of ordination; they administer the government in each congregation in the Church of a locality, and by reviewing or receiving appeals in special assemblies. Associated representative elders, or the Presbytery, is thus the one grand pervading feature of the government of the kingdom of Christ, as presented in the Scriptures.

Whatever is essential is therein declared, and is thus (*jure divino*) of divine right. Everything circumstantial, common, minute, is left to the wise and prudent regulation of the Presbytery. ‘There are some circumstances concerning the worship of God, and the government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed’ (C. of F. 1, § 6). In all these great essential principles the government is the permanent institution of Christ. Every minute detail must be regulated in harmony with these, according to the general rule: ‘Let all things be done decently and in order’ (1 Cor. xiv. 40).

Selecting the royal authority of Christ, His visible kingdom, His standard of law, with the practice of His apostles, here is a foundation of God that standeth sure. The structure of essential principles built thereon cannot but be stable, having for their authority, 'Thus saith the Lord.' The result is manifest. The King Himself having shown 'the form of the house,' attests that the fashion thereof is essentially presbyterial. If the questions, whether there is a form of government? and what that is? are not settled by the testimony of the Divine Word, then none other of similar importance can. If grand leading principles are provided both by statement and apostolic example, such principles are given with authority by Zion's King. They are thus rightful; more than that—they are divine. By the divine right of the King, these essential principles are binding, universally and permanently, upon His subjects. Government is not left to them in the aggregate. The administration of affairs is not left to any person who chooses to assume a position of authority. The Lord Jesus Christ has entrusted this to special ordinary officers of His own appointment; they, by associated wise and energetic action, are, as far as practicable, to 'take the oversight,' as well as to 'feed the flock;' not by constraint of men, not from motives of worldly ease and wealth, not from desire of position and power as lords; but they are to enter the Presbytery willingly, and of a ready mind, and are to carry on their labours, public and private, as examples to the flock. By doing the work of the Lord heartily and faithfully, in the fear of God, 'when the Chief Shepherd shall appear,' they 'shall receive a crown of glory' (1 Pet. v. 2-4).

Rejoicing in this divine appointment, the entire Church must declare 'Glorious things are spoken of thee, O city of Zion' (Ps. lxxxvii. 3). The children of Zion, rejoicing in Christ their King, must therefore stand fast in the liberty wherewith Christ hath made them free, beware lest they be entangled by a new yoke of bondage, through submitting their consciences to any species of human authority in religion. It is only the commands of that One which we are to obey, respecting whom God the Father has declared, 'This is my beloved Son, in whom I am well pleased; hear ye Him' (Matt. xvii. 5).

QUESTIONS.

1. *In what manner have the questions proposed been answered?*
2. *State some outstanding features of the Church settled by the apostles.*
3. *What is the peculiarity of the apostles' example?*
4. *Recapitulate the essential scriptural principles deduced.*
5. *How may these be summed up in one word?*
6. *What form, then, of Church government is of divine right?*
7. *What consequence follows if these questions proposed are not settled by Scripture?*
8. *If grand leading principles are established, what must be the consequence of their universal adoption?*



THE
GOVERNMENT
OF THE
KINGDOM OF CHRIST.

PART II.

PRESBYTERY—UNTENABLE OR INVINCIBLE?

‘Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.’—
JER. vi. 16.



CHAPTER I.

CHURCH DIVISIONS.

'God doth build up Jerusalem, and He it is alone
That the dispersed of Israel doth gather into one.'

THE visible Church is now in a very different position from that which it occupied in the apostolic age. It is broken up into various sections more or less conflicting. Then it was one. Over that one incorporated body special and general officers ruled by harmonious counsel and action. Even then, however, parties arose. Party feeling threatened, but did not result in an outward breach of the unity of the Church. Essential truth, practically maintained under a common government, was still the bond—Christ being the spiritual centre of that visible oneness. Only by the development of corruption, imperilling or making a negation of essential truth, was that oneness rent asunder. That true apostolic unity, inward and outward, having Christ for its centre, knit together by the bond of the truth in love, must ever be the aspiration of the Church; that original and rightful position must ultimately prevail. Then 'the Lord shall be King over all the earth: in that day shall there be one Lord, and His name One.'

Mere outward union, without that bond of essential truth, has been largely coveted and very fully attained. Conspicuously, that outward union by a common government alone, has proved a rock of offence. That ideal betrayed the Church into the gross apostasy of the Papacy.

Although outward breaches in the unity of the Church exist, the grand fact of essential spiritual union remains. However separated, all true Christians are for ever one—one in Christ their Head. Personally united to the Saviour, sanctified by the Spirit, they severally glory in the cross of Christ, confess

His name, and travel onward to the same eternal rest. Even that outward separation—evil in itself—may, in a measure, be overruled for good. Variety in nature proves most conducive to harmony and beneficial result. The currents into which variety of formations disperse the mountain springs, render many a valley fruitful, while healthily stimulating beholders to activity. Having a common origin and performing similar works, although varying in length, depth, rapidity, purity, in the same ocean these rivers are again united. So variety of dispositions and circumstances operates in dispersing the waters of Church communion. If truly of heavenly origin, although the channels are different, their destiny is one. And yet, thorough isolation, with opposition of Christians and Churches, are evils universally deplored.

Lamentation is not enough. The question must be entertained, How that evil can be remedied? The answer is presented by the King of Zion when pleading for all departments of His Church: 'I have given unto them Thy Word;' 'Sanctify them through Thy truth;' 'That they all may be one.' Not otherwise can true unity be promoted than by a fuller possession of the truth and love of God. Christian minds and hearts must be encircled and animated by that inner bond, if they are to leave their separate channels and flow on together as one mighty river. Dividing barriers of error must be removed. Only when thoroughly agreed in essential principles is unity loving, real, and attainable. To this blessed result mighty barriers oppose themselves. Some appear insuperable to man. These God in His own good time and way can easily remove. To do this for them, He must be pleaded with by the whole house of Israel. Till then, let not the usefulness of separate rills in watering the country be denied. If every essential truth is not held in common, that which is may be recognized. Thus harmonious action may be taken, promoting common good, and resisting common evil.

Granting this, something is wrong so long as sectarian names are characteristic of the one Church of Jesus Christ. Error there must be, lie on whichever side it will. By one section or another, truth is only partially possessed. Error is ever

partial truth. In the vastness of its reaches the truth of God cannot all at once be possessed by mind or Church. Instruction, discussion, training, illumination, all are necessary, line upon line, precept upon precept, in order to its thorough apprehension. Even here it may be more fully known. Only in heaven will it be perfectly possessed.

In the past history of the Church this question of government has been variously or partially answered. This truth has been obtained in proportion to opportunity improved. Some portions of it have never been seriously grasped. But that neglect, refusal to embrace, or denial of its validity, cannot destroy the power of the truth. It still remains the very truth of God. Jarring views and actions may exalt unduly the subordinate, or overlook what is essential. True harmony is found in the fullest and clearest possible possession of all essential truth. The primary must have its own position, the secondary be carefully adjusted. Induction must be full and faithful, the legitimate conclusion cordially accepted. Demonstration is possible only when the whole field is thoroughly surveyed. Satisfaction and permanent influence is obtained by possession of the whole truth; the soul and the Church being formed for the truth. Its one-sided apprehension, along with influential circumstances, has originated distinct forms and procedure. **These grand distinctions may be thus enumerated :—**

1. Some separate themselves from other Christians by this distinction: a refusal to acknowledge scriptural government in the Church. They consequently devise some other plan.

2. Congregations hold that they are independent of each other, and that all Church members are entitled to regulate Church affairs. Thus the government is localized.

3. Communities maintain connection through an order of high rank and power, refusing the power of rule to ordinary pastors. Here the government is centralized.

4. A more full development of the former concentrates that rank and power in one person, to whom, as 'the head,' all parts of the Church are subject. Centralization is thus complete.

5. Communities intimately connected by the government of representative associated elders or 'the Presbytery.' In this,

it is contended, all the interests of government are harmonized.

Which of these forms, or is any one of them, possessed essentially of divine authority? This is our question. It cannot be settled by the discovery of moral worth, or of human authority. A satisfactory decision can only be arrived at by the Word of God. Human authority is not enough. What system is there that is wanting in distinguished men? Moral worth is insufficient. The excellent of the earth may be found in every branch of the true Church. Able and pious, as well as weak and uninfluential men exist in almost every communion. Men eloquent, energetic, wise, or mighty in the Scriptures, stand out distinguished. Leadership apart from Bible truth is unsatisfactory; the guide is human, not divine. Scriptural principles, carefully deduced and applied, alone give the decision that can be held as a firm foundation.

Let us, ascending these steps, and applying these principles, long for discovery of the truth and dissipation of the error. Whether is that which is peculiar to Separatism, Congregationalism, Prelacy, Popery, or Presbytery—or is any of these—sanctioned by the Word of God? Do any of these peculiar features of Church government or no government bear the stamp of divine approval? Bringing them severally to the touchstone of the scriptural model, we may be assured that whichever is most conformable is, to that extent, most divine. 'The analogy of a modern system of Church government to the apostolic is decisive in its favour. The nearer its substantial assimilation to the divine model, the more does it commend itself to the judgment and conscience' (Eccles. Pol. p. 382). Such an examination ought to assist the truly candid in judging whether government by Presbytery occupies an untenable or an invincible position.

QUESTIONS.

1. Give an idea of the condition, the outward bond, and the centre of the unity of the Apostolic Church.
2. In what way may mere outward union be a snare?
3. State any beneficial result that may flow from the existing condition of the Churches, also the principle of essential unity.

4. *What evil is universally deplored, and how may that be remedied?*

5. *Whence have arisen such diverse answers as to Church government?*

6. *Enumerate some outstanding distinctions on this question.*

7. *Mention what standards are to be rejected, and what applied, in the search for truth in this matter.*

CHAPTER II.

THE GOVERNMENT DEVISED.

‘There is no wisdom, nor understanding, nor counsel against the Lord.’

SEPARATISM.

THE world of professing Christians may be conveniently regarded under two grand aspects: Those who *deny*, and those who *affirm* that the King of Zion hath appointed a special government in the hand of church-officers. These, again, admit of sub-divisions according to peculiarity of opinion and practice. Thus government is either devised, localized, centralized, or harmonized.

Those by whom scriptural government is denied, while other plans are devised, may be classified under three sections,—*Separatism*, *Erastianism*, *Libertinism*. The Separatist keeps aloof from every Church of the Reformation, professing that every believer shares all necessary gifts and grace in common, to the exclusion of official authority. The Erastian wholly or partially yields the rule of Christ's house into the hands of the civil magistrate. The Libertine claims that he is free to choose or reject any form of government that is plausible or convenient.

Separation prevails to a large extent in Great Britain as in other parts. Its professed characteristics are longings, as among the Donatists, Novatians, Anabaptists, and Sandemanians of other times, for ‘a pure Church;’ and that every believer should be found in all respects on a position of equality. These longings are plausible and ensnaring to the inexperienced and the zealous.

THE HOLY.

1. Persons are found in Northern parts, who give evidence that they are puffed up by spiritual pride. With them no Church on earth is pure. They only are 'the holy.' Their holiness would be contaminated by communion with imperfect Churches. Some are seen wearing blue cloaks—which they have assumed because Paul is supposed to have worn one. These holy men wear white or spotted handkerchiefs bound upon their heads, which are understood to indicate the supposed degrees of sanctity to which they have attained. This particular form of Pharisaism is rapidly disappearing. It ought not to be wholly associated with 'the Men.' They have generally retained their Church connection, and have rendered important services to evangelical religion and the Church of Christ. (See *'The Apostle of the North.'*)

THE SOCIETY OF FRIENDS

ought scarcely to be classed under this head. As an organized community, practising the spirit of Christian love towards others, they cannot fairly be called Separatists. The difficulty of allocating a more suitable place to them in the arrangement of this book, and the facts that some separatist peculiarities are retained, and that Plymouthism, in some measure, arose out of this Society, are the reasons for introducing here a brief notice of this religious body.

In so far as the peculiarities of the Friends respect the office of the ministry, a settled ministerial income, public ministrations by women, a ruling eldership, &c., or liberty to depart from the divinely-appointed form of government, these views and practices will be considered when dealing with those who have embraced and extended them. It may be now remarked, that while a settled ministerial income is denounced by Friends as 'preaching for hire,' the Society still acknowledges that 'it may be lawful to receive such temporals as are given them freely and cordially by those to whom they have communicated spirituals' (Barclay). It is not consistent with this inquiry to examine their doctrinal views, whether Justification is, with sufficient clearness, regarded as distinct from Sanctification, &c. There *can be no hesitation* in saying that the early Friends did good

service in concentrating attention upon a previously slighted truth—the powerful operation of the Holy Spirit in the heart. They seem to have carried this rather far, giving it relatively an undue place, in refusing to recognize the outward call of the people and special ordination, as well as the inner call to the work of the ministry. Still they have something similar. One of themselves thus explains their present position to the writer:—‘I should consider we had a *settled* ministry, *i.e.*, a ministry duly acknowledged by the Church, and watched over by regularly-appointed elders. There are those who speak in our meetings who are not thus acknowledged; but those whom the body believe to have truly received a gift of the ministry, and to have given proof of the same, are thus recognized, and then are members of the meetings of ministers and elders. This body meets for mutual encouragement, and to watch over the ministry, but has no governing power.’

This Society—recently much circumscribed—arose through the exertions of George Fox of Drayton, Leicestershire, about 1650, who was moved to testify boldly against the prevailing licentiousness and ungodliness of his day. He was frequently imprisoned because of this. His followers were termed ‘Quakers,’ because he informed a magistrate that ‘quaking and trembling were necessary dispositions to hear the Word of God.’ His views being carried out with zeal and devotedness, members of the Friends are now as much respected as they were formerly derided.

The ordinances of Baptism and the Supper they reject, because they hold that the baptism of the Spirit is enough, and that true communion is internal. But a regularly-organized system of government or discipline is consistently carried out by means of monthly, quarterly, and yearly meetings. This does not come up to, while it approaches very nigh to, scriptural Church government. (1.) The monthly meetings are composed of the congregations of a district. The meeting charges itself with provision for the poor, education, the admission, censure, or exclusion of members, with the granting of certificates to those going elsewhere. Further, overseers are appointed, who insist on private admonition being given to offenders prior to consideration of

such cases at future meetings. Proposals and concurrence for marriage, and for the settlement of disputes, are also attended to. (2.) The quarterly meetings are representative. Those who are deputed by the monthly meetings bring written replies as to the conduct of the members; and appeals in difficulties, or reviews of remissness of the monthly meetings, are entered upon. The yearly meeting superintends and advises the whole, and finally determines appeals. The several yearly meetings of London, New England, New York, and four others in America, maintain a friendly correspondence. This system approaches very near to Presbyterian Church courts. (3.) In addition to these meetings of men, similar monthly, quarterly, and yearly meetings of women are held at the same times and places, but without power to frame rules. In these attention is given to matters specially affecting their sex. (4.) The monthly meetings select those who are judged experienced, of either sex, under the title of 'elders,' to give counsel to ministers. These, with ministers approved by the monthly meetings, hold special assemblies for encouragement in duty, and the counselling of those who require attention. By this meeting of ministers and elders judgment is given as to those who have thought themselves qualified or called to the work of the ministry, but the advice of the quarterly meeting must first be obtained. Such meetings are conducted according to prescribed rules, which they have no power to alter. (5.) In addition to these, meetings for sufferings were instituted during times of persecution. They are still continued to superintend the Society during the interval of the yearly meetings. This system of government appears to have wrought well, superintending not only the spiritual, but also the temporal duties of the members of the Society. Silence, forbearance, moderation, steadiness, cleanliness, decorum, above all, Christian love, stand out as well-known results. It has been so far perfected after very many earnest efforts.

Amongst many of the Friends, a great modification is going on in regard to outward unnecessary peculiarities; and it is to be hoped that a spirit of scriptural inquiry, and readiness to mould their system more fully according to the revealed mind of the Lord, will yet bring them into closer fellowship with all who

desire to see eye to eye.—(*Minutes of Yearly Meeting of the Friends, London, 1861.*)

PLYMOUTHISM OR BRETHRENISM

is a form of separatism which has of late years sprung up, having much in common with the sectaries of the Commonwealth period.

§ 1. *Their Chosen Sphere.*

This party is exceedingly active and plausible, compassing sea and land to make proselytes—never from the sunken mass of the population—always from the membership of existing Protestant communities.

Various titles, chosen or applied, are given to these separatists. ‘People call us Plymouthists’—we call ourselves ‘Brethren.’ As German Anabaptists in America, they say, ‘We are no denomination or system—we are Christians.’ That ‘separatist’ is the proper appellation by which they should be distinguished, is evident both from their professed opinions and practices. They say that ‘walking in the fellowship and unity of the Spirit involves “distinct separation” from all who are not in practice doing so likewise.’ ‘Those who call themselves of any denomination or sect beyond that of Christians are blamed.’ ‘Separatism from evil is faithfulness.’ ‘These are man’s confusions, called “churches” or denominations.’ Such high-sounding pretensions are not new. There were separatists in Paul’s day as well. It is not a little remarkable that, in the very epistle to which modern separatists most frequently appeal, there should occur a withering exposure and denunciation of the sectarian spirit. Not only were there parties in the Church of Corinth who called themselves after highly-gifted ministers, saying, some, ‘I am of Paul,’ some, ‘I am of Apollos,’ and others, ‘I am of Cephas;’ there were others who showed as intensely their sectarian spirit by saying, nay, ‘I am of none of these human leaders—I am of Christ.’ Well may it be demanded now as then, ‘Is Christ divided?’ ‘There are contentions among you.’ ‘Now I beseech you that there be no divisions among you’ (1 Cor. i. 10–13). No Church in the New Testament is so severely rebuked for sectarianism, and no party more than that calling itself super-

ciliously 'of Christ. This rebuke applies to separatist brethren now even more than to others. Their separatist practice also is becoming more fully known, running to and fro, creeping into Churches and houses. At first, concealing their peculiar views, they generally enlarge on the duty of loving Christian communion. So soon as they form acquaintance with the members of a Church, they endeavour to withdraw these from a settled ministry and purity of doctrine, generally insisting on baptism by immersion, and on 'separation' from that and every organized Church, or, as they term them, 'systems.' Something may be said for the existence of these separatists. It is a recoil or protest against corruption in Churches. Further, they hold some scriptural truth. Again, the endeavour is plausible to realize a perfect community of Christians. But such has never been known on earth. It ought to be remembered, first, that when their object is avowed, this realization is to be accomplished at the expense of the entire overthrow of every organized community of Christians; and, secondly, that having no fixed creed, and propagating many errors—regarding the person of Christ, the moral law, faith, repentance, sanctification, prayer, the Holy Spirit, the Sabbath, the Church and ministry, &c.—these separatists give no security for the protection and promotion of the truth as it is in Jesus. (See *Croskery's Catechism*.)

§ 2. *The Origin of this Separatism*

may be traced in Dublin at the beginning of this century. In 1804, the Rev. John Walker resigned his fellowship in the University, and trained up a sect in that city. He expounded Scripture, but neither praise nor prayer formed part of public worship. Professing to follow every apostolic practice, the 'holy kiss' was practised. Other religious people were held in detestation—husbands and daughters renounced or denounced if they held intercourse with those beyond the pale of Walkerism. Its founder died in London in 1833. A similar sect, of some forty persons, still exists in Dublin, known as Kellyism. Its founder, the Rev. John Kelly, was expelled from the Established Church, and died in 1855. He, however, maintained the pastoral rela-

tion, while allowing brotherly exhortation. These sects gave birth to Brethrenism, which arose in that city under the late Mr Bellet and others. This party spread to Cork, then to Plymouth, from whence it was extended by the zeal of some renegade Quakers, who, as is usual, maliciously sought to destroy their former connection. A definite order of pastorship was sought to be framed in Plymouth by Messrs B. W. Newton, J. L. Harris, and others. They endeavoured to get their Irish brethren to agree to this; but those in Cork replied that, 'We will not be overruled by "the Plymouth brethren."' Thus this term arose by which British separatists are commonly known. A schism was thus made, forerunning and forewarning the continual schismatical actings of those who everywhere prove themselves to be bitter censorious separatists.

Another schism of these Brethren occurred at Plymouth in 1845. Mr J. N. Darby, who had formerly been a minister of the Church of England, separated himself from the followers of Mr Newton, hurling excommunications against all who declined his own authority. From these Darbyites and Newtonians various other sects have been formed; and these may be indefinitely multiplied, unless the membership of our Churches are timeously warned. One of themselves recently owned, that the original Darbyites now number upwards of thirty distinct parties.

This most sectarian of all sects, whose motto is, 'Divide and conquer,' is as insidiously and unscrupulously endeavouring to break up the membership of American Churches. There, in 1869, they commenced the issue of *The Christian Quarterly* in which they note their special and destructive commission. It is put in such terms as these:—1. Suppression of all unscriptural terms. 2. Destruction of theological terms and sophistical questions. 3. Elimination of unscriptural and sinful designations, as Episcopal Church, Presbyterian Church, Methodist Church, Baptist Church. 4. Destruction of sporadic sects. 5. Abolition of creeds. 6. Dissolution of centralized ecclesiastical government.—(*Bib. Sacra.*)

It is important that the ministers and people of every branch of the Church of Christ should recognize this fact, that parties

professing to be 'Christian brethren' are entering in among them. What they profess is 'to divide existing religious bodies called Churches, to disturb their tranquillity, and to call away every disciple from among them.' Ought not the professions of such brethren to be tested by the Divine Word, so as to ascertain whether their actions and principles are Christian, or whether they are 'grievous wolves,' of whom the Churches are warned?

§ 3. *Separatist Views of the Church.*

are very defective, so far as can be gathered from their hazy writings. In no one of their various tracts can a clear statement of their views be found. They ascribe the origin of the Church to the day of Pentecost. Then, say they, the formation of the body out of Jew and Gentile took place—of Him whom they style, in unscriptural terms, 'the Man glorified,'—'a Man at God's right hand.' This body, 'inhabited by the Spirit of God Himself,' is 'the entire complement of the saints from the day of Pentecost till the moment when all are in heaven.' Further, that while 'all the saints between these two great events are of the body of Christ—in the mind of God'—that body only 'embraces all believers here upon earth at the moment I write, as at any given moment.'

Thus the Church of the Old Testament is set aside as a part of the body of Christ. The martyr Stephen had no such belief. Standing before the Jewish Sanhedrim, he declared that Christ 'was in the Church in the wilderness' (Acts vii. 38). Neither had Paul. He says, 'Moreover, brethren, I would not have you ignorant, how that all our fathers drank of that spiritual Rock that followed them: and that Rock was Christ' (1 Cor. x. 1-4). So in proving the oneness of Christ with His people, Paul quotes the utterance of Christ, given by His Spirit in psalms sung by Old Testament saints, 'In the midst of the Church will I sing praise unto Thee' (Heb. ii. 12; Ps. xxii. 22). Manifestly, the covenant of grace was 'differently administered in the time of the law . . . types and ordinances . . . were for that time sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah, by whom

they had full remission of sins and eternal salvation.' (*Confession of Faith*, vii. § 5.)

The membership of the Church or body of Christ on earth is said by separatists to consist of true believers only. This assumption runs through all their published statements, confounding the invisible with the visible aspects of the Church. It is true that 'all believers everywhere are members of one body in Christ;' but it is also true that 'the purest Churches under heaven are subject both to mixture and error.' 'The kingdom of heaven' Christ Himself likens 'unto ten virgins,' 'and five of them were wise, and five were foolish.' In the Church over which Christ presided, there was a Judas Iscariot; in the Apostolic Church at Jerusalem, Ananias and Sapphira; at Samaria, Simon Magus; at Antioch, troublers of the Church, false teachers who subverted souls; at Corinth, scandals of great magnitude (1 Cor. xi. 21); in Asia Minor, much to merit the condemnation of Christ. The Church, according to these separatists, consists only of those 'inhabited by the Spirit of God Himself.' They 'own and recognize all others who are owning and acting upon this opinion.' They refuse to recognize as Christian any who belong not to their fellowship, or who cannot agree with their opinions. The positive principles on which these separatists agree and act are thus:—First, That no existing Church is recognized as Christian. They are denounced as ruinous, voluntary, artificial, sinful. No liberal or candid concessions are made to any, even in the interests of truth. Any alliance amongst these Churches, though based on essential truth, is, say they, sin against the Holy Ghost, as including an agreement to differ on other points. Some fondness is betrayed for the apostate Church of Rome. Intense hostility is manifested to Reformation Churches. Second, This cry is continually reiterated to all Church members, 'Come out of her, my people.' Third, Separatism is the only way of uniting the true disciples of Jesus. Hence, the prevalent idea of these Brethren is, that God's principle of unity is separation from evil systems, that is from the Churches of the Reformation.

The passage, 'Come out from among them, and be ye separate' (2 Cor. vi. 17), is thus employed in direct contravention

both to its design and the practice of the Apostolic Churches. The Corinthian believers were commanded to be separate from idolatry and infidelity. Sacrilegious and heathen practices and connections were to be avoided in matters of faith and worship. But there is no command given to those who thought themselves believers, to withdraw from others whom they denounced as unbelievers, who were yet professedly members of the Church. Never is any Church of the New Testament denounced as ruinous, artificial, sinful, &c., because there were in it those who acted inconsistently with their profession. Never is there warrant given to separate from professing Christians, and to denounce them as unbelievers, contrary to their own express declarations.

The other passage employed continually, 'Come out of her, my people' (Rev. xviii. 4), is addressed solely to those of God's people who may be found in the communion of the Romish Babylon, as the passage from which the words are adduced originally called the Jews to come forth from ancient Babylon. The command was not intended, and would be wrongfully applied, either to Jewish or to Christian believers, to separate themselves from the Church in which God had graciously placed them, because they judged that some or many of the members were not what they professed to be. No passage of Scripture requires withdrawal from a person on the suggestion that he is an unbeliever, which he denies.

That modern Churches are not such, because some apostolic customs are not practised, is a mere delusion; for many things were done which were manifestly of a temporary nature. The practice of separatists themselves is proof sufficient. Do they follow Christ's example in 'washing one another's feet?' Do they, in their assemblies, embrace each other indiscriminately with 'the holy kiss?' Virtually they admit that only such apostolic practices can be followed and are binding as are suitable for all times and places. These Separatists elevate some practices and overlook others, each fellowship selecting and following what they please.

Again, it is asserted that these are not true Churches, for *discipline is unknown* in them. By discipline they mean complete

separation of believer from unbeliever. None of the Churches of the Reformation will deny the scriptural discipline that the unworthy ought to be dealt with, so that the spirit may be saved in the day of the Lord Jesus. Greater fidelity to Christ and souls in these Churches must form the subject of prayer and effort. But there are undoubtedly many of these Churches in which discipline is faithfully exercised. How is it, then, that 'the Brethren' treat even these with supercilious contempt, and endeavour their destruction? This conduct proves that the assertion is a mere subterfuge. Were the Churches of the New Testament now in existence, which one of them would 'the Brethren' own to be a true Church of Christ? As detailed in Scripture, they were all ruinous and sinful, if the judgment of 'the Brethren' is to be taken. Are they then unchurched because of their judgment? And are modern Churches only such, if these self-constituted judges allow them to be so? Nay, verily. Scripture gives no warrant for any to separate themselves from a Church, even if the unworthy are not cast out. The remedy is to mourn, privately to avoid such until they are reclaimed, and to seek reformation.

Only when a portion of the Church is compelled to separate, in order to the vindication of the truth, is the withdrawal from those guilty of defection 'according to Christ Jesus.'

QUESTIONS.

1. *Arrange all professing Christian Churches under two classes on this point, and then subdivide these.*
2. *State what is peculiar to Separatism, Erastianism, and Libertinism respectively.*
3. *What, briefly, are the characteristics of separatists? and what parties exist under this head?*
4. *Distinguish 'the Men' of the North from 'the Holy,' or separatists proper.*
5. *Mention why the Society of Friends are thus classed, and some of their peculiarities.*
6. *Give briefly the origin of the Society, and of the name Quaker, with their reasons for rejecting the ordinances of Baptism and the Supper.*

7. *State their various meetings organized for government or discipline, and in what relation this plan stands to that of the Scriptures.*

8. *Why are Plymouthists or 'the Brethren' termed separatists? and by whom are they rebuked?*

9. *Mention their sphere, procedure, apology, object, and tendency.*

10. *Give a sketch of their origin and progress in Ireland, England, and America respectively, as also of the objects they have avowed.*

11. *How would you combat their views as to the origin and the composition of the Church visible.*

12. *Unfold again some of their positive principles, and show how two texts constantly quoted by them are misapplied.*

13. *How would you meet their views as to—(1.) apostolic customs, and (2.) the exercise of discipline?*

14. *Do the Scriptures warrant separation in all cases from imperfect Churches?*

CHAPTER III.

THE GOVERNMENT DEVISED.

"How shall they hear without a preacher? And how shall they preach except they be sent?"

IS EVERY CHRISTIAN ENTITLED TO ASSUME THE OFFICE OF THE MINISTRY?

By separatists the stated gospel ministry is rejected—(a) liberty being claimed for all to conduct worship and to preach, (b) women included; but (c) to the exclusion of any accepting of a settled income, and (d) the Holy Ghost is said to be the only guide or president of assemblies. Have these assertions any proper foundation in the Word of God?

First, May any Christian assume the ministerial office? Separatists deny that 'certain persons exclusively hold the place of teachers,' and assert that 'no gift from God has to wait for a sanction from the Church ere it is used.' 'I deny the right to

any one (to speak) save God, the Holy Ghost.' 'It is God acting, that is the great point.'

That 'pastors and teachers' have been given by Christ, authoritatively and publicly to preach and rule, is thus denied. It is denounced as a 'one-man ministry.' 'There is no man, or class of men, more fitted to present our worship, or to do anything for us in the place of worship, than we are ourselves.' 'Where, then, are the college-educated and regularly or humanly ordained and salaried ministers?' 'We certainly read of instruction and elocution, and also of regularly ordained elders and deacons in some of the Churches; but only the apostles, or those with a special gift of the Holy Ghost, might appoint these.'

It is thus claimed that any one may minister; for regularly appointed ministers have ceased with the period of inspiration. But, with strange contradiction, inspiration is still claimed, for say they, the Holy Ghost alone has the right of speech.

Secondly, Has any one liberty to minister publicly in the Church? 'Yes,' replies the separatist, 'if so gifted;' for the early Christians 'were commanded to give the fullest scope and liberty' to 'the Lord the Spirit to exercise such gifts as He might see fit to develop amongst them.'

To see the fallacy of such assertions, it must be asked, What is the grand end of the Church? Most assuredly, it is chiefly the manifestation of the divine glory. For this end the Church has been instituted. The subordinate end is man's good. Souls are to be gathered in and perfected who are to confess Christ in ordinances, assemblies, and specially on days prescribed by the Lord. These ordinances imply worshippers and the administration of worship. This administration has not been left to voluntary action any more than the existence and perpetuation of the Church. The office of the ministry is divinely instituted and maintained: 'This is a true saying, If a man desire the office of a bishop, he desireth a good work' (1 Tim. iii. 1). This ministry of the gospel, in its highest function, is the office of a bishop. This office was instituted by Christ for the public and authoritative discharge of the good work of conducting the worship of God. The word 'ministry' is not used in the New Testament for civil service, spiritual worship only, or the service of a deacon,

but for this special ecclesiastical function. It is not power of dominion but of service, laborious but honourable. 'Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God' (1 Cor. iv. 1). The gospel ministry is by divine authority. It is commissioned, described, and continued for the supply of necessities, according to divine promises.

1. THE MINISTRY IS DIVINELY COMMISSIONED.

The office is from the Three-One Jehovah. The ministry is not a mere work which any able man may perform. It is an office implying appointment, authority, and relative submission. Teachers are *set* by God, pastors and teachers are *given* by the Lord Jesus. Elders are *made* overseers to feed the flock by the Holy Ghost' (1 Cor. xii. 28; Eph. iv. 11; Acts xx. 28). Not only apostles, but all His ministering servants were commanded by Christ to go, making disciples and administering ordinances in the name of the Three-One God. His words declare that His gracious will is—First, To have an official ministry; Secondly, To give the Holy Spirit to render that efficacious; and Thirdly, That this institution continue to the end of the world. His promise is to be 'always'—all days of the gospel, as long as the world lasts—present graciously with His ministering servants (Matt. xxviii. 19, 20). This commission can alone be fulfilled by a perpetual ministry. For—

2. IT IS DESCRIBED BY SPECIAL TITLES AND DUTIES.

Pastors, teachers, preachers, elders, labourers, stewards, ministers, ambassadors, and other names, clearly distinguish those commissioned by the Lord. The specific titles imply an official position to which they are appointed. Whatever distinction is given by God must be according to truth. If there were no real difference between pastor and people, no such distinguishing titles would be employed. By the law of nations, the persons of ambassadors are inviolable: 'Now then we are ambassadors for Christ' (2 Cor. v. 20). If Paul was an ambassador, all true ministers of Christ are so, and for the same reason. He and

they beseech men to be reconciled to God, opening their mouths to make known the mystery of the gospel.

Titles are not the only distinguishing quality presented in the New Testament, the qualifications of ministers are minutely described. They must be able to expound and apply the Divine Word; to reason and exhort, under a feeling of deep responsibility, but with all boldness. Their duties in publicly preaching the Word, administering ordinances, and watching over the flock are also carefully set forth. Nor are the corresponding obligations of the membership of the Church omitted. Pastors are to be known, esteemed, obeyed, supported: 'He that receiveth you receiveth me,' saith the Lord. These qualifications, duties, and corresponding obligations, severally and together, prove that pastors and teachers are still the gift of Christ. To reason otherwise would make these portions of the Word of no effect.

3. IT IS CONTINUED BY EXPRESS APPOINTMENT.

The apostles being empowered to regulate all things concerning the Church, made express provision, not only for the appointment of pastors in every church during their lives, but for a sufficient staff in perpetuity. There is no more express injunction than that given to Timothy: 'The things that thou has heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also' (2 Tim. ii. 2). Solemnly Paul had given Timothy a charge to keep particular directions concerning the ministry, 'without spot, unrebukable, until the appearing of our Lord Jesus Christ' (1 Tim. vi. 14). It was impossible that Timothy personally could obey this so long. The commandment is given, evidently in the person of Timothy, to all commissioned to preach the Word, instant in season and out of season, under the conviction that this duty will be judged of by the Lord 'at His appearing and His kingdom;' even although men 'will not endure sound doctrine,' and 'after their own lusts shall heap to themselves teachers' (2 Tim. iv. 1-5). So in writing to the Churches of Asia Minor, and addressing exhortations now to the minister or 'angel,' now to the people, 'the revelation is given to 'hold fast that which

ye have already till I come' (Rev. ii. 24, 25). Only by those perpetually commissioned can this charge be maintained.

Thus appointed as the perpetual ordinance of Christ, the slighting of, or the removal of, ministers is declared to be a great sin and judgment: 'Where there is no vision the people perish' (Prov. xxix. 18). 'As ye go, preach; . . . but when they persecute you in this city, flee ye into another. . . . He that receiveth you receiveth me' (Matt. x. 7, 23, 40). A high honour is conferred upon the ministers of the gospel. 'The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof' (xxi. 43). 'Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the Word of the Lord, and shall not find it' (Amos viii. 11, 12).

4. THE MINISTRY IS FOR THE SUPPLY OF NECESSITIES.

The gospel is to be preached to all nations and to every creature. This is the ordinance of God for salvation. But this great work is far from being accomplished. Consequently, the necessity for a divinely-commissioned ministry is as great as ever: 'How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?' (Rom. x. 14, 15). The argument of the apostle here is irresistible. A preacher is necessary to bring souls to the knowledge of Christ. His divine commission is as indispensable. None may do the work of heralding Christ but the man who is appointed a herald by the King. Nations, though civilized and highly educated, are as bad now as were Jews and Pagans of old. Nature is as thoroughly depraved and darkened as to spiritual realities. The delusions of Satan and the number of false teachers are as prevalent and powerful: 'There shall be false teachers among you, who privily shall bring in damnable heresies' (2 Pet. ii. 1). The principal ordinary means appointed of God for the prevention of evil, and the impartation of spiritual blessing, is the ministry of the

gospel. So long as necessity exists 'for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ,' pastors and teachers are graciously bestowed by Him who has ascended (Eph. iv. 12, 13). What man, or class of men, dare abolish that which the Lord hath constituted?

This ministerial provision is—

5. IN FULFILMENT OF SPECIAL PROMISES.

Pastors according to God's heart to feed with knowledge and understanding were promised for gospel times: 'I will set shepherds over them, which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord' (Jer. iii. 15, xxiii. 4). 'Yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers' (Jer. xxx. 20, lxii. 6, 7, lxvi. 21). These promises have been, and are being fulfilled. Teaching whatever He has commanded, and acting according to His direction—Christ has promised His perpetual presence to the persons so acting as invested with that ministerial office. The expression used by the Lord is very full, implying that His promise would not terminate until this world end. He did not give that promise to the apostles as such, but to them as ministers. He did not say, 'Lo, I am with you *all your days*,' but '*all days* of the gospel.' The stewards of the kingdom are, therefore, to be faithful till the second coming of their Lord. As with Moses, Elijah, Jeremiah, John the Baptist, Paul—aye, Christ Himself—opposition and obloquy must be expected. But all persecutions combined will only intensify the glory of the promised reward: 'Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant whom his lord, when he cometh, shall find so doing' (Luke xii. 42, 43). 'Be thou faithful unto death, and I will give thee a crown of life' (Rev. ii. 10). It is the distinct work of the ministry to turn many to righteousness, ~~and~~ **and** they who do so shall shine 'as the stars for ever and ever' (Dan. xii. 3).

Their office is most distinctly enunciated—in no words more forcibly than in these:—'They watch for your souls as they that

must give account' (Heb. xiii. 17). Every minister is appointed specially to watch: 'Thus saith the Lord, I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night.' Their commission is most solemn and express: 'Son of man, I have made thee a watchman unto the house of Israel, therefore, hear the word at my mouth, and warn them from me.' Every man is bound to watch over himself: 'Watch, therefore, for ye know not what hour your Lord doth come.' The minister of Christ has a more extended duty. He must watch regarding all the flock over which the Holy Ghost hath constituted him an overseer or bishop. As the watchmen of the city in times of peace, he is to go about to satisfy wayfarers asking after the Beloved. In times of warfare he must watch the motions and feints of the enemy. He must sound an alarm showing danger, arousing the sleeping, and so giving the time of night, that the earnest and anxious may know where they are.

Most responsible is this office in the Church of Christ. It is the greatest delusion to think that any one will do. Would any one, whatever his character or qualifications, be selected for this office in civil matters? That prevalent spirit of regarding individuals apart from a Christian Church, is almost unknown to Scripture. The apostles addressed their epistles to Churches, so did Christ Himself. Unregulated religion, and unregulated service, however it may boast of special piety and love, acting according to caprice or convenience, is not commanded, but repudiated. As the watchman or sentinel, so is the minister of Jesus Christ. A public spirit is essential, with much anxious watching, to detect signs of approaching danger. The courageous and self-denying spirit, by mental and physical exertion, must give timely and faithful warning: 'For if the trumpet give an uncertain sound, who shall prepare himself to the battle?' Let the watchman's eyes be closed, his ears deaf, his tongue dumb; then, before the besieged are aware, the city is taken, destroyed. Hopeful of his own personal safety, he must be concerned for the salvation of his fellows. Reaching the shore himself, he cannot stand unmoved while the vessel of the Church is lured by false lights upon hidden rocks. If there is an attempt to muzzle or

gag the watchman, as the dumb son when his father was being murdered, he will burst forth with a terrific cry. His voice will be heard as Esther lamenting : ' How can I endure to see the evil that shall come unto my people ? How can I endure to see the destruction of my kindred ? ' ' Woe is unto me if I preach not the gospel.'

6. SEPARATIST INSINUATIONS FALLACIOUS.

Seeing that this necessity exists, and that the Lord hath supplied it by an office of His own appointment till the end of time, no plea whatever will warrant either the rejection of the legitimate ministry, or its assumption by any one at his own discretion. This position is amply corroborated by an examination of separatist insinuations.

1. It is true that predictions of gospel times run in general terms thus :—' All thy children shall be taught of the Lord' (Isa. liv. 13). ' They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord : for they shall all know me, from the least of them unto the greatest of them' (Jer. xxxi. 34 ; Heb. viii. 11). ' Ye need not that any man teach you' (1 John ii. 27). These statements show how much more clear the way of salvation is under the new than under the old dispensation ; and that the vail which covered the hearts of the Jews has been, and will be, more fully removed by the powerful operation of the Holy Spirit with the Word of the gospel. But they do not prove that there is no necessity for the office of the ministry : for, first, the Bible and experience give proof of the necessity ; and, secondly, the statements are comparative, not absolute.

(1.) The quotation from Jeremiah, in the Epistle to the Hebrews, shows that Paul understood that the prophecy was fulfilled in his day ; and yet his writings and actions abundantly testify that the absolute necessity for the work of the ministry remained. Christ Himself and His apostles both taught publicly, and commanded specially appointed men to teach and preach, although that was a period of the special manifestation of the Spirit. How much more is the ministry necessary now ?

(2.) To regard these statements as absolute would **not only** arrest the public preaching of the gospel by His commissioned servants, contrary to Christ's command, but would silence every gifted brother among separatists; aye, more than that, every private admonition and conference as sinful must be prohibited. How would that consort with such exhortations as 'teaching and admonishing one another in psalms,' &c. ? (Col. iii. 16); 'Warn them that are unruly, comfort the feeble-minded' (1 Thess. v. 14).

(3.) Manifestly the internal anointing of the Spirit does not abolish the external teaching of the ministry. If so, there would be no necessity for the outward Word of inspiration. Nay, God, who can work without means or above them, is pleased ordinarily to employ the ministry for the very purpose of renewing and sanctifying souls. It is by pastors according to His own heart. He takes one of a city and two of a family, and brings them to Zion, thereby feeding them with knowledge and understanding (Jer. iii. 14, 15). These statements, then, must be understood comparatively, as other general texts. When Paul writes, 'knowing this that the law is not made for a righteous man,' the statement is so understood. The righteous man does not need the compulsive power of the law in order to obedience. He obeys cordially; and yet the law of God is a light to his feet, a lamp to his path. Scripture and experience testify that the promise is not absolutely fulfilled on earth: 'For now we see through a glass darkly; but then face to face: now know I in part; but then shall I know even as also I am known' (1 Cor. xiii. 12).

2. The declarations of Peter and John can only be understood in this comparative sense when it is said, 'Ye are a royal priesthood;' He that loved us 'hath made us kings and priests unto God' (1 Pet. ii. 5, 9; Rev. i. 6). Peter explains his meaning. He is speaking of priesthood, not as an office, but figuratively. Then he compares believers, first, to the stones of which the temple was composed; and again, to the holy and royal priesthood that ministered therein. His object was to impress them with a sense of their high calling, 'to offer up spiritual sacrifices,' and 'to show forth the praises' of God as His chosen people. But there is no hint in his epistles, or in the similar figurative

language of John, that the office of the ministry was to be abolished. On the contrary, Peter expressly exhorts pastors to fidelity in the discharge of their duties towards this royal priesthood, 'the flock of God,' by feeding and taking the oversight of them until the chief Shepherd appear (1 Pet. v. 1-4). John also, describing the condition and prospects of the Church, recognises the ministry under the titles of angel and elder. Take the word 'priest' here in its absolute sense; then the absurd consequence would follow that—(1.) Every Christian offers a real sacrifice to God, as did the Jewish priests; and (2.) That they are as really temporal kings, being no longer subjects of earthly princes. Let it be remembered that the same thing was said of the Israelites: 'Ye shall be unto me a kingdom of priests' (Exod. xix. 6). Were the ministers of God on that account set aside and denounced? On the contrary, the distinct ministry of Aaron with his sons, and the whole tribe of Levi, were set apart to minister in holy things. Not one of that kingdom of priests dared to enter into the tabernacle except the regularly appointed ministry. Yes, indeed, some did set aside and denounce that ministry. Korah and his company gathered themselves together against Moses and Aaron, and said unto them, as modern separatists to the ministers of Christ now: 'Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore, then, lift ye up yourselves above the congregation of the Lord?' (Num. xvi. 1-35). When the earth opened, and they went down alive into the pit, the Lord by that signal judgment showed who were the ministering servants of His approbation. And yet Moses had proved whose spirit rested upon him in formerly refusing to forbid Eldad and Medad from prophesying in the camp; and for the special reason that 'the Spirit rested on them.' So soon as Moses understood that they had the divine authority, he exclaimed to Joshua, 'Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!' (Num. xi. 26-29). As all true ministers, he desired that all the people might grow in grace, and that the Lord of the harvest would send forth labourers into His harvest. He acknowledged whom the Lord had sent.

3. Examples there are in the New Testament of private admonition, exhortation, reproof, and comfort, which is the duty and privilege of every believer. These examples do not countenance assumption of the ministry. To the man out of whom Jesus had cast the devils, He said, 'Return to thine own house, and show how great things God hath done unto thee' (Luke viii. 39). His commission was to his friends at home; and although he published throughout the whole city the fact of his miraculous healing, this was not commanded; and right though it might be, that was another thing than the public exposition and application of spiritual truth to souls. No Church would prevent, but would rather encourage a man such as this, or the woman of Samaria, in telling all whom they can find: 'Come, see a man which told me all things that ever I did' (John iv. 29). Such communications in their circumstances, or that of the lame man walking, leaping, and praising God in the temple, are not only allowable, but desirable. Such extraordinary manifestations of divine power and grace will call forth corresponding feelings and actions that ought not to be repressed. But these are not proofs that the ministry must cease, and that all may assume the office. Did Christ recall the seventy sent forth? or did Peter and John endeavour to abolish the ordinary pastorate and other ministerial agencies because of these cases? Nay; the cordial, fraternal, humble employment of gifts and grace, in every appropriate way, by all the membership of the Church, ever gives joy to the hearts of the true ministers of Jesus Christ.

4. Another instance frequently referred to as if giving authority to all publicly to preach, is that relating to the first persecution of the Church at Jerusalem: 'They that were scattered abroad went everywhere preaching the Word' (Acts viii. 4). The answer to two questions shows that this does not overthrow an ordinary settled ministry.

First, Who were the scattered? Were they believers only, or chiefly ministers? The first verse tells that 'there was a great persecution against the Church which was at Jerusalem.' The word 'church' comprehends both. Now and after, persecution was principally directed against pastors and other office-bearers.

May not 'the Church,' as represented by them, be understood? That the entire membership were not scattered is very evident, not only from after details, but from the words 'except the apostles.' (a) If every professing Christian had left the city, there would have been no necessity for the presence of the apostles. (b) The particle 'except' is used of the class described. (c) The word 'preaching' is an expression almost invariably used for an official act in the New Testament (Rom. x. 15). (d) The only one of these preachers mentioned is Philip. He was an official person, holding the offices of deacon and evangelist (Acts vi. 5, xxi. 8). (e) May not the words, 'they were all,' refer to all church officers, rather than to all church members? The 'all' must be restricted, unless every man, woman, and child, were dispersed.

Secondly, Is there not a difference between a constituted and a dissolved Church? Suppose it certain, which it is not, that the entire membership, and not the ministers, are here described, this presents only a case of absolute necessity. There is no declaration that every church member preached in Jerusalem in their settled congregations. It was only in their scattered condition, isolated from organized communities. The warrant, if any, is here only for extraordinary seasons, and, specially, for the work of evangelization amongst a heathen population. In such an emergency as that of flight from persecution, thrown hopelessly destitute of ordinary pastors, a company of believers may be justified themselves, or by selection from their number, to engage in the work of preaching and administration of ordinances. And yet some of the best of Christians, as the pilgrim fathers of New England, have hesitated in following such a course. The Church being the fulness of Him who filleth all in all, must have within herself everything necessary for her being and well-being. To avoid the evil of the extinction of the ministry, those who have the inner call of Christ, proved by the possession and acceptable exercise of suitable gifts and grace, must be warranted to exercise the office without that ordination which has become impossible. Let the supposition of all the members of the Church scattered and preaching be allowed, and at most it yields the positions—(1.) That there is within the Church the power of re-

living and reconstituting the lost ministerial office ; (2.) That in times of persecution Christian fugitives should embrace the call in providence to make Christ known to those destitute of the gospel ; and (3.) That every Christian should aid in evangelizing those outside the Church. But all this does not overthrow an ordinary authoritative ministry in settled churches. Long after this event, the apostles 'ordained them elders in every Church' (Acts xiv. 23), and commissioned Timothy and others by the laying on of the hands of the Presbytery.

5. Even that statement, 'Ye may all prophesy one by one' (1 Cor. xiv. 31), properly understood, gives no authority for every one who supposes himself qualified to minister in the Church. For this universal word 'all' must ever be restricted by the subject-matter. Immediately before, as throughout the entire passage, express mention is made of the particular subject treated of by the inspired apostle : 'Let the prophets speak, two or three, and let the other judge' (ver. 29). It is as clear that the 'all' who may prophesy are the prophets spoken of, as it is that the 'every man' to whom the manifestation of the Spirit is given is restricted to every man taught of the Spirit (1 Cor. xii. 7).

Three views of the passage are advocated—First, That every gifted brother may minister in public assemblies of Christians. Secondly, That prophesying here refers to the ordinary ministrations of regularly appointed ministers. Thirdly, That it was miraculous prophesying, peculiar to apostolic times. That this last is the only possible construction is evident from an examination of the context and of the analogy of Scripture.

(1.) The prophesying was miraculous and peculiar. For—(a) All were to desire to be so illuminated as to speak with unknown tongues or in foreign languages, and to be able to interpret these for the edification of those to whom they were unknown (ver. 13–25). This was the miraculous gift of the Holy Spirit, bestowed on the day of Pentecost : 'They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance' (Acts ii. 4). As many in the Corinthian Church were allowed to speak with tongues as to prophesy. If, then, all the members of the Church prophesied, they all spoke with tongues. If so, and this be a pattern for all members

to preach, it is also a pattern for all to speak with the gift of tongues. If the one is attainable and desirable, so is the other. But universal experience shows that this gift of tongues, however desirable, cannot presently be possessed by all; therefore the gift of prophesying must also be unattainable. (b) Further, the gift of prophecy was that of miraculous inspiration. Things otherwise unknown were thereby revealed. It is stated, not only that every one of you hath a psalm, a tongue, and an interpretation, but also 'a revelation' (ver. 26). The primary idea of prophecy is to predict what shall be (*προφητεία*, from *προφημι*, to foretell). The frequent usage of Scripture is to indicate by that word that the message is extraordinary. It indicates the prophetic gift of inspiration imparted by the Holy Spirit: 'This charge I commit to thee, son Timothy, according to the prophecies which went before on thee' (1 Tim. i. 18). One of the prophets of that time, Agabus, expressly foretold, 'Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles' (Acts xxi. 11). This Agabus, along with others, had previously foretold a great dearth throughout the Roman Empire (xi. 28). (c) That the office of prophet mentioned was an inspired ministry, is manifested by the manner in which it is distinguished from that of pastors and teachers. In the enumeration of public ministers given by Christ, prophets are set before evangelists and pastors and teachers (1 Cor. xii. 28; Eph. iv. 11). Also by the question, 'Are all prophets?' this office is shown to be distinct from all other ministrations, and, consequently, from the membership. The offices named are degrees comprehensive of each other downwards. The highest, that of the apostle, might and did perform the duty of all the lower. So the prophet might do the work of evangelist and pastor, as a ship-captain might that of the mate or steward. But every pastor and teacher might not, and did not, perform the work of the prophet or apostle, much less might the private member assume the office of a prophet. Suppose, for a moment, that the prophets enumerated do not refer to those inspired, then no proof exists that Christ has bestowed inspired prophets on the New Testament Church. The fact that Christ did raise up prophets,

and enable them both to speak and write by inspiration infallibly, for the proof of the Church proves that the office so enumerated was a miraculous and peculiar one. (4) That these prophesying were to be judged if does not militate against this fact, for even the doctrine of apostles was tested. The Bereans were commended not only for receiving the word of Paul and Silas 'with all readiness of mind' but because they 'searched the Scriptures daily whether those things were so' (Acts xvii. 11). (5) And then to desire, if the will of God be so, the possession of such extraordinary gifts is legitimate for all members of the Church. As Eliza, they may each plead for a double portion of the Spirit. And wherever that is bestowed, there will be ample proof and warrant for its exercise. Those only, then, who possess the supernatural influence of the Holy Spirit can lay claim to be prophets. To prophesy is to act as Old Testament prophets did.

(2) This prophesying does not refer to preaching or ordinary ministrations of pastors and teachers. The office of prophet included, as noted, the office of preacher. Nowhere in the New Testament is the word 'prophet' applied distinctly to ordinary ministers. In the Book of Revelation it is only so applied by allusion: 'I will give power unto my two witnesses, and they shall prophesy' (Rev. xi. 3). Three words are employed in the New Testament to describe the act and office of preaching. (1.) To preach, to teach publicly, as a herald officiated ($\kappa\eta\rho\upsilon\sigma\sigma\alpha\iota$), is used sixty-one times, and is translated 'to preach' fifty-four times. (2.) To bring glad tidings, or announce good news ($\epsilon\upsilon\alpha\gamma\gamma\epsilon\lambda\lambda\omega$), is used fifty-five times, and is translated 'to preach' forty-eight times. (3.) To bring word down to any one, to announce or set forth ($\kappa\alpha\tau\alpha\rho\gamma\gamma\epsilon\lambda\lambda\omega$), is used seventeen times, and is translated 'to preach' ten times. But neither of these words are employed in the discourse in which it is stated that all may prophesy one by one. The word $\pi\rho\phi\eta\tau\epsilon\upsilon\alpha$, to prophesy, is used twenty-eight times. In twenty-three of these instances there is a clear assertion or implication of the supernatural or miraculous gift, and so, though less clearly, in the remaining cases—once as to Philip's daughters, twice in Peter's quotation of Joel's prophecy, and twice in 1 Cor. xi. 4, 5, where it is conjoined with praying.

The noun *προφητης*, 'prophet', used one hundred and forty-nine times, is always so translated. In no one passage in the New Testament can either verb or noun be referred to ordinary preaching. In each case the idea of supernatural influence is involved. The translators of our version of the Scriptures so understood the noun. Never is it translated by teacher or preacher, always by prophet. So of the verb. Never is it said to teach, preach, or speak, always to prophecy. Supernatural gifts are always implied.

(3.) Most unquestionably, therefore, that phrase, 'all may prophesy,' has no reference to any church member who pleaseth to assume the office of the ministry without a proper call. There is no one instance in Scripture in which the word 'prophet' is applied to one out of office. The fact that an express gift of pastors and teachers has been bestowed, shows that such an assumption is not only unnecessary but presumptuous. Only by confounding ordinary ministrations with that spirit of prophecy can any appearance of plausibility be put forth in this pretended liberty. But a claim is set up for 'an inspired ministry' 'by the immediate impulses of the Holy Spirit.' Whether this claim is substantiated by actual facts remains to be tested: 'By their fruits ye shall know them' (See Jus. Div. Min. Ev. Lon. 1654).

QUESTIONS.

1. *State five distinct arguments on behalf of a permanent gospel ministry.*
2. *Explain predictions of gospel times consistent with the foregoing.*
3. *How would you dispose of the New Testament declarations quoted?*
4. *Do the examples of the woman of Samaria and others warrant any one to assume the ministerial office? and if not, why?*
5. *Explain the passage in Acts viii. Does it give express warrant?*
6. *Review the statement 'all may prophesy.' Give the three modes of interpreting the passage, and state the result.*

CHAPTER IV.

THE GOVERNMENT DEVISED.

"I suffer not a woman to teach." "If a man desire the office of a bishop."

ARE PUBLIC MINISTRATIONS BY WOMEN LEGITIMATE?

UGHT women to minister in mixed assemblies? The answer given by some is, that they 'believe it right freely and equally to allow the ministry of both sexes.'

No question as to the regulation of the Church of Christ has received a clearer or more decided reply in the Divine Word. This practice of female ministrations had been introduced along with other gross irregularities into the Church of Corinth. It spread into others. To arrest this as unseemly and wrong, the most authoritative command was issued. For a woman publicly to minister in the Church was wrong on every ground. It was destitute of apostolical, ecclesiastical, scriptural, and rational sanction. On no account was it permitted. In these four aspects the law was distinctly laid down.

1. BY APOSTOLICAL AUTHORITY

women are forbidden publicly to minister: 'Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law' (1 Cor. xiv. 33-40). This passage shows that the public exercise even of the gift of prophecy by women was expressly forbidden. This was in the Church of Corinth, where all the prophets might prophesy one by one. The widest and most comprehensive of all terms is employed when silence is here enjoined. To speak (*λαλειω*) in any way in the churches, by preaching, teaching, or conversing, is not permitted. Thus the objection is of no force that 'bawling or babbling only is forbidden, and that seemly discourse might be allowed them.' Of the two hundred and ninety-two times, besides this passage, in which the word is used, only once can it be rendered to babble, without any violence. Even there this translation is doubtful.

'When I was a child, I spake (or babbled?) as a child.' The command to keep silence covers all kinds of speech, seemly and unseemly, even to the putting of questions. Correction of abuses in the order of worship is the scope of the passage. Prophets were the persons whose conduct required regulation. They are to speak in order, two or three on a particular occasion. Possessors of the gift of tongues, in the same order, if an interpreter was present, not otherwise. It is in direct contrast with these gifted men that the command is given, 'Let your women keep silence.' No qualification is coupled with this command. Men only, who are prophets, are to speak. Women, though prophetesses, are to keep silence in the churches. The disorders of the men are met in one way, the disorders of the women in another. These disorders were *the occasion*, but they are not *the reason* of the prohibition.

That this was not a local or temporary command is evident from the directions given through Timothy regarding pastoral work in general. This explicit deliverance is re-asserted, with the addition of the reason for the command by the Apostle Paul: 'I suffer not a woman to teach, but to be in silence' (1 Tim. ii. 8-14). The word used here cannot be referred to babbling or unseemly talk—it is always translated 'to teach, to instruct' (διδασκω).

The contrast between what is allowed to men, and what is forbidden to women, is very striking in this passage. Having spoken of his apostolic authority under the Mediator, Paul says, 'I will, therefore, that *the men* (τοὺς ἀνδρας) pray everywhere.' This word is ever used for men to the exclusion of women; and this direction occurs in an exhortation to pray 'for all men' by the use of a term (ἀνθρώπων), that includes both men and women. Having made this distinction between those who are to be prayed for, and those who are to pray, the apostle counsels that, in like manner, 'women adorn themselves' suitably to their profession; the term employed for women (γυναῖκας), as expressly excluding men. Still, keeping the distinction in view, the apostle proceeded to give another injunction: 'Let the woman learn in silence with all subjection: but I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.' Woman here (γυνή)

means every woman, without exception. Men are, according to their calling, to take part in the prayers and instructions of the public assemblies of Christians : women are to be prayed for as well as men ; but the proper position of women in the house of God is to join in the worship silently, with modesty of dress and behaviour.

Although prayer, an address to God, is different from instruction, and may not in itself indicate any usurpation of authority, yet even that is here forbidden to women in public. The entire connection of the passage demands this construction. Paul is not only giving directions that Timothy and other ministers may know how to behave themselves 'in the house of God, which is the church of the living God' (1 Tim. iii. 14, 15); but here very specially regarding the service of prayer, and nothing is said regarding private prayer. No contrast or statement could be more emphatic. An express limitation is enjoined upon women without regard to age, learning, talent, or position. Silence is commanded, not only as to public prophesying, but in all meetings where there is a mixture of sexes.

It is a striking instance of the perversity of the human mind, that these distinct prohibitions should be explained away or set aside. This is as if the authority of the Apostle Paul were destitute of weight, or his statement on this subject ambiguous. Now the formulas—'Let not,' 'it is not permitted,' 'they are commanded,' 'I suffer not'—manifest that Paul is not giving, in either passage, a mere personal human opinion, but a deliberate authoritative judgment. This he was authorized to do, being commissioned and inspired by the Lord to establish and regulate the Church. Not only every prophet, but every spiritual man is called upon to acknowledge that the words which he wrote to the Corinthians were written by the commandment of the Lord Jesus (ver. 37, 38). To refuse to do so is at the peril of every one.

This command cannot be obviated by referring to the utterances of many women in Old and New Testament times ; for these were either inspired or acted in a private and legitimate capacity. Many of them are brilliant examples, showing how Christian women should glorify God. Thus Hannah praying

before the Lord, her voice was not heard until she was filled with the Spirit, and by inspiration moved to pour out thanksgivings to the Lord (1 Sam. i. 13, ii. 10). Thus Priscilla, the wife of Aquila, assisted in the more full and private instruction of the eloquent Apollos, and prepared her house for the assemblies of Christians in Ephesus and Rome. Thus women 'laboured' with Paul 'in the gospel' in Philippi (Phil. iv. 3). Most assuredly, if Paul suffered not a woman to teach in any church, that rule was not, by his sanction, broken in Philippi. Nor was this necessary, when there were so many ways in which women might labour in the gospel without usurping the office or work of the ministry. Such cases as 'Miriam, the prophetess' (Exod. xv. 20); 'Deborah, a prophetess' (Judges iv. 4); 'Huldah, the prophetess' (2 Chron. xxxiv. 22); 'Anna, a prophetess' (Luke ii. 36); Mary and Elizabeth 'filled with the Holy Ghost' (Luke i. 35-41); Philip's 'four daughters, virgins, which did prophesy' (Acts xxi. 9); 'All filled with the Holy Ghost,' that spoken by the prophet Joel; 'your sons and your daughters shall prophesy' (Acts ii. 4, 17);—these, each and all, are instances of extraordinary inspiration. Consequently, they are not authoritative examples for ordinary ministrations. The same authority that forbids female ministrations, declares that such extraordinary influences would not continually abide: 'Whether there be prophecies, they shall fail; whether there be tongues, they shall cease' (1 Cor. xiii. 8). Were the prophetic gift to return to the Church, and be possessed by women, would not its exercise be subject to this command, given in a discourse for the special regulation of the gifts of the Spirit? There women are unequivocally and conclusively put to silence in the churches. Nor is there one instance of women publicly preaching or giving instruction under either dispensation. If, then, the Word of God, and not the word, opinions, or desires of man, is to be the guide, apostolical authority has decided the question.

2. THE PRACTICE OF THE CHURCHES

sustained this prohibition. This the apostle expressly affirms: 'As in all the churches of the saints, let your women keep

'silence in the churches,' This is acknowledged to be the correct punctuation of the passage. A general sense of propriety, along with the continual usage of the Church of God, have in all the churches prevented the introduction of this abuse. That general custom of the churches has a certain measure of authority; at the least, it gives weight to the injunction issued. If no other church allowed the practice, it must be regarded as unchristian. The New Testament Church was formed upon the model of the Jewish synagogue. Jewish canons ran thus: 'The men come to teach, the women to hear.' 'A woman may not read in the congregation or church.' In like manner, it must not be allowed that women should speak in an authoritative manner in the Church of Christ. 'What,' the apostle exclaims, 'came the Word of God out from you, or came it unto you only?' Is the Church of Corinth the Mother Church? Is it the only one, that you must introduce new customs elsewhere unknown? Nay; the word came from Jerusalem. Surely, then, the general practice of the churches of Judea ought to be considered, and in all these women keep silence. Churches among the Gentiles also have no such custom. To disregard their practices not only betrays an arrogant spirit, but tends to break up the uniformity of the one Church of Jesus Christ. Even if you do not sufficiently regard apostolic authority in this decision, the authority of the Church universal should be regarded.

Paul addressed a church which had allowed the utmost confusion in their conduct of divine worship. This arose from the Grecian fondness for speaking. This was a peculiarity of the women as much as of the men. To secure order, he issued two commands. One was that the prophets should speak only in turn, and for edification; the other, that women were to keep silent. And this is shown to be nothing peculiar to one Church or country. As in all churches, so there must be silence enjoined in Corinth.

The phrase 'in the churches' takes in every assembly of Christians for worship, fellowship, and order, reaching even to ordinary prayer or conference meetings. That spoken of in Corinth, apart from supernatural gifts, most resembled ordinary fellowship meetings. Two, or at the most three, were to speak

in turn at the assembly. The existence of such meetings does not disprove the fact of assemblies otherwise conducted. Not only, then, in assemblies conducted by the ministers of Christ, but in all church meetings of whatever kind, open to both sexes, females are to be in silence. Men possessed of the gift of tongues might speak conditionally, but the command is unconditional with respect to women. The practice of Christ and His apostles illustrates and confirms this universal rule. When did either of them appoint women to be the public instructors of mankind? Is there any trace of the committal of such a trust to females? The absence of any such commission or practice, with the express prohibition of women in assemblies where several persons took an active part, where the control of the meeting was in the hands of the prophets, and where not only both sexes, but probably unbelievers also were present, settles the question for all time in every organized community. It may be otherwise where no churches exist. 'This rule we must understand as referring to ordinary service, or where there is a church in a regularly constituted state, for a necessity may occur of such a nature that a woman should speak in public; but Paul has merely in view what is becoming in a duly regulated assembly' (Calvin).

3. THE PRINCIPLES OF SCRIPTURE

are against the practice. The will of God, as revealed in the Old as in the New Testament, shows that this is contrary to woman's position of subjection. 'They are commanded to be under obedience, as saith also the law.' What saith it? 'Thy desire shall be to thy husband, and he shall rule over thee' (Gen. iii. 16). God's law for the whole animal kingdom is here applied to the human race. The male has been constituted the natural protector of the female, being formed her superior in strength; consequently by nature the female is subject to the male. Under the Old Testament economy the husband could utterly make void or establish the vows of his wife which he heard (Num. xxx. 10-13). And still Scripture maintains that 'the head of the woman is the man' (1 Cor. xi. 3), and that 'the husband is the head of the wife,' so that wives are to be

subject 'to their own husbands in every thing' right and not sinful (Eph. v. 23, 24). Throughout the Divine Word the relative positions of male and female, husband and wife, man and woman, are so contrasted as to indicate distinctly that the sphere of the woman is not co-extensive with that of the man.

The principles of the Bible have elevated woman from degradation to the co-ordinate companionship of man. These require the prosecution of every right effort to redress the wrongs that have been inflicted upon her sex. But these efforts must agree with the law of her relationship. Her rights arise from and rest upon her relationship to man. That law that woman is not equal to man in all positions and pursuits must be honoured in whatever step is taken to ameliorate, elevate, dignify, and bless the daughters of Eve. Not otherwise can their rights be promoted than by having respect to that law of relationship.

God has thus expressly commanded women to be under obedience, but to preach or teach publicly is an act of power, authority, rule, or government, and is contrary to the state of subjection which the Scriptures require. This appears by two reasons deduced from the scriptural account of the creation and fall of man. First, 'for Adam was first formed, then Eve.' Created in the image of God, placed in paradise, giving names to all creatures, Adam enjoyed fellowship with and authority from Jehovah before the woman was formed. Eve was then made *out* of man, and for man. From the first, and before the fall, woman's position was one of subjection by divine appointment. Secondly, that fall proclaimed the same truth: 'Adam was not deceived.' This declaration states, that neither by the serpent, nor by Eve, was Adam deceived. His mind was stronger. He knew what he was doing. It was under no such deception as that of Eve that he took of the fruit and did eat. He did not vainly imagine, as she, that they should not die but be as gods. Knowing that the consequence would be death, yet giving place to sin, and out of affection to Eve, that she alone might not die, he accepted and ate of the proffered fruit. Wilfully against light and knowledge without such deception Adam sinned; and so death passed upon all. In him all thus sinned. This fact of the woman's deception to the injury of the entire race is

proof of the weaker capacity of the constitution of her mind. Consequently by the will of God women are unfit for the position of public or authoritative teaching.

The proper sphere of the female sex is neither as public instructors, nor as nuns sworn to perpetual virginity. By the law of their existence silence is imposed upon women during much of their lives. This law they must obey if they would discharge their appointed functions as wives and mothers. The apostle only makes universal the law that nature has made partial. Public speaking by them is not always proper or possible. 'I will, therefore, that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully' (1 Tim. v. 14).

The prohibition is not founded upon any transient exigency or local custom. If such had been the reason why it was issued, the command would long ago have ceased. Nay, the reasons are permanent. They are the relation of the sexes, and the fact of the transgression. Paul acted differently in other cases. He gave directions regarding marriage suited for his time. He declared that it was good for a man not to marry. But even then he is careful to state—first, that this was good for the present distress; and secondly, that all who desired notwithstanding to marry were at liberty so to act (1 Cor. vii. 1–10, 26–28). But no such limitations are given as to this command. Whatever changes arise in nations, customs, churches, times—so long as man is male and female, the reason exists in full force. And further, so long as this fact of the transgression is believed, and the priority of woman therein, so long this prohibition has full force.

These reasons are genuine, explicit, uncontradicted. If these principles are doubtful or equivocal, then no others given in Scripture are certain and clear. Consequently, this command cannot be affected by any change of custom in any country or time.

4. REASON PROTESTS

against ministrations by women. This emphatic and additional reason is given, 'For it is a shame for women to speak in the

Church.' The power and usefulness of women depend upon their being admired and loved. But such acts, in the estimation of all reasonable men, are ugly and deformed. The indelicacy manifested in a woman authoritatively teaching in a mixed public assembly, must excite disgust towards her. It is a shame to herself—contrary to the natural modesty of the sex—betraying pride, vanity, unnatural boldness. It is a shame to the Church—particularly to the experienced eldership, to be so taught and directed. They cannot but instinctively ask, What! is there not one wise man amongst us? Has God bestowed no gifts or grace upon any one of our number, that women rule over us? If Paul meant no more than that women should be modest, obedient, and not usurp authority, why does he say so much more than this? He gives command, and now, as in another connection, he may be heard demanding, 'Judge in yourselves, is it comely' that a woman should teach in the church? Nay, he himself answers—It is a shame.

The statement, 'Every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head,' in 1 Cor. xi. 5, refers simply to the custom of covering or uncovering the head during the time of worship. Whether the worship is public or private, and whether women spoke in public assemblies or not, are matters that are neither discussed nor settled in that passage. The one thing taught is, that, consistently with her sense of propriety, a woman in Eastern lands ought to be covered at worship. No express allowance is there given to pray, much less to preach in public.

Supposing it were allowed, as contended, that this states a fact—viz., that women both prayed and spoke in the public services of the Church—still it is but a statement of what had formerly been done in the Corinthian Church. Even if so, that practice was afterwards put a stop to by apostolic authority. If there was public speaking by women—(1.) That speaking is limited to prophesying or divine predictions; therefore, it gives no authority for ordinary teaching by women. And then (2.) Even that kind of public utterance was afterwards expressly prohibited; consequently the practice is unwarrantable. A brief statement of a custom cannot have equal authority with an express com-

mand. By its letter and its spirit that command destroys all right on the part of woman to continue the practice either in praying or in teaching. When a historian mentions the fact of a rebellion, he cannot be said to favour it, even though he did not then and there condemn it; especially if further on in his work he expressly denounces it. The previous bare allusion to a fact cannot reverse a clear and unlimited prohibition.

Even in the 11th chapter, Paul lays down one principle on which his after prohibition is founded. That principle is subordination. This pervades our race—'the head of the woman is the man'—'the man is not of the woman, but the woman of the man: neither was the man created for the woman, but the woman for the man' (1 Cor. xi. 3, 8, 9). This principle also pervades the Christian Church—'the head of every man is Christ.' Let this principle be applied to costume in worship. To cover the head is a sign of subjection. 'The woman is the glory of the man;' therefore, if she worship 'with her head uncovered, she dishonoureth her head.' Thus women are rebuked who would claim equality with men.

Still the desire for knowledge in women is not to be repressed. Facilities are to be provided at home. And if they are to ask for a solution of difficulties from their husbands, then husbands ought to study to be able and ready always to give them an answer. If failing to have satisfaction thus, by other private means female inquiries may be solved; not only by reading and conversation,—instruction can be had from pastors and Christian friends.

Nor are women to be excluded from labouring in the gospel. Cannot women help the ministers of Christ otherwise than by public speaking? Women there are highly gifted, gracious, zealous. If possessed of the grace of Christian humility, while owning that they are excluded from this department, they may find in schools, visitations, and other labours of love, as well as in their own households, ample scope for all their time and talents. So labouring, they may each one at last merit the award, 'She hath done what she could.' If nature itself taught that it was an indecent thing for a woman publicly to prophesy, much more must it be ordinarily to preach. As all things ought

to be done decently and in order, this must be regarded as a rule that cannot be broken—suffering not a woman to teach in the Church. What avails it to urge that the voice of woman adds interest to the service, or that good may result? The reply of the Word of God is, ‘It is not permitted.’ A clear prohibition cannot be set aside to promote interest or probable good. That passage also, ‘There is neither male nor female’ (Gal. iii. 28), is entirely irrelevant. The object of the apostle is to show that there is but one way of salvation for every one alike. Now, it is certain that God does not contradict in providence what He has revealed; hence few females have edified the Churches during the past eighteen hundred years. Methodism and revivals generally have been without this agency. Where there appears to be a seeming blessing, this must be ascribed to sovereign grace, which cannot be restrained, and because God may regard the fault rather as one of ignorance than of intention. Besides, no experiment can be conclusive until the influences and results are fully known. And as this is impossible to man, how can a *seeming* good be warrant for a rule which the Word of God expressly condemns? This prohibition is given not to repress zeal in Christian women. But this is the Lord’s gracious method by which He would hedge in female disciples to other and more suitable labours of love.

Three and only three methods are open to the Churches in this matter.

First, Do Paul’s reasons for this prohibition no longer exist? Dare any deny either the creation of man male and female, or the circumstances of the fall? If not, then—

Secondly, Were these utterances of Paul uninspired? If so, let this be proved. But remember that this is truly dangerous ground. All that may be argued to prove them so will apply equally in setting aside every other Bible utterance. From such sowing what harvest can follow? Is this position also untenable? Then—

Thirdly, Conform to the inspired direction: ‘As in all the churches of the saints, let your women keep silence in the churches.’

QUESTIONS.

1. *State the four ways in which the law is declared forbidding women to minister.*
2. *Give the words of the apostolical prohibition in 1 Cor. xiv., and prove that this is applicable to ordinary ministrations.*
3. *State the text in 1 Tim. ii., and show how that also applies.*
4. *Why may not Paul be understood, in each case, to speak as a mere man ?*
5. *In what way does the practice of other Churches bear on this matter ?*
6. *Prove that the prohibition extends to mixed prayer or conference meetings.*
7. *What natural law, embodied and set forth in Scripture, claims regard ?*
8. *Show in what way the accounts of the creation and the fall are proper reasons for the prohibition.*
9. *May not the prohibition have had respect merely to the times of Paul ?*
10. *In what way does right reason protest against this practice ?*
11. *Prove that 1 Cor. xi. does not sanction it.*
12. *Will not this prohibition repress the knowledge and active usefulness of Christian women ?*
13. *State some other objections, and dispose of them.*
14. *Mention the only three methods open to the Church, and what is, therefore, the inevitable conclusion.*

CHAPTER V.

THE GOVERNMENT DEVISED.

‘They should live of the gospel.’

IS A SETTLED MINISTERIAL INCOME UNLAWFUL ?

Is it in accordance with or contrary to the law of the kingdom of Christ, that His ministering servants be sustained by a suitable temporal provision ? When denounced by separatists as ‘a hire-

ling ministry,' inspiration proclaims in reply, 'Even so hath the Lord ordained, that they who preach the gospel should live of the gospel' (1 Cor. ix. 14). This is no casual statement. It is one well chosen as the result of lengthened and forcible reasoning. 'Have we not power to eat and to drink?' asks the Apostle Paul of the Corinthians. Soldiers don't prosecute war and support themselves; the husbandman certainly eats of the fruits of his fields; the herd has the benefit of the flock he tends. As in natural so in spiritual things. As God has provided in His law that oxen treading out the corn should feed freely, so those who ministered about holy things at the altar in the Temple partook and lived of the holy things offered. Even so still this is the institution of Christ. Preachers of the gospel are to live by their preaching. 'If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?' As by divine appointment the Jewish priests shared of the altar sacrifices, so by the same authority those who at the call of the Lord have separated themselves from secular business, and have given themselves wholly to the service of Christ, are entitled to temporal maintenance. And this is not a mere apostolic arrangement, although that might be sufficient. It is by the ordination of the Lord. In sending forth the twelve at first, He counselled them not to provide for their own maintenance, 'for the workman is worthy of his meat' (Matt. x. 10). So in sending forth the seventy, 'for the labourer is worthy of his hire' (Luke x. 7, 8). In consideration of sowing spiritual blessing, it is by the Lord's appointment that preachers be provided with the proper necessities of life. If righteousness alone exalteth a nation, and the servants of Christ are 'the salt of the earth,' then every true ambassador of Christ is a pillar of the commonwealth. Even for the promotion of the temporal interests of a community the proper support of the ministry is desirable, as well as a direct homage to God. Take from a nation its gospel ministrations, and no surer method could be devised to bring about that nation's ruin. Much more, when the eternal interests of generations of men are contemplated, it is truly not a great but a small matter that a sufficient temporal provision should be made for the gospel ministry. 'Let it not be thought that what is given to a minister

is a charitable donation; it is the payment of a just debt. It is what Christ claims for His faithful servants, and which cannot be withheld without robbery' (Rev. J. A. James). By divine appointment the ministry is to be sustained as befits its importance and influence, to allow of entire dedication to the work of God. 'Let him that is taught in the word, communicate unto him that teacheth in all good things' (Gal. vi. 6). 'Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine, for the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn, and the labourer is worthy of his reward' (1 Tim. v. 17, 18). Proper temporal support is thus the right and the privilege of the ministers of religion. There may be circumstances, as in the case of Paul and the Corinthians, when it may be necessary to forego this right. Where people are too poor, too prejudiced, too worldly and grasping, or too deeply steeped in crime, provision from without is necessary. Still the right remains, and ought to be yielded so soon as circumstances admit. In such a case, ministers may say with Paul—'I robbed other churches, taking wages of them to do you service.' 'What is it wherein ye were inferior to other churches, except that I myself was not burdensome to you; forgive me this wrong' (2 Cor. xi. 7, 9; xii. 13).

With separatists the refusal of a stated income is termed in their cant phraseology—'living by faith.' This savours of hypocrisy, for it seems as if they wished to have an air of sanctity given to their conduct. In several instances it is found that this mode of living has proved more lucrative than by the settled incomes renounced. There may be cases, as in the Australian Bush, where no other method is possible than by the occasional offerings of those among whom the minister moves. In settled districts, and amongst a people with settled incomes, no mode could be more delusive, unsatisfactory, and unscriptural. In all His operations God generally works by means. The office of the ministry is no exception. The apostolic command, as has been stated, is that systematic and continual provision be made. 'Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him' (1 Cor. xvi. 2). One great illustration of dependence upon the providence of God for

temporal provision has been given for many years by Mr Müller of Bristol. But this instance of 'living by faith' has been not for his own support, but for the hundreds of orphans cast upon him for protection and training. Notwithstanding he dissuades others from following what must ever prove an exceptional case. And the annual reports published are *means* employed by him of circulating information amongst the wealthy and benevolent regarding that necessity. Some, following out the separatist theory, build a chapel and labour as ministers, free of the material support, which they do not require. May not the applause they receive from the poor they minister unto prove a reward as truly carnal as would a settled income? Suppose another without private means devoting his life to the same end. If a rich man meets him on the street, and says, 'John, I am glad to hear you are busy preaching; here is a fifty-pound note to you,' is the man to say, 'Get behind me, Satan?' Is he to pray for pecuniary help and then to refuse it because it comes in a direct form? Will its receipt through the post-office, without intimation of the source, be more from God than if paid openly? 'To my mind,' says Dr Carson, 'the one plan would be an evidence of manly principle, the other an indication of a low disposition.' The hints given not only in private, but in public addresses, not to speak of personal canvassing, for their own remuneration, are in several instances, indicative of a similar disposition, and are destructive of all respect and influence. Nay, to live of the gospel not secretly nor by stealth, but openly, and so as all the more freely to preach the gospel, is not a human ordinance but the express institution of the Lord. Those claiming this right most fully must still say with the apostle, 'I have nothing to glory of, for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel.'

QUESTIONS.

1. *State and refute by Scripture separatist assertions that a settled income is wrong for ministers.*
2. *Expose their cant phraseology on this point.*
3. *Why may not such cases as that of Mr Müller of Bristol be imitated?*

CHAPTER VI.

THE GOVERNMENT DEVISED.

‘I marvel that ye are so soon removed unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ.’

WHO IS THE PRESIDENT OR OUTWARD GUIDE?

THE language of separatists is self-confident and unintelligible. For example: ‘We search in vain for any church government, except the sovereign guidance of the Holy Ghost.’ ‘The divine competency of the saints to carry out the discipline of the assembly.’ ‘The Holy Ghost is practically displayed in that assembly to rule, judge, guide, bless, teach, build up,’ &c. ‘Praying for the Spirit,’ one writes to the author, ‘is a denial that He is present, and that He abides. An erroneous thought is connected with the approved habit in systems of praying to the Holy Ghost.’ ‘It is not sobriety to overlook or deny the present direct guidance by the Lord through the Spirit.’ The Holy Spirit is thus regarded as the alone outward guide or president for the guidance and government of Christian assemblies.

This language is unscriptural, and it is meaningless, as is practically evident in their own assemblies: their proceedings must be guided more or less by some one, who, for that time, presides. It is therefore best to allow themselves to refute their own pretensions. Were the Holy Ghost the sole president and guide, no divisions, contradictions, or errors would appear. It is far otherwise. Professedly repudiating sects and systems, their ‘leaders’ do all they can by writing and promulgating their views to lay down rules how their meetings should be conducted. By writing and acting a few active human spirits are presidents and outward guides; to the utmost of their power they are thus constituting a system or party distinct from others. Nay, this intense sectarianism has already developed itself, as noted, into numerous sects. Thus, in the city of Gloucester they have split into two sections, as intensely opposed to each other as possible. In Edinburgh they are also divided. There are found, in various places, followers of distinct leaders in

peculiar views and practices, as the Darbyites, Müllerites, Newtonians, Mackintoshites, &c., &c., who hold that they severally possess fundamental truth ignored by the rest. 'I have no sympathy,' exclaims a Müllerite, 'with Mr Darby's peculiar tenets, ecclesiastical, doctrinal, or prophetic.' How can it be otherwise, when every one does what is right in his own eyes; and when, consequently, the froward man assumes at discretion command of the ship? Instead of the infallible guidance of the Holy Ghost, instructive glimpses are occasionally had of the 'human' conduct of these meetings. 'I confess to you, my brethren,' says one of them, 'when, some time ago, we had five or six chapters read, and as many hymns sung, around the Lord's table, and, perhaps, not more than one prayer or giving of thanks, it did occur to me whether we had met to improve ourselves in reading and singing, or to show forth the Lord's death.' Another writes, 'Suffice it to say, that the whole of this shameful procedure was got up by a faction, fed and fostered into an exaggerated form by dissimulation, and for a well-understood purpose.' 'Is it come to this, Brother Darby, that injustice, banished from the bosom of the slaveholders of America, has found an asylum in the bosom of the Brethren?' Mr Culverhouse states regarding Jersey, &c., that 'it is impracticable to describe the true state of things either in the gatherings or at the conference. Every remonstrance is unheeded. Insinuations, slanders, insolence, threats and violence are resorted to. I designate it an inquisition.' 'Our brethren, Mr Darby, Mr Wigram, Dr Cronin, and Mr Lean are the chief and ruling members. Was not the Priory reduced to a mere theatre?' 'I am extremely glad,' says another, 'that I have been delivered from the worst sect that a Christian man can meet with. They pretend to be wholly led by the Holy Spirit, whereas all things are arranged beforehand, who shall lecture, who shall pray, who shall give out hymns.' Such occasional glimpses of their proceedings are a sufficient refutation of their assertion that they are gathered, guided, and presided over only by the Holy Ghost. Besides, these assertions and doings are a practical denial to the Lord Jesus Christ of His right to reign in and over His Church and people. He is declared by His Word to be 'always with His ministering servants, Head of the

Church, which is His body.' 'I am sure,' says Mr Fergusson, 'that an individual gifted with wisdom may be used of the Lord to guide the conscience of the assembly in cases requiring such, or in cases where an assembly might have acted mistakenly, and needs to correct its action, but this without even doing more than guiding the conscience aright.' Here is a confession, first, of the necessity of a human guide, and secondly, that their actions are sometimes wrong, which were impossible if the Holy Ghost alone were the guide. 'It is the habit of individuals too,' he says, 'at times of passing judgment upon the acts of an assembly.' Then these acts must be fallible. 'How solemn is the position of those who have attempted to set up another table claiming to be the Lord's (sad to say, this has in some cases been done), and gather together another assembly in a place where an assembly has been already gathered.' This is a confession to actual schism. How can that be if the Holy Ghost is the president or outward and sovereign guide? One of these brethren thus laments—'May I now mention what among ourselves has made me very sad? I mean the confusion between the persons of the Godhead which is often made in prayer. When a brother has commenced by addressing God the Father, and has gone on to speak as though it were He that had died and risen again; or, addressing Jesus, has given thanks to Him for sending His only-begotten Son into the world, I confess, to you, I have said to myself, Can it be the Spirit of God who leads to such prayers as these?' 'The idea of half-a-dozen looking through their Bibles and hymn-books to find chapters and hymns suitable to read, or give out, is as subversive of the real character of a meeting for mutual edification in dependence on the Holy Ghost as can well be conceived.' So most people who are acquainted with their Bibles must feel. It is little wonder that even these sectaries, who so loudly denounce a properly called gospel ministry, and claim a liberty for the Holy Ghost to speak by whom He will, in reality restrict this liberty. 'In every assembly those who are gifted of God to speak to edification will be both limited in number and known to the rest.' Confessions are made that show that their system is a failure. 'To address God in the name of the assembly requires great discernment, or else a most im-

mediate guidance from God.' 'Familiarity with Scripture, understanding of its contents, is surely essential to the ministry of the Word.' Is this giving 'the fullest scope and liberty to the Lord the Spirit?' Being thus unscriptural, meaningless, practically refuted by their own proceedings, and involving a direct denial of the actual government of the Lord the King, this plausible assertion of the alone presidency or guidance of the Holy Spirit must be repudiated as a most dangerous error. It is not wonderful that some who have had long experience of these 'brethren,' are found returning heart-sick to the Church of their fathers.

'A few years ago there was a kind of slur cast upon the visible Church by many enthusiastic but mistaken persons, who dreamed that the time was come for doing away with organized effort, for irregular agencies outside were to do all the work. Certain men sprung up, whose ferocious censures almost amounted to attacks upon the recognized Churches. Their efforts were apart from the regular ministry, and in some cases in opposition to it. It was as much their aim to pull down the existing Church as to bring in converts. I ask any man who has fairly watched these efforts what they have come to? I never condemned them, nor will I; but I do venture to say to-day in the light of their history, that they have not superseded regular church work, and never will. The masses were to be aroused; but where are the boasted results? Those who have worked in connection with a Church of God have achieved permanent usefulness; those who acted as separatist agencies, though they blazed for a while with spiritual puffery, are now either altogether or almost extinct. Where are the victories which were to be won by these freeshooters? Echo answers, Where? We have to fall back on the old disciplined troops. God means to bless the Church still, and it is through the Church that He will continue to send a benediction upon the sons of men' (Rev. C. H. Spurgeon, January 15, 1871). 'The spirit of Antichrist is high, hot, furious, usurping, an infallibility of judgment, and unchurching all that differ from him. Do not you unsaint all persons, and unchurch all societies dissenting from you? May not this arise from a spirit of delusion which worketh strong in the children of disobedience?' (Anthony Burgess,—See Dr Carson's 'Heresies of Ply. Br.')

QUESTIONS.

1. *What do separatists assert as to the guidance or governance of Christian assemblies?*
2. *Give some practical refutations to these assertions.*
3. *State in substance the Rev. Mr Spurgeon's experience, and the question put from Anthony Burgess.*

CHAPTER VII.

THE GOVERNMENT DEVISED.

‘ And hath put all things under His feet, and gave Him to be the Head over all things to the Church, which is His body.’

ERASTIANISM.

ERASTIANISM denies that there is a government in the hand of church officers, by yielding the rule of Christ's house, either wholly or partially, into the hand of the civil magistrate.

This opinion, although discussed from the fourth century, was brought into prominence in modern times by Thomas Erastus, doctor of medicine at Heidelberg, in Germany. Beza was his great opponent. Erastus had incurred the discipline of the Church, and refused to submit. He then wrote a book, in which he endeavoured to prove—(1.) That the Church has no right to decide on the character of its members, in order to their admission or exclusion from sealing ordinances; and (2.) That all government, civil and ecclesiastical, is, by Divine authority, vested in the civil magistrate. In 1568 this opinion was maintained in a public disputation at Heidelberg by Dr George Withers, an Englishman.

Erastus did not go so far as his followers. He made two important admissions—First, That all persons ought not to be admitted to the sacrament of the Lord's Supper—as idolaters, apostates, the ignorant, heretics and sectaries, non-conformists to Christ's institution, defenders of wickedness, and the unrepent-

ant; Secondly, That admission ought to be according to the rule of the Church. Now, that rule at Heidelberg was the suspension of the scandalous, and the excommunication of the obstinate. Erastus seems to have taken exception to the Presbytery in judging of the sincerity of the repentance professed, by the known actions of the person. He yielded the rule which a Church proposed to itself for guidance, but denied that Christ had given to it this explicit power of rule.

These views were speedily adopted, and extended by—(a) Magistrates and people, who desired to have the outward ordinances of religion, and yet live as they pleased. They were also cordially embraced and acted upon (b) by errorists, as the followers of Arminius, and (c) the advocates of absolute despotism, or 'the royal prerogative.' Thus, a Senator of the College of Justice in Scotland argued that there was—(1.) No distinction between the laws of Church and State; (2.) That synods had no power of censure; and (3.) That the supreme civil governor has the power both of framing laws for the Church and of correcting transgressors. 'Many great changes would have been made if princes had deemed it for the public good to regulate ecclesiastical matters according to the prescriptions of certain great and excellent men, who, near the close of the seventeenth century, led on by Christian Thomasius, attempted a reformation of our system of ecclesiastical law. These famous jurists, in the first place, set up a new fundamental principle of church polity, namely, the supreme authority and power of the civil magistrate; and then, after establishing with great care and subtlety this basis, they founded upon it a great mass of precepts which, in the judgment of many, were considered, and not without reason, as tending to this point—(1.) That the sovereign of a country is also sovereign of the religion of its citizens, or is their supreme pontiff; and (2.) That ministers of religion are not to be accounted ambassadors of God, but viceregents of the civil magistrate' (Mosheim, Eccl. Hist. p. 792). This theory was embraced by the infidel Hobbes. It was also favoured by most of the State Churches of Europe. Scotland happily contended continuously against it. Expressly by statutes, Scotland has been found repudiating and casting out of her constitution all claim of the

sovereign to be considered supreme governor in causes ecclesiastical and spiritual. This Erastian theory was, however, embodied in the English Constitution, in the Act of Supremacy of Henry VIII., renewed by Edward VI. and Elizabeth, and is still the law of that country.

The principle of Erastianism is threefold :—First, That there is no government of the Church independent of the State ; the Church being merely one of its general functions, everything in the Church must be subject to the civil power. Secondly, Every subject of the State is thus a member of the Church, and entitled to all its privileges. Thirdly, Ministers of religion have simply power to preach and administer sacraments. They have no power of discipline, since to exclude from ordinances would deprive men of their civil rights.

This extreme Erastianism is not generally avowed at the present day. A modification is plausibly presented thus :—There must be a power in a nation to regulate all other powers. It is then assumed that the civil alone is entitled to this supremacy ; and it is maintained that, consequently, civil courts of law are entitled to review and control the proceedings of ecclesiastical courts, whether their decisions respect spiritual matters only, or affect temporal possessions.

That these Erastian opinions are unscriptural, and that ‘the Lord Jesus, as King and Head of His Church, hath therein appointed a government in the hand of church officers distinct from the civil magistrate’ (C. of F. 30, § 1), is manifest when the Divine Word is examined.

1. THE GOVERNMENT OF THE JEWISH CHURCH

was distinct from that of the State. The laws given by Jehovah, their King, consisted not only of moral and ceremonial precepts suitable for the Jews as a religious body, but also of judicial determinations as to their conduct as a nation. Rites abundant were engaged in as a Church, and rules carried out as to admission or exclusion from these, whilst crimes were punished by the State. Priests and Levites were officers of the Church, whilst judges were ministers of State. A supreme council or Sanhedrim

was appointed for the Church, as well as another for the State. Jehovah said unto Moses, 'Come up unto the Lord, thou, and Aaron, and Nadab, and Abihu, and seventy of the elders of Israel' (Exod. xxiv. 1). 'Also, they saw God, and did eat and drink.' This constitution of a court in reference to spiritual things was different from that for deciding matters between man and man. The spiritual was instituted shortly after coming out of Egypt at Mount Sinai. Judges were not chosen for civil government, acting on the advice of Jethro, until the beginning of the second year or end of the first (Exod. xviii.); whereas the law was given to Moses and the spiritual court constituted on the third day after their arrival at Sinai. These seventy, for judicial purposes, are only mentioned as chosen when they departed from Sinai to Paran, in the second year and twentieth day of the second month (Num. x. 11, 12). It was thus, after the seventy were called up regarding the worship of God and the tabernacle service, that Jethro beheld Moses exhausting himself, sitting from morning to evening in the decision of civil causes without any assistance. Traces of this distinction of courts are found in all the after history of Israel. David divided the Levites to set forward the work of the house of the Lord; six thousand of them were made, some officers, some judges (1 Chron. xxiii. 4). 'Jehoshaphat set of the Levites, and of the priests, and of chief of the fathers of Israel, for the judgment of the Lord' in church matters, and for controversies between man and man (2 Chron. xix. 8-11).

The ecclesiastical court continued to the apostolic period. Herod 'gathered all the chief priests and scribes of the people together, and demanded of them where Christ should be born' (Matt. ii. 4). When Jesus 'was come into the Temple, the chief priests and elders of the people' demanded, 'By what authority doest thou these things? and who gave thee this authority?' (xxi. 23). He was at length 'led away to Caiaphas, the high priest, where the scribes and the elders were assembled,' who pronounced Him guilty of blasphemy (xxvi. 57-65). This Luke terms 'the presbytery' (*πρεσβυτεριον*) of the people (Luke xxii. 66). This their Sanhedrim or Council examined Jesus of His discourses and doctrine, as also the testimony of witnesses, and

pronounced judgment. So the apostles were examined. In every case it was something relative to religion that was tried, whether actions or matter of controversy. Things relative to natural relationship were judged by the other court. The Romans took away the Jewish state and civil government, but the Jewish Church in the exercises of religion remained. The Jewish State differed somewhat in its constitution when under Moses, Joshua, the judges, the kings, and after the captivity ; while the Church remained the same. There were some persons proselytes, who were admitted as members of the Church, who were excluded from certain privileges of the State. No doubt most of the individuals were members both of the Church and the State, but this did not destroy the distinction there, any more than in another land.

Even if no distinction were traceable, the theocracy of the Jews would not prove a sufficient precedent for Erastians, unless it be allowed that the ministers of religion are still to have as large a share in the civil government of the nation, and that parliament itself is to sit in judgment in regard to all that is true or false, and to determine in cases of conscience.

2. SOME ACTIONS OF JEWISH MAGISTRATES

were extraordinary and typical, by the special appointment of God. Thus, by the call of God, Moses acted as head both of the civil and ecclesiastical jurisdictions. 'David, the man of God, commanded' as a prophet rather than as king in the ministrations of the Levites' (2 Chron. viii. 14). The deposition of Abiathar was for the civil crime of treason ; and Zadok was chosen to be priest by the congregation before his appointment by King Solomon (1 Chron. xxix. 22). Hezekiah exhorted and set in order only according to the divine appointment ; 'for so was the commandment of the Lord by His prophets' (2 Chron. xxix. 25). Such extraordinary actions can only prove examples for extraordinary occasions. The judgments on Korah and his company, and upon Uzza, are solemn warnings to all to beware of meddling with sacred things without the express sanction of the Lord.

3. ACTIONS OF PROPHETS AND APOSTLES

also testify to the distinction. Jeremiah denounced judgments according to the Word of the Lord against Jerusalem. Then not only the priests and the prophets, but 'all the people took him, saying, Thou shalt surely die.' This was not a spiritual, but a civil sentence, and of a riotous assembly. And 'when the princes of Judah heard these things,' they came up, sat down, and declared 'This man is worthy to die,' because he had prophesied of temporal judgments. Jeremiah did not appeal from a spiritual to a civil tribunal. He was taken out of the hands of a tumultuous gathering to be judged by a civil court as one accused of things worthy of death.

The Apostle Paul, it is true, said, 'I appeal unto Cæsar;' but this was also in civil things. 'If I be an offender,' said he, 'or have committed anything worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them' (Acts xxv. 11). It was not from an ecclesiastical to a civil court that Paul appealed: it was from the inferior civil court of Festus to the superior in a matter of life and death. Festus, a corrupt judge, willing to do the Jews a pleasure, would have sent Paul to be judged before himself at Jerusalem, when no accusation had been proved against him. This was falling in with the intention of the Jews to kill Paul by the way; hence that appeal. The ecclesiastical Sanhedrim at Jerusalem were not proper judges in this civil cause. There was a clear sense of the distinction of causes in Paul's mind and action. The ecclesiastical had to do with religion and conscience, without power to inflict civil punishment: the civil, relating to person, character, and property, had power of fine, imprisonment, and death.

That distinction was not destroyed by the assumption of such powers in apostolic times. It was by a sudden gust of passion those cut to the heart by Stephen's address were impelled to rush upon him and to stone him to death. So in all their persecuting actions, the high priests and elders of the Jews (as Josephus relates) proceeded in that degenerate age without just or lawful

power. Assumption cannot prove authority. That this was assumed is proved by other circumstances. Thus, when Gallio understood that the insurrection against Paul in Corinth was regarding the worship of God, he said, 'If it were a matter of wrong or of wicked lewdness, O ye Jews, reason would that I should bear with you ; but if it be a question of your law, look ye to it ; for I will be no judge in such matters' (Acts xviii. 12-15). So Claudius Lysias, in his letter to Felix regarding Paul, declared, 'Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds' (xxiii. 29). The Jewish Sanhedrim might accuse, but they could not judge in civil matters, as is evident not only in these instances, but in the condemnation of the Saviour.

4. A DISTINCT GOVERNMENT OF THE CHURCH,

apart from the civil magistrate, is demonstrated by actual facts:—

1. *It is of Christ's appointment.* He is Mediator—King of this His theocratic kingdom. He has given apostles, prophets, evangelists, who, by writings and examples, still yield direction. Pastors and teachers also act by His authoritative commission, defining and executing what He has commanded, according to His will and in His name.

2. *It is independent of civil authority.* Both being ordinances of God, promoting man's good, though in different spheres, the ecclesiastical as well as the civil is independent therein. They may and ought to act in friendly alliance. Confining herself to her own peculiar work, the Church must, in all her spiritual acts, be independent of civil authority. In other words, the Church of Christ is free. Practically it is found that a subordination of persons, and a co-ordination of powers, work harmoniously without the collision which is dreaded.—(See 'Aaron's Rod.')

QUESTIONS.

1. *Who originated the Erastian theory? when and where? and what is it?*
2. *Who readily adopted this view, and how far did they extend it?*

3. *Give some refutation to their arguments from the Jewish Church.*

4. *Show that Jewish magistrates were not Erastians.*

5. *Explain what they urge as to prophets and apostles.*

6. *Prove that the government of Church and State is distinct.*

CHAPTER VIII.

THE GOVERNMENT DEVISED.

'Show them the form of the house, and the fashion thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.'

LIBERTINISM.

LIBERTINISM claims the right to choose or to reject any form of government for the Church. It is contended that 'Christ has not enjoined any form, and that He has left each Church to determine for herself, under Him, what form may be most suitable to her genius and circumstances.' 'Christianity,' it is plausibly said, 'is a living principle, not a fixed institution, and is thus capable of adapting itself to the necessities of its outward position, and to promote its development.' It is maintained, first, that there are not sufficient materials presented in Scripture for determining a form of Church government; and secondly, that expediency, or a regard to the particular advantages or necessities of the Church, must determine its outward organization.

To test these assertions, let us put a few questions.

1. IS THIS KINGDOM TO BE MANAGED ACCORDING TO THE DISCRETION OR JUDGMENT OF MEN?

The nature of the kingdom ought to settle this question. It is spiritual, divine. Everything essential to this kingdom is of heavenly origin. Every privilege possessed by the members of the Church has been bestowed. Not one thing that is essential is originated by the members themselves, singly or collectively.

This is not a human society, existing solely by the consent of its members. No doubt it is composed of men and women, and they do give their consent in entering the Church; but it originated not in man's mind, and it is not maintained by the will of men. This kingdom is the creation of the King. Its organization, order, and privileges are all of His appointment. Men cannot, as in societies of their own origination, give to it that form of organization that pleaseth them. Nay; all is settled already by sovereign authority. It is at their peril for them to add to or detract from what has been appointed. Divine authority excludes all fancied right of men to frame or alter. No power of man is equal to the task of framing a constitution for this kingdom, for it is the kingdom of God and of heaven: Christ saith, 'My kingdom.'

Where, in all the Divine Word, is there proof, by clear statement or logical inference, that 'Christ has left each Church to determine for herself?' This would be absolute, not ministerial, authority. Implicit and unquestioning submission there cannot be to determinations originating solely from the Church. These could never bind the consciences of men. The power of the Church is delegated. It can be carried out only in applying and explaining the laws of Christ. In all respects—in worship, doctrine, government, and discipline, inner life and outward organization—in everything essential, the Church is divine.

Only wherein the Church has anything similar to other societies has no pattern been received. Prescription of what is common was unnecessary. Whatever is circumstantial, requiring alteration and accommodation for time and place—what cannot be determined by the Word of God—whatever for good reasons is particularly required, are matters common to all societies, and must be regulated by the light of nature, and the general rules of Scripture. Everything essential has been provided.

2. HAS THE MONARCH CEASED PERSONALLY TO CARE FOR HIS SUBJECTS?

The government was laid upon His shoulder. When or how has it been thrown off? Nay; there is a grand distinction be-

tween this and the kingdoms of earth. Their monarchs die, change, or are dethroned; Christ Jesus ever lives and reigns the King of Zion. Personally He dispenses its ordinances and laws. Ever living and reigning, ever near, powerful, and gracious, all authority flows immediately from Him into every department, subject, officer, and court. There is no room left for a vicegerent or a partner. The moment officers cease to minister they usurp His position and power. Human arrangement or expediency in essentials is inadmissible as treason. The Church dare not determine 'what form is suitable to genius and circumstances,' for this is another rule than the law of the King. Either instead of Scripture, or in addition to it, 'genius and circumstances' dare not prescribe. The ever-varying tastes, caprices, positions of men—that is, expediency—is a rule that is human, not divine. That theory fully carried out has already culminated in the Antichrist of Rome.

Further, a systematic or scientific delineation of government would be inconsistent with His plan of revelation. Doctrine no more than government can be found there in matured logical exhibition. Nevertheless, grand essential principles can, by the aid of His promised Spirit, be educed from Scripture. This is possible in the one, as in the other department, for the guidance of the Church. And after setting aside all that is manifestly of a temporary nature, sufficient materials are left explicitly to show the form of the house, that it and all ordinances of the King may be duly observed. This is the essential difference between writings that are human and those that are divine. Consequences may sometimes be drawn from man's words which he never intended to put into them. The Most High is not thus blind. He has foreseen all that is implied in His words. Even when the words by themselves, or in separate sentences, do not seem to convey a certain meaning, yet that meaning has been put into the statement, taken as a whole, and in the relation of the words to each other. Therefore, that meaning which flows by good and necessary consequence is as truly divine as if it were given by an express statement. The meaning forces itself upon the reasonable and unprejudiced mind, as one that is inevitable. It is contained so in the statement, that a clear apprehension must

embrace it. No laboured process of refined argument is needful. Consequently men are blamable if that inference is not drawn. 'As touching the dead, that they rise, have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living. Ye therefore do greatly err' (Mark xii. 26, 27). The Great Teacher charged these Pharisees with sin for not drawing this inference of the resurrection, and believing it as certainly as if given in an express assertion. So also He blamed the disciples for not drawing conclusions regarding His own redemption work. 'O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into His glory?' (Luke xxiv. 25-27.) So in all the apostolical writings, inferences are drawn with freedom and effect from the statements of Scripture. 'For unto which of the angels said He at any time, Thou art my Son, this day have I begotten thee?'

Nothing can rightly follow from a truth but that which is of the same nature with that from which it is drawn. 'This is that on which the whole ordinance of preaching is founded, which makes that which is derived out of the Word to have the power, authority, and efficacy of the Word accompanying it. . . . Though it be the work and effect of the Word of God to quicken, regenerate, sanctify, and purify, . . . all these effects are produced in, and by the preaching of the Word; . . . because whatsoever is directly deduced, and delivered according to the mind and appointment of God from the Word, is the Word of God' (Owen). It may be observed, that it is the same process of the human mind that is involved in any intelligent interpretation of Scripture. If, therefore, necessary consequences are rejected as authoritative, then no recorded communication of the will of God can be received as obligatory. It was the plausible argument of Arians and Socinians, and other errorists, 'Give us an express text; we refuse to submit to a mere human inference.' Under cover of an appeal to the letter of Scripture, its real meaning is thus denied. A moment's consideration shows that the demand is absurd. If no inference is to be received as authoritative, then most of the beliefs and practices of Christians are destitute of

authority. That this or that Church is a true Church of Christ—that this or that individual is a possessor of an interest in Christ—that females should be allowed to partake of the Supper of the Lord—that infants may be baptized, and without immersion—all must be yielded as without a sure foundation. These, and other matters, are fully proved by necessary consequences, though not by express declarations. In as full measure, and by the same method, is there proof of the government of the Church.

Again, not only by precepts and assured inferences, scriptural examples are furnished by Christ for the perpetual guidance of His Church. These lay under the same obligation in every case to which they legitimately apply as explicit commands. If the example set by inspired men is evidently founded upon moral grounds, common to man at all times and in all circumstances, then it is perpetually binding. The law of marriage in Eden, the Ten Commandments given at Sinai, the observance of the Supper at Jerusalem, are all thus binding. Scripture commands and examples rest on the same basis. The mere circumstance that legislative enactments are characteristic of the old dispensation, while a record of facts is the distinguishing peculiarity of the new, in no wise alters the case. Has the Spirit of God revealed the divine will how men should act in certain circumstances? An affirmative reply reveals the path of duty. This tests whether even Scripture precepts are still binding. The civil and ceremonial laws of Israel, the decrees issued from the assembly at Jerusalem, having only particular and local applications, were manifestly inapplicable in every age and place. So the circumstances attending the giving of the moral law to Moses, or those at the institution of the Supper, celebrated in a private dwelling, in the evening, with unleavened bread and the pascal cup, partaken of only by men, these did not rest on moral grounds common to men everywhere. Let deduction be made of whatever was peculiar and temporary, and all other apostolic practice in establishing and arranging the Church remains as a binding obligation for guidance. By what the apostles *did*, as much as by what they said or wrote, the King of Zion personally directs and superintends.

The Church, then, is not left at liberty to determine what is suitable, even though it be asserted 'under Him.' This small particle of truth is overlaid and destroyed by the erroneous assertion. The denial that Christ has prescribed, the claim to determine, and the new rule of 'genius and circumstances,' all proclaim that 'under Him' simply means disregard of Christ's authority in the matter. The Church that so acts is to that extent no longer under Christ, but is walking after the counsel of her own heart, breaking His bands and casting His cords away. Such action is an insinuation that the Head of the Church is wanting in knowledge, wisdom, judgment, and gracious care; that He has ceased to think, determine, and act for His body. The position of Libertinism is thus inconceivable, unscriptural, dangerous.

**3. MAY THE GOVERNMENT BE ALTERED OR DISPENSED WITH
AS MEN FEEL OR THINK SUITABLE FOR THE TIMES?**

Nay; as the heavens are covered with stars, so is the Divine Word with brilliant examples and guiding principles. The plan is there, whether it be observed or disregarded. For centuries astronomers read the book of the heavens. Only by a patient induction of the facts observed was the true system at length unfolded to the mind of man. So is it here. The Bible-student must carefully observe, note, re-examine, and generalize. The more full and accurate his knowledge, the more clear will the divine plan of government be unfolded to his mind. Once possessed, it must as the true astronomy be firmly held. No increase or diminution for accommodation of human opinions can be allowed. The plan is all divine. Adapted in infinite wisdom and goodness to man's thoughts, feelings, and actions, it cannot be improved. Truth and fidelity require that the plan be recognized, acted up to, adhered to, proclaimed. Ascertained essential principles of government according to the mind of the King cannot be cast aside without in so far casting off His authority.—(See, Geo. Gillespie's *Mis. Ques.*, and *III. Propositions.*)

QUESTIONS.

1. *What is meant here by 'Libertinism'?*
2. *Show that the Church is not left to the discretion of man.*
3. *Prove that the Lord is presently caring for the Church.*
4. *How will you prove that the government prescribed is neither to be altered nor set aside?*

 CHAPTER IX.

THE GOVERNMENT LOCALIZED.

'The Church, which is His body.' 'Is Christ divided?'

INDEPENDENCY.

SOCIETIES of Christians hold—(1.) That they are independent of each other, church organization being complete in each worshiping assembly; and (2.) That church members are entitled to regulate church affairs, the governing power resting solely in the brotherhood. These are the two leading ideas of the Independent or Congregational form of church government.

The first Independent congregation was formed in England in the year 1616 by the efforts of Henry Jacob. He embraced and improved the plan proposed by Brown of Norwich, which was very much a reaction from the prelatic persecutions of the period. This view was first broached by Morely of the French Reformed Church in 1561. In England it became a subject of controversial discussion. A considerable number of Christians have since embraced the Independent or Congregational plan, and contend that it was prescribed by Christ and His apostles. Not only is this held by those bearing the name of Independents, but also by branches of the Church having other designations. As the peculiarities of this scheme are not laid down in any common formula, creed, or confession, and as each congregation, isolated from all others, may differ widely in important points,

their general principles alone can be gathered from the writings of particular advocates, and the practices of these Churches.

The designation 'Independent' arises from the assertion that each congregation is intrusted with its own local government, being in that respect complete and isolated from every other. Their fundamental position is, that there are only two senses in which the word 'church' is used in the New Testament—(1.) Either a single congregation, or (2.) The whole collective body of Christians. It is then maintained that New Testament churches were local, isolated, and independent in government, unless for advice under difficulties.

This is not a full statement of the matter. It is true that congregations had then equal rights. No one congregation had a right of control over any other. The question necessary to be discussed properly is, whether the churches had a common government? This is denied by Independents. The affirmative is provable by two propositions :—

First, The Church is one body, possessing a common government. The object of the apostles' care was not isolated churches, but parts of a whole—the one body of Christ. Paul authoritatively wrote to Rome before he had seen that church. So Peter to others. Constantly, as far as circumstances permitted, they acted together as one governing body for that one Church. And that not merely as apostles, but as elders; for they associated the elders with them in acts of government, and commanded the elders so to act together.

It is true that New Testament churches met in one place for divine worship, or, at least, for discipline and government. These churches are spoken of in the plural number; for every several assembly having legally constituted officers is a rightly constituted church. Still, it must be inquired whether, in particular localities, there were more Christians than one place could accommodate for divine worship, having a plurality of ministers, governed by one association of officers, and yet termed one Church? The affirmative of this fourfold question has been amply substantiated from Scripture in the previous inquiry. A brief glance at the evidence alone is necessary here.

1. In many places there were more Christians than one particular place could accommodate for religious purposes. In other places the number would not be greater. In some it is impossible to suppose this. In Jerusalem, in a short time, three thousand, then five thousand, and afterwards whole multitudes, were added to the Church. Could upwards of eight thousand, at the lowest computation, properly assemble together for fellowship? If so, in what place? The historian Mosheim, whose leanings are not in the direction of Presbytery, ventures his reputation upon this impression: 'Either I perceive nothing, or this is certain, and most amply confirmed, that the apostles gathered together in Jerusalem the multitudes of Christians, and had them divided into many small communities, and that to each of these were appointed its own place of sacred fellowship, its own ministers, and its own presbyters' (Com. p. 116). The expression 'in one place' (*ἐν τῷ αὐτῷ*) must be confronted with that other, 'from house to house' (*κατ' οἶκον*). While they were permitted, the temple was the general place of resort. But that was only for a brief period. For celebrating the Supper, for instruction, acts of worship and discipline, they were distributed from house to house. So expressions employed to describe the success of the gospel in Samaria, Antioch, Iconium, Lydda, Corinth, and other places, are incompatible with the idea that only one congregation was formed in each city. Thus, at Ephesus, Paul and others laboured long and successfully. Not only Jewish, but Gentile converts were very numerous. These would naturally form separate congregations. Various places are mentioned, as the school of Tyrannus, and the Church in the house of Aquila and Priscilla, as has been proved. There 'mightily grew the Word of God, and prevailed.'

2. In these places the multitude of disciples had a numerous body of pastors, or spiritual instructors. Estimate the number of ministers of the Word in Jerusalem, Antioch, Corinth, **Philippi**, Ephesus, &c., and the fact is necessarily established that a plurality of congregations must have existed.

3. That one association of officers governed these congregations in each locality is undoubted. The elders of Ephesus

were together exhorted by Paul, so to govern 'all the flock' (παρὶ τῷ ποιμνίῳ). For the whole flock in Ephesus, this was the common council (Acts xx. 28). So Peter, writing to the strangers scattered in various places, calls them 'the flock,' not flocks, and commands the elders among them to feed and oversee that one flock, as accountable to Christ (1 Pet. v.) This union of those holding the same essential principles by subjection to a common government, was and is the outward evidence that these several congregations were one Church. Persecution, pestilence, the want of a suitable house of worship, and other causes, prevented them assembling together; notwithstanding, by one common government, their outward unity was attested. Single congregations possessed their own elders; others were unitedly governed by associated elders as their representatives. Hence—

Fourthly, These associated congregations are addressed as the one Church of that locality. This is no misuse of the word. Though composed of many parts in its essential conditions, the Church of Christ is one. All who are united to Christ by the powerful operation of the Holy Spirit, are portions of that one Church which He hath purchased with His blood. So the Church visible is one—one in a locality—one in a nation—one in the world. Gaius is not only the host of Paul, but of 'the whole Church' (Rom. xvi. 23). This Church is to be told of offences, and its decisions are to be heard (Matt. xviii. 17). Though scattered by persecution, its members are mutually addressed as the flock of Christ put under the care of shepherds. It is recognized in Jerusalem, in Corinth, in Ephesus, and elsewhere, as one Church, though embracing a plurality. The self-same decisions apply to that one Church, whether found in Jerusalem, in Antioch, in Derbe, in Lystra, in Iconium, throughout Phrygia, or the region of Galatia (Acts xv. xvi.) There are 'churches' in Judea, Samaria, Macedonia, for each separate congregation is still a Church. So several together are a Church, and the Churches of all countries are still the one Church of Jesus Christ, according to His Word: 'Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one flock' (not, as in our version, one fold, ποιμνῆ), 'and one shepherd' (John x. 16).

The Church of a nation is not less a proper and scriptural expression. Stephen declared of Christ, 'This is He that was in the Church (*ἐν τῇ ἐκκλησίᾳ*) in the wilderness' (Acts vii. 38). This application of the word is to the entire nation of the Jews, which, in the wilderness, could not number less than two millions. The same term is also applied to that nation when settled in Canaan in the days of David, and numbering many millions : 'In the midst of the Church (*ἐν μέσῳ ἐκκλησίας*) will I sing praise unto thee' (Ps. xxii. 22-25; Heb. ii. 12). In the same manner the term 'church' is applied to the Christians of Palestine in the time of the apostles : 'Then had the Church' (not the Churches, as in our version), *ἡ ἐκκλησία*, 'rest throughout all Judea and Samaria, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, was multiplied' (Acts ix. 31). This reading is now accepted by the most eminent critics, as Lachmann, Tischendorf, Tregelles, Bengel. The latest discovered MS., the Codex Sinaiticus, is in favour of this reading; so also the MSS. A, B, and C. These four most ancient and valuable MSS., along with others, give this testimony. The singular form of the word 'church' is thus applied to the society of believers in their collective capacity throughout all that land. The Church of all Judea, Galilee, and Samaria, had rest, and was multiplied. As correctly, then, may the entire Churches of any other land—subject, as that of Palestine, to one common government—be designated as 'the church' of that country. And so the Church throughout the world. The one meaning, 'society of believers,' is in each case preserved.

These explicit declarations of Scripture being unsuitable to the plan devised and adopted so recently as seventeen hundred years after Christ, special efforts are made to destroy their force. Thus it is asserted that there was no such Church in the house in the city of Ephesus. It is said that Ephesus stood within the Asia of the Scriptures, and that Paul's salutation from the Asiatic Churches included the Church in Ephesus. This is too forced to be accepted. Continually that apostle is found sending salutations from Churches widely separated, and yet singling out individuals : 'The Churches of Christ salute you. . . . Gaius mine host, and of the whole Church, saluteth you,' he wrote to the Romans. So

in writing from Ephesus to the Church in Corinth, with one dash of his pen he sends the salutations of the Churches of Asia ; but he does not forget that small congregation assembling in the house of his friends, a beloved portion of the saints and faithful at Ephesus. Then it is maintained that their house and Church were not within the limits of Ephesus ; that, if so, the salutation was unnecessary. So Paul, inspired though you were, you are to submit to the correction of the uninspired of this nineteenth century ! You are, it seems, guilty of redundancy. And this is not enough. Aquila and Priscilla, it seems, never had a Church in Ephesus ! Paul is here made out to have erred. Who will believe this ? Writing from Ephesus, and sending salutations to the Church of Corinth, he says, 'Aquila and Priscilla salute you much in the Lord, with the Church that is in their house.' That he speaks of a Church at Ephesus is evident : 'I am glad,' he says, 'of the coming of Stephanas, and Fortunatus, and Achaicus, for they have refreshed my spirit. . . . All the brethren greet you' (1 Cor. xvi. 18-21). Can any one, realizing that Paul was then in Ephesus, understand that 'coming' as to any other place, or that these brethren were not the faithful in that city ? The other reference must, therefore, also be to Ephesus. This passage proves that, when the first Epistle to the Corinthians was written, there existed at least this Church in the house, as well as the larger Church in Ephesus.

To whatever extent, then, that union of congregations under one government of associated elders can be carried, such a united body may be lawfully termed 'one church.'

Every emblem employed proclaims that the visible Church is one. It is 'the kingdom of heaven,' 'the olive-tree' (Rom. xi. 17), 'one body' (1 Cor. xii. 13). And there must be no schism in this one Church of Christ. These declarations cannot refer to the Church invisible, for therein are found members good and bad, wise and foolish—gifts bestowed even upon those who are unbelieving—offices instituted for the instruction, conversion, sanctification of many, while others are cut off. These members are addressed by Christ and His apostles as genuine saints, for they are treated according to their profession. Even were it possible that the branches of the Church were composed of none

but saints, where were its unity if these were totally independent of each other? The term 'independent,' as applied to the Church, is unscriptural; and the thing is both contrary to Scripture and to right reason. It is impossible to regard a number of entirely different fractions, distinguished by a variety of different practices, as one. The body of Christ has members in particular, but that body manifests its oneness by one doctrine and one common government.

QUESTIONS.

1. *What are the two ideas by which some localize this government?*
2. *Mention, generally, the origin, extent, and indefiniteness of Independency.*
3. *State the principle of Independency, and the proper question involved in this discussion.*
4. *Mention the first proposition which, if proved, refutes their idea.*
5. *Enumerate the fourfold proof presented.*
6. *Prove that the appellation, 'the church of a nation,' is scriptural, giving the proper reading of Acts ix. 31.*
7. *State and refute some objections urged.*
8. *What is the conclusion to which these facts conduct?*

CHAPTER X.

THE GOVERNMENT LOCALIZED.

'Decrees ordained of the apostles and elders.'

CHURCHES WIDELY SCATTERED WERE GOVERNED BY REPRESENTATIVE ASSOCIATED ELDERS.

THIS is the second proposition requiring special attention. A common government, over those maintaining the same essential truth, being the outward bond of unity, this was exercised in apostolic times, and that not only where congregations were near each other, but over those far removed. The assembly or council of

the apostles and elders at Jerusalem is a sufficient example, applicable to all the exigencies of the Church in every place and period.

Independents generally maintain that the 15th chapter of the Acts is either an example of an infallible decision, or of the advice of one Church at the solicitation of another. The previous consideration of this important passage may assist in determining whether either of these positions are tenable—showing rather that it gives authority for representative associated government by the elders of the Church. It is important to note that this is—

1. NOT AN EXAMPLE OF AN INFALLIBLE DECISION.

The Church at Antioch might have had a decision given with infallible certainty without any such assembly. The miraculous works of Paul were sufficient to prove that he was divinely appointed and inspired. He could have given an infallible decision at once, had the will of God been so. It was solely because the matter was not so decided, after 'no small dissension and disputation,' that Paul and Barnabas agreed, along with others, to go up as deputies. When they came to Jerusalem, and were met with the apostles and elders, there is no indication that they were solely guided by miraculous influence. The reference itself, the mode of procedure, and the express testimony recorded, all concur in disproving the supposition.

It is unaccountable to think that now infallibility would be manifested, when it had been denied amidst the discussions at Antioch. That the question was referred at all—and then not to the apostles only, but to 'the apostles and elders,' to the ordinary as well as the extraordinary officers of the Church—proves that, up to its consideration by the assembly, an infallible decision had not been pronounced.

The mode of procedure adopted cannot be reconciled with the supposition of miraculous inspiration. The ordinary elders are called together, are allowed to deliberate and to give judgment, on a footing of perfect equality with the apostles. But uninspired men cannot give any addition to the voice of inspira-

tion. And nothing occurs to give an impression that these elders were inspired. Then, apostles and elders come together to consider the matter, and there was much disputing. All the ordinary appliances of evidence, reasoning and citation of Scripture, were employed. But this is never the manner of inspiration. In all the reasonings of the apostles in the epistles, it is manifest that they were convinced that what they decided was the mind of God. Where is there one instance of a gathering, consultation, and much disputing amongst the apostles by themselves, before any epistle was written? Do they not rather proclaim, as the Old Testament prophets—‘Thus saith the Lord;’ ‘I have the mind of Christ?’

The testimony of the divine record is no less express. James stated that his sentence or proposal was, that they should write indicating that the Gentiles should not be troubled with circumcision, but that other restrictions should be laid upon them. This proposal pleased the assembly, with this addition, that a deputation should communicate their decision. As ‘it seemed good unto us to send chosen men,’ so, it is stated, that ‘it seemed good to the Holy Ghost and to us,’ thus to decide. These words, ‘seemed to us,’ are equivalent to this: Such is our opinion or judgment, after the most careful examination. Could it be possible to use these expressions were this an inspired decision? Did the Old Testament prophets, or the apostles, on other occasions, in giving infallible utterances say, ‘Thus saith the Lord and we?’ Manifestly, the apostles, in this case, acted, not as pronouncing an inspired and infallible judgment, but as ordinary ministers, so that the judgment of the elders might coincide with theirs, and for an example in the future government of the Church. The expression, ‘seemed good to the Holy Ghost,’ is appropriate to the decision, in accordance with the mind of the Spirit, in the passages of Scripture adduced. It indicates nothing more. Again, this example is—

2. NOT THAT OF ADVICE BY ONE CHURCH,

given at the solicitation of another. *First*, The reference was not *made to the Church* ‘or congregation’ of Jerusalem, as Independ-

ents allege. The reference was not sent to a congregation; and there is no account that the members were summoned. Being sent to the apostles and elders, they only are said to have come together to consider the matter. These alone discuss and settle the question. 'The multitude,' 'the whole church,' 'brethren,' who kept silence, are mentioned as concurring in the decision and letter. This evidently indicates that many members of the Church were present. Allowing that this discussion proceeded in the hearing of those members who could be present, and that their concurrence was obtained—this is all that the words will bear. Without a violent wresting of Scripture, they cannot be made to mean that the entire membership of the Church at Jerusalem were summoned, or that they were constituted judges in the case by apostolic authority. It was important to show to the Gentiles that the whole Church at Jerusalem agreed with the decision, still that decision was come to by the apostles and elders, to whom alone the question had been submitted.

Secondly, It was not a mere declaration or advice, but an authoritative decision. An advice was not sought, it was the decisive and authoritative settlement of this question affecting their salvation that was requested by the Church at Antioch. A simple advice was unsuitable, and was not given. It was a decree ordained, and which was implicitly obeyed. It is called a 'decree' in similar terms, and, consequently, was as authoritative as those of the Roman Emperor, or the commandments of the ceremonial law. It is styled a decree 'ordained.' This expresses as decided an exercise of authority, as the decision of the Persian court against Queen Vashti, or of the Jewish Sanhedrim in the condemnation of Christ. That decree ordained laid a necessary burden upon the Gentile Christians. On Independent principles, the members could not have been concerned in this transaction as judges. They were not entitled to lay a burden upon another congregation. The formula, 'It seemed good to the Holy Ghost and to us to lay,' &c., cannot be interpreted to mean anything else than a judicial decision. So it was received by the Churches at Antioch, and throughout Syria and Cilicia. When the decrees were delivered, the membership of the Churches were simply summoned to hear and obey, which joyfully they did. Were the

Independent view taken, that, instead of an authoritative court, this indicates how one Church may deal with another—then, fairly taken, the argument goes too far even for themselves. It will not only warrant one Church to sit in judgment upon another; but will authorize the continued authoritative supervision of ‘a mother Church’ over those that have arisen out of the missionary zeal of her members. Will it be allowed that the Church of Jerusalem held a universal episcopacy for some thirty years? Instead of these unsupported suppositions, the record proves that—

3. VARIOUS CHURCHES WERE SUBORDINATE TO THIS ASSEMBLY.

A court, composed of representative officers, met at Jerusalem. They decided upon a particular case referred to them for that purpose, and that decision was uniformly binding on the Churches. Hence this is an example and authority, both for a reference from an inferior to a superior court, and for the review authoritatively of all Churches represented by such an assembly.

Besides the deputies from Antioch, and the elders, who are named without limiting them to Jerusalem, the apostles acted there on the same platform as elders, which elsewhere they claim to be. As they had a universal commission, they represented the entire Church, and, consequently, sent forth their decrees to Churches everywhere (Acts xvi. 4, 5).

The entire proceeding proves that the members of that assembly were not guided by miraculous influence, but by the common operations of the Holy Spirit, enabling them to perceive and apply the general principles of the Scriptures. If, then, ordinary presbyters will decree and determine nothing but what is authorized by the Divine Word, examining every question thereby, and will follow implicitly the voice of Scripture, under the guidance of the promised aid of the Holy Spirit, this example is for perpetual guidance. The assembly claimed and exercised the power of determining according to Scripture what was to be proclaimed as the means of salvation.

Had a decision been given at Antioch in which the Church

could not concur, this reference warrants the belief that an appeal would, in like manner, have been taken. Had the decrees been disobeyed, their authoritative issue further supposes that an assembly might have again been constituted to inquire into and try such a case. . Consequently, there is equal warrant here for courts of appeal and review, embracing all necessary jurisdiction. A governing body, comprehending in it many congregations, had authority over all those so comprehended.

Every congregation is equal in power, the smallest with the largest. No authority is given to any one to command another. But there is warrant in Scripture for the rule that what belongs to all, should be participated in by all. Consequently, as ordinary members are subject to their representative elders ; so congregations are subject to their representative elders, associated together in the name and by the authority of the Lord Jesus Christ. Were the apostles alive, they would, as then, meet and act along with the elders for the settlement of all difficulties, which would as certainly be referred to them for decision. Although dead, they yet speak. Personally absent, by their inspired writings, and the record of their actions, they are still in our midst. When, then, difficult matters are referred to the assembled elders—when they are guided by apostolic utterances and actions—when obedience is rendered to these decisions, this is to comply, in as far as it is possible, with the spirit and letter of the apostolic example. Such decisions are also to be received with reverence and submission, not only—(1.) For their agreement with the Word of God ; but (2.) Because of the power of this ordinance of God. These are the two grounds on which such decisions become binding upon the consciences of churches and members. Besides—

4. THE NECESSITIES OF THE CASE ARE NOT MET BY THE INDEPENDENT SYSTEM.

Look at the practical working of this scheme, and it will be seen that it is defective—especially in cases of difficulty and of general interest.

First, Individual cases do arise when a member or a minister

feels and declares that, by local judges, he has been grossly misunderstood, maligned, and injured. But there is no higher jurisdiction to which he can appeal. The advice of a neighbouring congregation is not likely to have weight, and is not sought. Consequently, the tie must either be broken between that individual minister or member and the congregation and district, or he remains an injured man to his dying day. It is said, If he is right, and the congregation are in error, it is no longer to be held to be a Church of Christ by the person wronged. So, very probably, he will feel. But will the congregation cease to regard themselves as a Church? or will his personal estimation at all rectify the evil? Were there a court of appeal to dispassionate judges, would there not be hope for him that he would be justified?

Secondly, Cases arise affecting the Church at large. A pastor, it may be, becomes heretical or immoral. If the members are not entitled, in the first instance, to enter upon the case, and if no officers are left who retain their integrity and authority, no cognisance can be taken of the evil. It must be allowed to spread, or the pastor resigns and goes elsewhere as if free from stain. Again, a congregation, it may be, departs from the faith, the great body of the members are contaminated. Who shall call them to account? Or, if so, what power exists to pass censure? Is it so that our Lord has appointed the exercise of discipline for the reclamation of individuals, and none for offending congregations? The evil spreads. Other congregations are infected with the same leaven. Is this to go on without any power of arrest? Are the least faults of members to be visited with penalties, and the greater of congregations to escape all condemnation? Inattention to gross crimes is accounted one of the most radical defects of any government. Can it be so that an evil of such magnitude can be found in the kingdom of Him who is infinitely wise, just, and good? No doubt advice and admonition may be tried. If, however, experience proves that mere advice without the power of punishment fails to reclaim individuals in extreme cases, what hope is there that this extreme case in regard to congregations will prove an exception? *It is not sufficient to say that, in such cases, spiritual judgments*

sooner or later will fall upon the offending. Such judgments may and do fall upon offending individuals, and yet a course of discipline is persevered in as absolutely necessary. Hence, a superior tribunal is required for the supervision and reclamation of congregations. Strength and energy sufficient for the prevention and suppression of such evils are most important, and are supplied in representative courts. Every reason that may be urged why a believer should submit to a particular church, requires that the particular church should submit to the whole Church. No obligation can rest short of this.

Thirdly, Local judges are ill fitted to secure an enlightened administration in every case. This arises from local prejudices and passions. If it is the case that where men of acknowledged ability alone are selected, courts of review and appeal are still necessary. How can it be otherwise, when every individual member of the Church is admitted to be a judge? If it would be considered unwise to admit each one of these same persons to manage civil matters, why consider them capable, without supervision, of managing all Church matters? Do no intricate cases ever come up in which every one is not fitted to judge? Are there not matters of faith, worship, controversy, external order, or policy which require discrimination, and clear appreciation of the rules of Scripture applicable thereto? These, in addition to matters of ordinary discipline and government, may surely suffer where power is unlimited. Suppose difficulties to exist between officers and people, or that the congregation is much divided, then no judgment can be arrived at. As it is professed that no vote ought to be taken, either the matter must remain unsettled, or some party must withdraw. In either case religion suffers. Would it not be more for the interests of truth and justice to remove the cause out of the region of local prejudices and party spirit? This is provided for in representative associated action. Without this, testimony proclaims that, frequently, Independency degenerates into, either absolutism in the pastor, tyranny in the deacons, or anarchy and continual schism amongst the people. Of this, examples are not wanting—but we refrain.

It is true that no form of government can be absolutely free from corruption; for the carrying out is in the hands of men

naturally depraved and fallible, and at the best but partially sanctified. But if it is found that in this system there is practically no means of checking, or of rectifying acknowledged evils; and if, on the other hand, it is found that with acknowledged equality of pastors and congregations—ample scope for consultation, brotherly dealing, admonition, and persuasion—a further power is available authoritatively to deal with persons and congregations; surely right reason counsels the adoption of the latter method. Much more when it is found that Scripture sets forth that—(1.) The Church is one body, possessing a common government; and (2.) That churches widely separated were governed by a body of representative associated elders—there is conclusive proof that the perfect condition of the visible Church cannot be found in churches totally independent, and possessed of absolute power in themselves. That is rather in the administration of government by associated representative presbyters. It is impossible that any one portion of the Church should be independent of all the rest. The Church is one body, united to one Head, pervaded by one Spirit, governed by the same laws. An independent Church is therefore as great an absurdity as an independent Christian.

5. THE EARLIER INDEPENDENTS ACKNOWLEDGED SCRIPTURAL AUTHORITY FOR COURTS OF REVIEW.

The Westminster Independents declared that 'Synods are an holy ordinance of God, and of great use for the finding out and declaring of truth in difficult cases, and for healing offences.' And 'that all the churches of a province being offended at a particular congregation, may call that single congregation to account; yea, all the churches in a nation may call one or more congregations to an account; that they may examine and admonish, and, in case of obstinacy, declare them to be subverters of the faith; that they are of use to give advice to magistrates in matters of religion. . . . That they have authority to determine concerning controversies of faith; that their determinations are to be received with great honour and conscientious respect and obligation as from Christ; that if an offending congregation re-

fuse to submit to their determinations, they may withdraw from them.'

The Rev. Dr Thomas Goodwin says, 'As we acknowledge elective occasional Synods of the elders of many Churches, as the Churches have need to refer cases of difference to them; so in case of maladministration, or an unjust proceeding in the sentence of excommunication, and the like, we acknowledge appeals or complaints may be made to other Churches; and the elders of those Churches met in a Synod, who being offended, may, as an ordinance of Christ, judge, and declare that sentence to be null, void, and unjust; and that not simply as any company of men may so judge, giving their judgments of a fact done, but as an ordinance of Christ in such cases, and for that end sanctified by Him to judge and declare in matters of difference.'

The Rev. Dr John Owen declares, 'No church, therefore, is so independent as that it can always, and in all cases observe the duties it owes unto the Lord Christ, and the Church Catholic, by all those powers which it is able in itself distinctly without conjunction with others. And the church that confines its duty unto the acts of its own assemblies, cuts itself off from the external communion of the Church Catholic; nor will it be safe for any man to commit the conduct of his soul to such a church. Wherefore, this acting in Synods is an institution of Jesus Christ, not in an express command, but in the nature of the thing itself, fortified with apostolical example. That particular church which extends not its duty beyond its own assemblies and members is fallen off from the principal end of its institution. . . . Synods are consecrated unto the use of the Church in all ages by the example of the apostles in their guidance of the first Churches of Jews and Gentiles which hath the force of a divine institution, as being given by them under the infallible conduct of the Holy Ghost.'

These specimens are sufficient to show how these learned and godly men understood the matter; and although neither they nor any others are to be blindly followed, yet their views are worthy of consideration. Were not such men as much qualified to declare what is the true sense of Scripture in this matter, as any Independents are in recent times?

QUESTIONS.

1. *State the second proposition, and what circumstance is proof of it.*
2. *Mention the two ways in which Independents regard the assembly at Jerusalem.*
3. *How can it be shown that the decision was not by infallible inspiration?*
4. *What facts demonstrate that this was not mere advice, asked and obtained?*
5. *Prove that this decision had a much wider range.*
6. *Show that the Independent plan is deficient—(1.) In individual cases; and (2.) In those affecting the Church generally.*
7. *Why cannot an enlightened administration be secured in every case in each congregation upon this plan?*
8. *State generally the conclusions to which some of the earlier Independents were led as to courts of review and appeal.*

 CHAPTER XI.

THE GOVERNMENT LOCALIZED.

‘Obey them that have the rule over you.’

CONGREGATIONALISM.

THE other aspect of the independent form of church government is Congregationalism. It is maintained that in each congregation church members are equally entitled to regulate church affairs; or, as some put it, the government is to be conducted by the officers and the congregation conjointly. The elders, it is contended, are merely presidents to preserve order. Three sections of inquiry present themselves:—Have the people authority to rule? Who are to bear office? and to what extent?

§ 1. HAVE THE PEOPLE AUTHORITY ?

In civil government the people generally do not exercise authority. The power of ruling is intrusted to chosen representative officers for the good of the people. To suppose the contrary would be to indicate utter confusion and anarchy. Hence, it might be supposed, as the Divine Word is not in contradiction to the laws of God for other departments, that a similar order would be set forth for the regulation of the Church. It is, however, alleged that the kingdom of grace is totally distinct from the kingdoms of the earth, and that by the sanction of Scripture the people must exercise the power of rule.

CHRIST'S RULE FOR OFFENCES.

The directions of our Lord—'Tell it unto the Church;' 'if ye neglect to hear the Church' (Matt. xviii. 15-17)—are thus declared to mean : Tell it to the whole congregation. Is this evident from the passage ?

The law for the adjustment of private offences is here declared. Three stages are to be observed :—First, The offending brother is to be told his fault in private. Secondly, Again in the presence of witnesses. Thirdly, The Church is to be informed, and is to deal with him. If all these proceedings fail, then he is to be no longer regarded as a Christian brother. The Church possesses authority which is to be exercised as a last resort in dealing with members of a particular Church.

All this is clear. The only difficulty is the word 'church.' What is the meaning of this word in this particular passage ? It is evidently used in a general sense. There is nothing in the context specially to define it. Whether the power is to be exercised by the people in common, with the elders simply presiding, or by the elders alone, in whose judgment the people are to concur, is not stated. The fact of a judicial procedure is, however, proved. Evidently the witnesses of the former proceeding must be called and examined. If not, their testimony were of no value. The offender must be heard for himself, then

judgment must be given. If conviction follows, exclusion from church fellowship is the necessary consequence. This much is established, but nothing more, namely, that the Church has a power of government over her members.

Supposing that **this power** is vested in the entire membership, still it must be asked, **by whom** is it to be exercised? There are two sources of information that must be appealed to for an answer :—(1.) The procedure to which Christ referred ; and (2.) The practice of the apostolic Churches. In these cases, was the government exercised by the people, or by their officers alone?

1. *The Procedure in Jewish Courts*

was that to which the Lord referred. 'The allusion of Jesus,' says Dr Goodwin, 'is to the synagogues in every town which were the ecclesiastical state. . . . To tell the Church, therefore, was to tell that particular synagogue of which they were members.' 'Let him be to thee as a heathen man and a publican,' imports the same thing as let him be cast out of the synagogue. The word (συναγωγή) 'synagogue,' and the word (ἐκκλησία) 'church,' are, in many instances, all one in the Septuagint. The apostle James uses 'synagogue' to denote the Christian congregation, or the place where they met : 'If there come into your synagogue' (James ii. 2). The same term is used by Paul exhorting, 'For-sake not the assembling of yourselves together' (ἐπὶ συναγωγῇ). When our Lord gave this law, no Christian congregation, as such, existed, if we except Himself and His disciples. They and He together conformed to the synagogue and temple worship. Presently, to practise His direction, His hearers could only tell the matter to the Jewish synagogue. What, then, was the practice to which our Lord referred?

The rulers of the synagogue alone administered its affairs : 'The rulers of the synagogue sent unto Paul and his companions' (Acts xiii. 15). These had a president : 'The ruler of the synagogue answered' (Luke xiii. 14). 'These rulers,' Goodwin says, 'were never less than three, that a major vote might cast it among them.' From their determination there was a right of appeal to the great Sanhedrim or council of seventy. In that

council the people were not allowed to be present. 'When they had commanded them to go aside out of the council, they conferred among themselves' (Acts iv. 15-17). Then they decided that, while the miracle could not be denied, preaching in the name of Jesus must be prohibited.

2. *The Practice of Apostolic Churches.*

In the Church at Jerusalem the highest acts of government were performed by church officers alone. Three thousand members were admitted in one day. No meeting or deliberation of members is so much as hinted at. In Samaria very many, and on the way to Gaza the Ethiopian treasurer, were admitted by Philip, when he administered to them the ordinance of baptism. So in Damascus Paul was admitted to the same privilege of Christ's house by Ananias. So Lydia and the Philippian jailer by Paul and Silas. Whether the Church was in course of formation, or already existed, no instance is on record of reception to Christian fellowship after judgment asked and obtained of the membership generally. It is true that Paul was not recognized when first he came to Jerusalem, until his conversion and sincerity had been declared by Barnabas. This was because of his previous persecution, and because they had no knowledge of his discipleship. But this was not his first reception into the Church. That had already been consummated elsewhere. All that remained was, that he should be accredited in Jerusalem. In the same manner would every Church of the present day act. The admission of the converted persecutor to sealing ordinances and fellowship on the spot, is one thing; his recognition as a disciple in a Church that had not heard of the reality of his change, is another. The addition, then, of these converts to the Church by baptism was not by the general judgment of Church members, but by the responsible action of Church rulers. And so admitted, Scripture proves that they had at once the fullest fellowship.

The ordination of officers is another principal act of government, which, as recognized in our inquiry, was conducted solely by the hands of the Presbytery.

And so, in like manner, the exercise of discipline ; that is specially committed to those in office in His Church. Jesus said, 'Peace be unto you : as my Father hath sent me, even so send I you. Whosoever sins ye retain, they are retained' (John xx. 21-23). Such emphatic declarations were not only given to the apostles ; they themselves give as emphatic directions in the epistles for the guidance of the eldership in all places and times. 'Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others may fear' (1 Tim. v. 19, 20). 'A man that is an heretic, after the first and second admonition, reject' (Tit. iii. 10). No such explicit directions are given indicating that the people are themselves to exercise these powers.

In admission, ordination, discipline unto exclusion from fellowship, the elders are observed to govern in every Church. These facts, added to the practice of the Jewish synagogue, to which our Lord alluded, sufficiently explain in what sense the word 'church' is here to be understood. To tell a matter 'to the church'—where judicial investigation, decision, and execution are all necessary—can only mean to bring it before the eldership of the congregation with which the parties are connected.

It cannot mean tell it to the Church universal, for that were impossible. Neither can it be understood of one man as 'the bishop of a diocese ;' one member cannot be the body. Nor of 'the Christian magistrate,' for this is not a civil matter of outward personal injury, but of scandal and spiritual offence. Further, it is not the entire membership of the congregation. Church power has its seat in the entire membership, but the exercise of judicial functions has not been committed to them promiscuously. It must therefore be, 'Tell it to the officers who represent and govern the Church.' This is a common form of speech, to give the name of the thing represented to that which represents it. The Lord said to Moses, 'Speak ye unto all the congregation of Israel.' 'Then Moses called for all the elders of Israel, and said unto them' (Exod. xx. 3, 21). So the congregation are directed to restore the manslayer ; and yet the thing commanded was done by the elders (Num. xxxv. ; Deut. xix.) As the eye is said to see, the ear to hear, while it is the

mind that sees and hears by these organs ; so the Church is said to be told and to be heard, while this is by means of the servants of Jesus Christ, and of the Church. Evidently, not to the multitude, but to selected officers, did Christ speak, at the same moment, ' Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven.' This explanatory verse shows whose official actions were to be heard and obeyed. If it be contended that this belonged only to the apostles, then 'the church,' of whose power this is the definition, must also be restricted to them, and to their time. If 'the church' extends to all time, the exercise of disciplinary power must also extend to the eldership.

DISCIPLINE IN THE CORINTHIAN CHURCH

is represented as favouring the views of Congregationalists. Four positions are stated. *First*, That the whole Church is blamed for not censuring the incestuous person (1 Cor. v.) The reproof of the apostle is not, however, because the members themselves had not judged and excluded him. It is because 'ye are puffed up, and have not rather mourned ;' while the result of this mourning was awanting—namely, 'That he that hath done this deed might be taken away from among you.' This language does not necessarily imply that the members individually were to take part in the exclusion. The guilty one might be taken away as effectually by the action of the 'prophets,' 'teachers,' 'governments,' God had set in the Church (chap. xii. 28, 29). And all were not prophets or teachers any more than apostles. Although the guilty should not be taken away by the officers, it is yet possible, and the part of all the membership, to mourn because of the absence of effective discipline, and to stir themselves up to seek reformation.

Secondly, It is asserted that they are all commanded, when they are gathered together, to proceed against him. But this does not expressly warrant every member of the Church to adjudicate. For—

(1.) The language used is general terms :—' In the name of our Lord Jesus Christ, ye are gathered together to deliver such

an one unto Satan,' &c. Will it be maintained that everything in this epistle was applicable to every member of that Church? It was addressed to the Church, and yet there is restriction. All might learn, but all were not prophets, and, therefore, might not prophesy. All the prophets might prophesy, but their women must keep silence. They were not permitted to speak, for that would produce 'confusion.' All might partake of, but all might not dispense the Supper, of the Lord. Now, the gifts and office of ruling having been restricted to those on whom the Lord has bestowed them, this scriptural restriction ought to be taken as explanatory of this general statement 'to deliver.' That restriction would be inapplicable were the power of discipline extended so as to be exercised by every member. But there is no such express extension.

(2.) This act 'to deliver, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus,' could be fully accomplished by the eldership. The Church could be gathered together, as many as could come, and the act of expulsion in their presence be effected. Such a proceeding would be in harmony with the commanded subjection of the people to those over them in the Lord. The other supposition is entirely subversive of that position. The action of the elders, carried out openly in the face and with the concurrence of the assembled people, might most appropriately be termed 'a punishment inflicted of many,' even if the interpretation 'many elders' be rejected. The public announcement of the sentence was necessary, but every member could not utter it; and by whom more appropriately could this be done than by the eldership? So also his restoration (2 Cor. ii. 4-6). 'Ye ought rather to forgive him, that ye would confirm your love toward him.' Forgiveness and comfort would as appropriately be tendered to the penitent by the eldership, confirmed by the after-treatment of all who came in contact with him. This general exhortation does not make void, but rather strengthens the authority of the elders.

(3.) The members were not called on to deliberate. This had been done already by the apostle: 'For I verily have judged already, as though I were present, concerning him that hath so done this deed.' To weigh evidence and to come to a finding

were not the objects for which they were to be gathered together. To deliver unto Satan, and then again to forgive, and confirm love, were the alone objects, and, in order to this last duty, no assembling is ordered.

(4.) Two duties are, nevertheless, applicable to all the Church. First, They are not to keep the company of fornicators. They are so to act as to confirm the decision and action come to in judging them that are within the Church, and so that the guilty might be ashamed and brought to repentance. Secondly, They are to set them to judge who 'are wise and able to judge between brethren' (1 Cor. v. 9, vi. 4, 5). This statement explains the general language employed. As the saints are here said to judge the world; and as no one misunderstands this—as all will acquiesce in the judgment gone into and pronounced by the King of Glory—so the members are to acquiesce in the authoritative decision of those able and wise men, even although they be lightly esteemed, whom the membership, by their own choice, have 'set to judge.' Were the judgment to be entered on and awarded by the whole body in common, there would have been no need for such a special selection. The appointment is the more important, as some are supposed unwise—unfit so to judge as to promote the ends of Church fellowship. Consequently, the fourth and fifth suppositions of Congregationalists—namely, that the action of the members is judicial, and that they only can restore him, are without any foundation. No distinct declaration is made of any judicial action of each member, and general statements must always be explained by those that are more particular. The object was not to proceed to a judicial investigation at all. Thus sole or conjoint government of the congregation receives here no warrant. That is rather to be carried on by a few well-selected officers.

QUESTIONS.

1. *What questions force consideration in the Congregational aspect?*
2. *State their view of Matt. xviii., and how the word 'church' is to be determined.*

3. *Why should the procedure in Jewish courts be adduced?*
 4. *Mention some features of apostolical Churches.*
 5. *How can the passage in 1 Cor. v. be satisfactorily explained?*
-

CHAPTER XII.

§ 2. WHO ARE TO BEAR OFFICE?

‘The bishops and deacons.’

Who are to bear office in the Church is an essential question. In this particular, Congregational Churches practically diverge from the apostolic plan. This arises from a reluctance to recognize the office of ruling elder, and also in elevating the diaconship to the position of the eldership.

1. THE RULING ELDER

only is refused. In this Congregationalism keeps company with Prelatic Episcopacy. It is acknowledged that the office of pastor,—that is, of the elder who both teaches and rules—is scriptural. But, in general, Congregational Churches have only one elder or bishop, and frequently but one deacon. This is very inconsistent in those who profess to have express declarations, to which they strenuously adhere in the government of the Church. Paul could not now write to many of these Churches, as to that of the Philippians, saluting ‘the bishops and deacons.’ If the Church of Ephesus was but one congregation, as they maintain, it certainly differed from Congregationalist Churches. Paul sent for the elders—not one, but several. Where is there an example in the New Testament of a single pastor, with deacons only, and so constituted by apostolic authority? This want is confessed and lamented even by some modern Congregationalists. The want of ability to support more than one only shows more forcibly the disparity. The least and poorest Apostolic Church had a plurality. The largest and wealthiest Congregationalist now has generally but one elder.

Of that plurality of elders, some ruled only, while others both taught and ruled. It is this distinct branch of the eldership, set apart specially for rule, to which Congregationalists by their system are forced to object. Manifestly, if every member is to exercise this power, there is no necessity to have men selected and specially 'set to judge.' Consequently, as to establish the authority of the ruling elder is to demolish this opposing theory, a glance must again be taken at the evidence.

In the exhortation contained in 1 Tim. v. 17, all who ruled well are declared to be worthy of abundant honour. But those are especially worthy who, in addition, laboured in the Word and doctrine. Hence only some perform this last branch of duty. Dr Wardlaw's explanation may be accepted, 'Those in the latter part of the verse are comprehended under the more general description in the former. They are not a distinct class of persons, but a select portion of the same class, distinguished by a special peculiarity.' (1.) Generally they are rulers; (2.) Specially they labour in Word and doctrine. (3.) This peculiarity distinguishes the select portion from the whole. 'This,' says Dr Davidson, 'is a position too manifest to be called in question. Other parts of the New Testament would warrant that conclusion had the Epistle to Timothy been wanting.' He contends that, though some only ruled, yet they were entitled to preach; and that 'the nature of the distinction is merely such as arises from the possession of various talents directed to the discharge of different duties, while all have equal right to perform the same functions.' Dissever the last part of this sentence, and we say, Exactly so. Could they possess the right if they wanted the talents? Would they be appointed by inspired men to the particular duties of an office for which they had not been qualified by God? Would such a proceeding be in accordance even with human wisdom? Did they recede from a portion of the duties to which they were appointed, because of failure competently to discharge these? If men were chosen for general management in the synagogue who were not called to instruct, can it be shown that no necessity exists for a similar division of labour in the Church?

Now let it be fully allowed that all elders are bishops. They

have essentially the same office and the same rights. All *might* preach, administer ordinances, ordain, rule; but, practically, all are not qualified for the efficient discharge of every duty. If eminently fitted for another branch, is it not the part of wisdom to confine his attention to that department? One may possess the wider qualifications, the others the more limited, though not less important. In addition to management and rule by visitations of the sick, prayer-meetings, Sabbath-classes and schools, the ruling elder finds ample scope for natural and gracious qualifications. In these he may rule well, and be counted worthy of double honour in this spiritual office. Dr Owen says, 'That the text is of uncontrollable evidence if it had anything to conflict withal but prejudices and interest.'

'It is the peculiar and perpetual error of the human understanding, says Lord Bacon, to be more moved and excited by affirmatives than negatives, whereas it ought duly and regularly to be impartial; nay, in establishing any true axiom, the negative instance is the most powerful. It is a false induction, therefore, to collect together a bundle of passages in which presbyters are mentioned who were unquestionably preachers, and then, without pausing to inquire whether these may not be negative instances, or whether the real ground has been discovered by the application of the term, to lay it down as an indisputable axiom that the scriptural presbyter is a minister of the Word. As the negative instance is most powerful, one such instance is sufficient to overthrow, to establish the logical contradictory of the universal conclusion deduced from a host of affirmatives. . . . That passage (1 Tim. v. 17) furnishing the powerful negative instance of Lord Bacon, contains the logical contradictory of the proposition that presbyter is the title of ordinary ministers of the Word. To affirm, in the face of this Scripture, that all elders are teachers, is no less preposterous than to affirm, in the face of experience and of fact, that all that are mortal are men' (Dr Thornwell).

Even in Christian and philanthropic associations the distinction is fully recognized. On the list of the committee all stand alike. In the practical working the labour is divided according to ability. Some eloquent Apollos advocates the cause

upon the platform. Others gifted more with wisdom in practical details assist with counsel and management. So the Christian minister must be 'apt to teach,' both wise and able, but to others with less capacity for exposition it belongs to rule.

The ruling elder ought not to be termed *lay* elder. No insinuation should be permitted that this office is more secular than that of the pastorate. Both are branches of one spiritual office—that of overseeing the flock of God. It is an office in a spiritual house, with spiritual duties, to be discharged adequately only by spiritual men. The one object is to feed the flock. Therein all must be ensamples. The ruling elder must be the true yoke-fellow of the pastor in the vineyard of the Lord.

2. THE DEACONS

ought not then to be substituted in place of ruling elders. The particular duty of the deaconship was 'to serve tables,' as distinguished from prayer and the ministry of the Word. Thus widows were no longer to be neglected in the daily ministrations, and murmuring was to be allayed. It had reference evidently to the temporal concerns of the Church.

In Congregational Churches this office is extended and elevated. This is confessed by some. The late Rev. Mr James says, 'By the usage of our Churches many things have been added to the duties of the office beyond its original design, but this is matter of expediency.' So Dr Campbell, 'This scheme is without any express Scripture authority. They permit if they do not require an arrangement somewhat different.' Another explains wherein this office has been added to. 'Among Congregationalists, the deacons, besides attending to the temporal concerns of the Church, assist the minister with their advice, take the lead at prayer-meetings when he is absent, and preach occasionally to smaller congregations.' This addition of counsel, leading of prayers, occasional exhortation, is all spiritual. These are the very duties that are prescribed by the Divine Word to the ruling elder. This usage of Congregational Churches being destitute of scriptural authority, and founded only on expediency, ought

surely to be reconsidered and reformed. The ruling elder has by authority of Scripture that position which the Congregationalist deacon claims merely from human expediency. A much firmer footing is thus obtained, and much more abundant may be the blessing expected. This acknowledged defect manifests that the entire Congregationalist scheme is defective. Faithful and beloved brethren in Congregational Churches may well weigh this matter. Is it not a substituting of 'genius and circumstances'—a determining for themselves—rather than an implicit following of the Word and will of Christ?

The ruling eldership cannot be dispensed with. The allocation of spiritual duties to the deacon proves that the necessity is felt. If the means of comfortable assistance to the poor are to be accompanied with words of consolation, encouragement, admonition, prayer, and thanksgiving; if he is to prepare matters of judgment for the final sentence, examine applicants for admission to fellowship, announce the hour of meeting, give out hymns in public worship, as Dr Bradlaw declares,—the work of a ruling elder is confessedly allocated. The description given, that the deacons are worthy of the confidence of the pastor, and also of the people, more strongly confesses that these deacons are but ruling elders under another name. Why then deprive them of the title and authority which Scripture awards?

3. EMINENT INDEPENDENTS

contend for the scriptural usage. Dr Thomas Goodwin says—'Though to rule is a pastor's office as well as an elder's, yet the elder is more especially said to rule, because he is wholly set apart to it. It is his proper calling, which he is wholly appointed to mind.' Dr John Owen—'Elders not called to teach ordinarily, or administer the sacraments, but to assist and help in the rule and government of the Church, are mentioned in Scripture Rom. xii. 8; 1 Cor. xii. 28, and 1 Tim. v. 17.' 'Differing gifts are required unto the differing works of pastoral teaching on the one hand, and practical rule on the other, is evident—(1.) From the light of reason, the nature of the works themselves

being so different; and (2.) From experience. Some men are fitted for the dispensation of the Word and doctrine who have no ability for the work of rule, and some are fitted for rule who have no gifts for the discharge of the pastoral work in preaching. Yea, it is very seldom that both these sorts of gifts do concur in any eminency in the same person, or without some notable defect. Those who are ready to assume all things unto themselves are, for the most part, fit for nothing at all.' 'The nature of the work requires that there should be more elders than one.'

The Monarch of this kingdom claims the service of His subjects according to capacity. If no wise men are to be found among the members, then the office cannot be filled, and the congregation must be indebted to the assistance of others. If there are men able to judge between brethren, noted for wisdom, prudence, sanctified ability—surely these gifts of God ought to be employed. There must be some niche in the great spiritual Temple which they might profitably occupy. If cases constantly occur requiring the united exercise of wise counsel and judgment—if the pastor is not to be overburdened, harassed, and hindered in the work of the ministry,—then this want ought to be supplied out of the material prepared and suited for the purpose. The voice of reason echoes the voice of God—'Set them to judge,' that they may 'rule with diligence,' and, ruling well, 'be counted worthy of double honour.'

Well may Congregationalists, in view of these facts, declare with Dr Vaughan—'The existence of such a practice in all the early Churches whose usage in this respect has become known to us, is a remarkable fact, and enough to justify suspicion as to the wisdom of our own prevalent usage.'

QUESTIONS.

1. *What opposing parties agree in rejecting the ruling elder?*
2. *Wherein do the Congregationalist and the Apostolic Churches diverge?*
3. *Prove that ruling elders who did not preach existed in New Testament times.*

4. *What officers are substituted by Congregationalists in the place of elders? Prove this.*

5. *Name some eminent Independent writers who contend for the scriptural usage, and say what is the force of this.*

CHAPTER XIII.

§ 3. THE EXTENT OF OFFICIAL POWER.

‘With all authority.’

Do the elders possess any more authority than the people? Are they simply presidents to preserve order, having no more authority than any member of the congregation? or, being the representatives of the people, are they alone entitled to administer the government?

The latter alternative is established, if it is found that authority to rule is committed solely to the elders, and if the exercise of that authority is incompatible with rule by all the members in common.

I. THE ELDERS ALONE ARE AUTHORIZED TO RULE.

The power committed to them is not absolute. They have no power to enact whatever laws they wish. The laws of Christ, the King, alone can bind the consciences and conduct of His subjects. The duty of the elders is rather to explain and enforce the execution of the laws of Christ: ‘One is your Master, even Christ, and all ye are brethren’ (Matt. xxiii. 8). They are commanded to feed, and to take the oversight of the flock of God; but ‘not as being lords over God’s heritage’ (1 Pet. v. 2, 3). And this, as accountable to the Chief Shepherd, at His appearing in His kingdom.

This delegated power is compared to that of a parent over his

family. A bishop must be 'one who ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the Church of God?' (1 Tim. iii. 4, 5). That power is not only persuasive, it is also strictly authoritative, guided by judgment and prudence. It would be absurd for a parent to wait for the opinions of his children, and merely to exercise what their wishes allowed. The reasoning of the apostle is only conclusive if bishops are clothed with equal authority. Elders are overseers or bishops. They not only preside and advise, but authoritatively direct (Acts xx. 28). Such a superintendence entitles them to prescribe acts of service and obedience without waiting for the opinion of the members. The word is used in the Septuagint to denote the authoritative superintendence of military officers. They did not merely give advice, or wait for the consent of their soldiers. The very name elder or presbyter, given to the officers of the Church, shows that, as the ancient elder who judged Israel in the gates, so they are not to be destitute of power to rule. Thrice over are they described as rulers (*ἡγούμενοι*) in one chapter (Heb. xiii. 7, 17, 24). Though originally signifying guides, almost uniformly in the New Testament the word is put for authoritative governors (Matt. x. 18; 1 Pet. ii. 14). Besides, a stronger term is employed to point out the elders as rulers, who are placed over Christians by the Holy Ghost (*προϊσταμένοι*) (Rom. xii. 8; 1 Thess. v. 12; 1 Tim. iii. 4, 5, and v. 17). This term is used for civil magistrates and governors, and also for the command which a Christian should have over himself.

Most express are the injunctions laid upon the people to yield obedience. Not only are terms employed which signify both yielding to persuasion and submission to power (*πειθεσθε*, Heb. xiii. 17); others also are used which imply obedience with submissive respect (*ὑπεικώ*); and further, entire subjection (*ὑποτάσσω*, 1 Cor. xvi. 16). As children to their parents, servants to their masters, subjects to civil governors, do not simply yield acquiescence in their counsels, but subjection to their authority, so are Christians called to yield, not only to the advice, but also to the authoritative regulation of the elders who are set over them in the Lord.

1. *Rule Exercised in Admission.*

Admission, discipline, ordination—every act of government, as already noted—was performed by the elders without any conjoint act on the part of the people. In no case of baptism recorded was the consent of the people stated as a condition. The same authority by which the elders are commissioned to preach, entitles them to baptize disciples, and to show forth the Lord's death in the ordinance of the Supper. No meeting is called, no authority besought from Church members. The ministers, in admitting to sealing ordinances, act upon a higher authority. The profession of faith in Christ entitles, and then none may forbid that they should be added to the Church.

2. *The Power of Discipline*

is intrusted solely to the elders. Christ spoke, not to Peter only, but to all the twelve, when He said—‘I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven’ (Matt. xvi. 19). The same power was expressly bestowed upon all under similar figurative language after the resurrection: ‘He breathed on them, and saith unto them, Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted, and whosoever sins ye retain, they are retained’ (John xx. 21, 23).

As Mediator, Jesus commissioned them, by authority received from His Father. They were to go and act for Him in a public capacity. Power was necessary to carry out His purposes. Keys denote power. When Queen Victoria first visited Edinburgh, the Lord Provost presented her with the keys of the city. The Queen then returned them to his safe keeping. If that ceremony had a meaning, it was that Victoria possessed the right of supreme power, and that by her authority the local magistrate held the subordinate and delegated power to rule over the inhabitants of that city. Supreme power over the Church is inherent in the Lord Jesus Christ. The subordinate power was intrusted to the *apostles* to govern the Church visible. Binding and loosing are

as figurative expressions as that of the keys. To bind subjects is to deprive them of their privileges and liberty. To loose the captives is to restore to them the enjoyment of liberty. When, then, the keys are used, or the government is exercised, the subjects of Zion are either deprived of or restored to their outward spiritual privileges. That liberty to which they are entitled is by the King put under the control of his officers. The conduct of the apostles shows that they did not understand this power literally as that of removing or retaining the guilt of sin in the consciences of men. Christ alone hath the key of David. He openeth, and no man shutteth. He shutteth, and no man openeth. Power as to the spiritual destiny of souls belongs to Christ alone. On the day of Pentecost, at Cæsarea, the keys were employed in the admission of converted Jews and Gentiles to Church privileges. At the assembly at Jerusalem, they were also used in loosing the consciences of Gentile Christians from ceremonial observances, and in binding upon them other necessary duties. In all such instances, officers of the Church alone are found considering, deciding, acting.

All believers are living stones of Christ's spiritual temple. They are built upon the one foundation Rock, and become thenceforth His subjects. Not, however, on that account are they advanced to the position of stewards of the kingdom. If all were stewards, where would be the governed? The directions—'Tell the Church, hear the Church'—'Whatsoever ye shall bind, &c,' have been found to mean—'Tell the officers or elders of the Church, hear their decisions.' As, then, the power of discipline is bestowed upon Church officers only, and as the binding and loosing denote, not an extraordinary but an ordinary power, that authority was evidently committed to all succeeding elders of the Church. For every period and place where discipline is requisite for the glory of God and the good of souls, there the elders are empowered to exercise it authoritatively in the name of the Lord.

Open sins are as scandalous now as in the apostolic age. They must be adjudicated upon as utterly inconsistent with the enjoyment of Church fellowship. Sentence must be pronounced, according to evidence produced, upon those requiring to be censured

or separated. So to declare who have given proof of repentance and reformation, and thus to deliver from the outward scandal of their sin, is by the authority of the King intrusted to officers of His own appointment.

3. *The Act of Ordination*

belongs alone to the elders. This is practically granted by some Congregationalists. But when their ministers of sister Churches are brought to ordain a pastor, this is a practical renunciation of the principle that all congregations are thoroughly independent of each other. Then the particular pastor and Church are subjected to the ministers of different Churches in one of the most important acts of Church government. This action involves all others. If it is their prerogative to set the pastor apart to his work, it must also be to examine whether he be fit for that sphere. If no such examination precede, and the congregation in this matter have erred, then this action confirms that Church in its error. If they have a right to ordain, they must also have authority to call pastor and people to account, and, on cause shown, to dissolve the pastoral tie. This act, in reality, invests those ministers with the authority of a court of review. And in some cases, as in that of the late Rev. Mr Cranbrook of Edinburgh, this has been practically carried out—the ministers of the district calling him to account, and pronouncing adversely upon his case. Having withdrawn their countenance from him, he resigned his charge, thus virtually acknowledging their authority. This inconsistency is a practical confession that the Independent theory is defective. A superior authority is allowed or assumed, without the actual safeguards of properly constituted courts of appeal and review.

Others, however, altogether deny that the act of ordination is binding. 'Those who think it right to omit the custom of laying on of hands are liable to no censure. They act wisely in following the suggestions of conscience or the dictates of judgment.' In this counsel of Dr Campbell, a new rule—human suggestions and dictates—is put instead of the law of Christ.

In scriptural practice a plurality of elders instructed the people in their choice, examined those selected, and by prayer, solemn

imposition of hands, and exhortation, set apart officers to the work to which they had been called. The members were allowed their full rights in choosing out men whom they judged appropriate. But the admission and recognition, by this solemn act, belonged to and was exercised by the elders alone. This duty is still necessary, and must be discharged. The Church does not confer the office. The question to be decided is, Has this man been called of God? Examination and the rules of the Word give the reply. 'The same commit thou to faithful men, able to teach others also;' 'Lay hands suddenly on no man.' This laying on of hands is a first principle of the oracles of God. Like all the others mentioned in the same passage, this first principle must be important in every age (Heb. vi. 2). When Christ confers authority by the bestowal of gifts—when these are recognized by free election—when inner and outer qualifications are manifest to the elders, then effect must be given to the appointment of the Lord by this solemn act of ordination, inducting the chosen to his special office.

These officers, thus inducted, are then the servants of the Church. But they are so, not as receiving appointment from the members as their masters. They are solely the servants of Christ. He from whom they have received authority is the only Master to whom they are responsible. They are the servants of the Church, in the sense of conveying to them spiritual good—labouring continually for their benefit. Never is the trial, judgment, investment, or ordination of officers, found exercised by the people. The majority of the people are totally unfit to examine as to qualifications, and cannot ordain to office.

Ordination, according to the New Testament, is the act of the presbytery—that is, of a Church court composed of presbyters. It is not a *several* power that may be employed by any one of these without the concurrence or co-operation of the others. It is a *joint* power. It can only be exercised in conjunction with the other associated presbyters. Ordination is not analogous to preaching, administration of sacraments, or other functions proper to individual ministers. Consequently, that act pertains, not to those members only who possess the office to which the person is to be ordained, but to every member of that court.

Owing to the consequences attached to ordination by some Churches, and indistinct views in others, it is important to note particularly what the act implies. It is not a sort of spiritual generation of spiritual teachers—certain men bestowing upon others an office which they possess. It is not a sacrament by which special grace, or an indelible character, is conveyed or impressed upon the soul. This makes ordination and the ministerial commission one and the same.

As God alone, through His Spirit, imparts the ministerial commission, conveying the right to discharge its duties, communicating the distinctive qualifications of the order, this act is only a solemn acknowledgment of the fact. Ordination recognizes him whom the Lord has sent as His minister, and that he is therefore entitled to teach and rule. Ordination does not communicate a divine warrant. The Church simply receives and seals the credentials bestowed by the King. Neither character, power, grace, or privilege are bestowed. Ordination is neither a charm nor a commission. It is the divinely appointed public recognition by the Church of rights already conferred by a higher power. As a right, comparatively, is worthless, unless recognized by others, it is of consequence to success in the ministry that the divine commission be publicly admitted. Consequently, (1.) The evidence of its possession must be investigated; and (2.) Judgment must be formally rendered. This is an act of government, belonging not to the people, but to the jurisdiction of associated presbyters. Ordination is the judicial decision, the formal rendering of judgment. Both parts of this work are by the Lord intrusted not to one, but to the body of presbyters. Most justly may it be declared that 'every other doctrine makes ordination the commission of the ministry, and that the mystical jargon about the transmission of authority, the communication of power, the delegation of office, is essentially prelatie.'

II. RULE BY ALL IN COMMON IMPOSSIBLE.

Several admirable Independent authors have, with seeming inconsistency, allowed the authority of elders to rule. 'There is authority belonging to the pastor; for office without authority

is a solecism. Inspired injunctions enjoin obedience and submission of Christian Churches to their pastors' (James). 'The titles of ruler and president imply that the pastors or elders of a Church govern, rule, or exercise authority over it; which is further evident, because the people are required to obey, to submit themselves to them that have the rule' (Davidson). These admissions seem to imply acquiescence in the apostolic judgment, that authority to rule is committed solely to the elders. How it can still be contended that all members in common are entitled to exercise conjoint government with their elders, is incomprehensible. Can the pastor or elder maintain his authority when the people also authoritatively rule? Would such a plan work in any of our large mercantile establishments? Give to every one of the employed a conjoint authority: let not only the most experienced and trustworthy, but every one, to the workman admitted yesterday, have equal rule with the employer: let him simply preside and preserve order at the meetings held for deliberation: let the conduct of the entire concern—admission, dismissal, buying, selling, the varied operations, divisions of profit and loss, partnerships, dissolutions—let all be regulated by the conjoint voice of the work-people, even to the discharge of his duties by the head of the establishment! Will any man possessed of ordinary common sense say that such a plan could possibly be wrought without the greatest confusion, disadvantage, destruction? Employers do take into their confidence some of the employed, but only some, and that merely for advice. Judgment is never intrusted to these in all matters. And those selected for this confidential advice are the trusted, wise, and able men of the establishment—men of years and ripe experience. Those thus possessing the confidence of their employer, while not elected by the people, yet virtually represent their fellow-workmen in giving counsel, as do ruling elders in the Church.

In the family, there must be authority in the parent or master. This is an absolute principle of nature, adopted and sanctified in the Church of Christ. Rulers of the Church must be accustomed to rule well, and have their own houses in subjection. So trained, they are, with like authority, here to act. Conjoint rule

in the family and in the Church would be alike absurd, and involve disorganization.

Congregationalists explain that 'the proper business of the pastor is to expound, apply, and execute the laws of Christ.' 'The law of Christ is to be pointed out; and, with the concurrent judgment and voice of the Church, is to be carried into execution.' Concurrent judgment and voice imply that every one is to be a judge. He must decide whether the law has been correctly laid down. He ought, then, to be qualified to vindicate his view of the law, as well as of the evidence—to state the conclusion and his reasons for giving it. But will it be asserted that every ordinary member of a Church is equally so qualified?

Then the pastor is to apply and execute. When the people generally concur in his views, there will be no difficulty. If otherwise, his authority is at an end. Suppose they take a different view, both of the law and of the evidence, and come to another conclusion, how is the pastor now to apply and carry the law into execution? If each takes an independent view of the case as a *bona fide* judge, governor or ruler amongst them, there can be none. Where all these 'governors' agree conjointly, the pastor is degraded to the position of a mere president or chairman. He is no longer their overseer ruling over them, in the Lord. To call him a ruler would be a perversion of language, for that relative term implies that some are the ruled. But how can he—the mere president—rule over conjoint governors? It is government only in appearance, not in reality. Disagreeing, the matter is plainer. The majority of governors virtually depose their so-called governor from all authority in the case. To avoid this difficulty—

All real power is actually withheld

from these conjoint governors. 'All the proceedings at a Church meeting should either emanate directly from the pastor, or from others by his previous knowledge and consent.' 'No member should presume to bring forward a candidate in opposition to the opinion of the pastor' (James). 'In addition, the whole matter

of admission rests with himself' (Campbell). The pastor is thus clothed with irresponsible power. To the deacons, also, very extraordinary powers are allowed. 'When additions are made to office in Churches already organized, considerations of peace and prudence require that the nomination should lie with the existing officers, with the privity of the pastor. They are the fittest persons to select appropriate colleagues. They know the duty. They know the people. They know the talents, tempers, and, in some measure, the characters of the individuals. They know the men who will be likely to work in efficient harmony with the pastor, and with themselves. They will generally be able to anticipate the proper choice, and to fix on whom the people would fix; while their more extended and accurate knowledge will enable them occasionally to avoid fixing upon any whom the people might fix upon unwisely and unsafely' (Campbell). Put all this into simple language, and the deacons are resolved into dictators. In name, the people have conjoint authority. The system being unworkable, they are left nothing but the name.

Much greater freedom and security for their rights are bestowed by the scriptural plan. That strips not the elder of his authority. It does not make him an irresponsible ruler. It does not reduce him to be a mere chairman that may be chosen or rejected. It nowhere restricts him to mere statement of business, exposition of the law, preservation of order, putting of questions, or execution of the will of others. He is not only to speak, exhort, and rebuke, but to rule with all authority, so that no man may despise his government.

The end of good government is not simply to fulfil the will of the people. That will should only be accomplished when it accords with what is right. That will otherwise would prove intolerable despotism. A check is necessary. By the representation, that will is restrained within the limits of an authority which must be respected. Representation must not be confounded with democracy. 'We, the people, are not absent from the legislative halls because, for local reasons, we cannot be there, but because we ought not to be there as people, as a mass; for the same reason that, in monarchies, the king is not

allowed to be present in the halls of justice, or as the legislators cannot debate in the presence of the monarch' (Dr Lieber's "Ethics").

The administration is not by the members generally or conjointly with their pastor, but by chosen elders. They alone are to take heed to all the flock over the which the Holy Ghost hath made them overseers; and this all the more, because not only grievous wolves will enter in among them, but also of themselves men shall arise speaking perverse things to draw away disciples after them. Therefore they must watch.

From all this the following conclusions are clearly warrantable:

First, The elders alone possess administrative judicial power.

Secondly, Assemblies of elders exercise authoritative control over congregations, singly and unitedly, which they represent in the determination of questions of administration. Still—

Thirdly, The rights of the people must be fully guarded—(1.) In the election of their own church officers; while (2.) In questions radically affecting the constitution, or in important actions of the Church, opportunity for information, consultation must be given, and acquiescence should be secured; as also (3.) By liberty of appeal and protest, so as to maintain the unity of the Spirit in the bond of peace. Because—

Fourthly, The body of believers has been invested by Christ with full capacity for the promotion of its own welfare and ends, so that, in extraordinary emergencies, it is entitled to do anything, however ordinarily irregular, that may be necessary to secure these results. (See Brown's "Vindication," and Carson's "Reply.")

QUESTIONS.

1. *By what illustration is the authority of elders defined?*
2. *Mention some of the injunctions of Scripture to elders and people.*
3. *Prove that elders, and not the people, admitted members into the fellowship of the Church.*
4. *Prove from the bestowal of the keys that elders are authorized to exercise discipline, and not the people.*

5. *Why contend that this was not some extraordinary power, but that which is ordinary, and for all time ?*
6. *Prove that elders and not the people ordained.*
7. *State the conflicting views of Independents on this point, and what these several courses prove.*
8. *Show that rule by all is impossible, and give some admissions.*
9. *How is all real power withdrawn from Church members by this scheme ?*
10. *How, then, can the rights of the people be fully guarded ?*

CHAPTER XIV.

GOVERNMENT CENTRALIZED—PRELATIC EPISCOPACY.

‘Not as being lords over God’s heritage.’

THE QUESTION AND THE THREEFOLD MINISTRY.

PRELATIC Episcopacy maintains the connection of its communities through an order of high rank and power. This system assumes the perpetuity of the apostleship as the governing power, and that the Church consists only of those who are subject to apostle-bishops. This is termed the High Church theory. An order of bishops, possessed of lordly power, of which other ministers are declared to be destitute, is its chief peculiarity. Government is thus centralized in an ecclesiastical hierarchy of archbishops and bishops, who have priests, deans, deacons, and other ministers dependent thereon. In the case of England, the entire prelacy is placed under the authority of the reigning monarch, in whom the supremacy is vested. These prelates claim not only a lordly rank, but sole authority to rule. Presbyters, styled priests and deacons, are ordained by the bishops as ministers of the Word. They may preach and administer the sacraments, but have no power of jurisdiction, ordination, and confirmation. Presbyters who have not received this prelatic ordination are generally regarded by them as destitute of the authority of Christ. Without prelatic

bishops—in their estimation—there is ‘no priest, no ordination, no consecration of the sacraments; while no absolution, no rite or sacrament can be legitimately employed in order to eternity’ (Dr Taylor). There were in the Apostolic Church, say they, certain officers superior to ordinary ministers, who were intended to be perpetual. This class of officers still exists, and are alone empowered to ordain; and without their ordination there can be no valid ministry, no Christian ordinances, church, or covenanted mercy.

To establish this position two things ought to be very clearly discovered in the Word of God—viz., First, That such an order actually existed; and, secondly, That this order is essential continually to the Church. But another question is frequently and dexterously substituted and discussed—viz., Whether there was *any distinction* of orders amongst church officers? This is first of all paraded as the grand point of difference from other Churches. After plausibly supporting that assertion—evading the real question—an unwarrantable conclusion is proclaimed—viz., That prelati or diocesan bishops are by divine right.

A distinction amongst church officers cannot be the difference; for (1.) Presbyterian and other Churches observe such a distinction. There are deacons, ruling elders, pastors, missionaries, teachers or doctors, although all are classed under the two orders of presbyters and deacons. Besides, the real question appears from the fact that (2.) Presbyters in prelati Churches are denied the power of jurisdiction, they being ruled over by their bishops. The prelati or diocesan bishop is, they tell us, ‘one having authority to govern many churches and clergy.’ They alone have power, derived from divine institution, to set apart men to preach the Word, and to dispense the ordinances of God. ‘Others,’ they declare, ‘within the last three centuries have embraced the opinion, never before sanctioned, that presbyters have that power.’

The grand distinguishing question is this—WAS THERE A DISTINCT PERMANENT ORDER, HIGHER IN RANK AND POWER THAN PRESBYTERS, HAVING SOLE AUTHORITY TO PERFORM ACTS ESSENTIAL TO THE PRESERVATION AND REGULATION OF THE CHURCH? Or briefly—First, Have prelati bishops the authoritative com-

mission of the King of saints? And secondly, Is apostolical succession an essential reality?

PRELATIC BISHOPS—HAVE THEY THE COMMISSION OF CHRIST?

The affirmative of this question is supported by three distinct lines of argument—viz., Scripture, antiquity, expediency.

§ 1. SUPPORT IN SCRIPTURE.

The only formal definition given by the Church of England in favour of prelacy is very ambiguous. In the preface to the Ordinal for Ordination, it is stated, that 'it is evident unto all men diligently reading Holy Scriptures and ancient authors, that from the apostles' time there have been these orders of ministers in Christ's Church—bishops, priests, and deacons.' This declaration is not that these orders existed *in* the apostles' times but *from* that time. The reason why such an ambiguous deliverance alone is given by that Church is, that the leading Reformers in England did not believe that prelacy was ordained of God. They took similar ground as in the defence of rites and ceremonies, that it implied nothing unlawful or sinful; and that being established by the proper authorities in the Church and land, submission to it was a duty.

The Articles of the Church of England do not put forth a claim for the divine right of prelacy; but the 36th says—'The Book of Consecration of archbishops and bishops, and ordering of priests and deacons, doth contain all things necessary to such consecration and ordering; neither hath it anything that of itself is superstitious and ungodly.' Those consecrated according to that book are therefore declared 'to be rightly, orderly, and lawfully consecrated and ordered.' In the 20th article it is declared, that 'The Church hath power to decree rites and ceremonies, and authority in controversies of faith: and yet it is not lawful for the Church to ordain anything that is contrary to God's Word written.' The first clause of this article is not found in the MS. which was ratified by Parliament. It is an interpolation. This doctrine gives the loophole for error to

creep in. Scripture maintains that it is not only essential to have nothing contrary to the Word in operation in the Church, but that everything should be conformed to or expressly sanctioned by the Word. 'If they speak not according to this Word, it is because there is no light in them.' Notwithstanding these loose declarations, prelacy is held to be the only government of the Church that is divinely authorized.

Prelatic appeals to Scripture are shifting as the sands of ocean. Sometimes the title of bishop is given in proof, quietly assuming that presbyters are priests, and that deacons are ministers of the Word. Arrangements during our Lord's personal ministry—the apostles themselves, and James in particular, Timothy, Titus, the angels of the Churches, even angels above, and the Jewish hierarchy—are produced as evidence.

Here let it be noted that 'prelacy' is a more proper word than 'episcopacy' in this discussion. As lordly rank and power is claimed, 'prelacy' is adopted by those who do so as a suitable term. Episcopacy ought not to be yielded wholly to this system of ministerial castes. The meaning of the word is superintendence or oversight; but this is the duty of every presbyter. The term (*ἐπίσκοπος*) 'bishop,' shows that this officer is the pastor or shepherd of the flock. Every case of spiritual oversight is therefore an episcopacy. Presbyterial episcopacy is one thing; prelatic episcopacy another. It is with the latter—this lordship or overruling—that discussion must be held. It is, however, important to observe, that what is termed the Low Church theory, contends merely for the threefold order of ministers, without altogether affirming that mode of organization to be essential.

1. WERE NEW TESTAMENT BISHOPS PRELATES?

Prelatic Episcopalians reason thus:—'There were bishops in the Apostolic Church, therefore there ought still to be (diocesan) bishops.' The thing to be proved is here taken for granted—viz., that these early bishops were prelates, possessing exclusive and essential power of rule over churches and presbyters. It is asserted that 'these bishops from the first were prelatical bishops, *having* presbyters under them' (Dr Wordsworth).

The New Testament disproves this assertion, showing that

Bishops and Presbyters were identical.

These titles were given to the same officers, and the extent of their dioceses were their congregations. Oversight was over the particular flock. It was not of one bishop over many churches and ministers, although many presbyters were associated in the oversight of a flock composed of many congregations. (a) The presbyters of Ephesus were bishops. These elders were enjoined to take heed to all the flock over or in which they were, by the Holy Ghost's appointment, bishops or overseers. (b) The elders ordained by Titus were bishops. The presbyters of verse 5th, in Titus i. 5, 7, are the bishops of verse 7th. The office and character described identify the presbyter-bishop as the same individual. In Syriac, as Dr Owen testifies, the reading of the passages in Timothy and Titus is—'Ordain elders for an elder;' 'the office of an elder;' that in Philippians, 'elders and deacons.' When that translation was formed, evidently diocesan or prelatic bishops were unknown. (c) Peter also exhorts presbyters to exercise their office of bishops (1 Pet. v. 1, 2). (d) Bishops and deacons are distinguished from each other (Phil. i. 1; 1 Tim. iii. 1-8), as apostles and elders are also distinguished (Acts xv.) Nowhere in the New Testament are bishops *and* elders coupled and distinguished as separate classes of officers. (e) Five times the word 'bishop' is employed. It always means oversight of the flock. Now, if the bishop had been a diocesan, why were there more than one in Philippi? Why is he never distinguished from the presbyter? Why is the highest jurisdiction awarded to the presbyter? Why is no such collocation found as bishop *and* presbyter *and* deacon?

The matter may be referred to the decision of the ablest critics in the Church of England. These all acknowledge that the terms 'bishop' and 'presbyter' are used interchangeably, and that the office is one and the same. 'Those called elders or presbyters of the Church are also denominated overseers or bishops' (1 Tim. iii. 2). More decisively, Dr Onderdunk remarks (1 Tim. iii. 2), 'The word bishop, which now designates the highest

grade of the ministry, is not appropriated to that office in Scripture.'

Dr Whately says—'The plan pursued by the apostles seems to have been to establish a great number of small (in comparison with most modern Churches) distinct, and independent communities, each governed by its own single bishop, consulting, no doubt, with his own presbyters, and accustomed to act in concurrence with them.'

Commenting on Paul's address to the Ephesian elders, Dean Alford says—'This circumstance began very early to contradict the growing views of the apostolic institution, and the necessity of prelatical episcopacy. Thus Irenæus (ii. 14, 2) states that, in Miletus were convocated bishops AND presbyters, who came from Ephesus and from the rest of the neighbouring places. Here we see—(1.) The two, bishops and presbyters, distinguished, as if both were sent for, in order that the titles might not seem to belong to the same persons; and (2.) Other neighbouring churches also brought in, in order that there might not seem to be bishops in one church only. That neither of these was the case, is clearly shown by the plain words of this verse (17); so early did interested and disingenuous interpretations begin to cloud the light which Scripture might have thrown on ecclesiastical questions. The English version has hardly dealt fairly in this case with the sacred text in rendering verse 28 ἐπισκοπούς, "overseers;" whereas it ought there, as in all other places, to have been "bishops," that the fact of elders and bishops having been originally and apostolically synonymous might be apparent to the ordinary English reader, which now it is not.'

Bishop Ellicot, another eminent Biblical critic, makes this statement—'Without entering into any description of the origin of episcopacy generally, it seems proper to remark, that we must fairly acknowledge with Jerome that, in the pastoral epistles, the terms *episcopos* and *presbuteros* are applied indifferently to the same person.' In his annotations on Phil. i. 1, he tells that the two titles (bishop and elder) are 'perfectly interchangeable.'

Dr T. S. Bloomfield, a most distinguished scholar, says—'I have fully shown in the notes on Acts xi. 30, xx. 17, Phil. i. 1, that originally the terms *episcopos*, here rendered "bishop," and

presbuteros (the word in the original rendered "elder," in verses 1, 17, and 19 of the fifth chapter of this epistle, as well as in any other instance in which it occurs) denoted the same officers of the Church.'

Dr Hind says — 'It is obvious that the terms bishop and presbyter were applied to the same order. . . . At the period of Paul's summons to the Church of Ephesus, no such order of prelates could have existed there, and, if not in so large and important a church, probably nowhere. The title (of bishop) cannot imply it, for it is one used for all the presbyters of Ephesus; and their number proves that he was not addressing bishops (that is, prelatical bishops), for they came from one church. Again, although the word elsewhere occurs in Paul's epistles, it cannot intend one chief governor of any church, because his epistles are addressed to the churches as to assemblies in whom all authority is vested ("Early Progress of Christianity," vol. i. p. 347-350).

It cannot, then, be wondered at, that Neander says—'I can discover no other difference between the terms *πρεσβυτεροι* and *επισκοποι*' (presbyters and bishops) in the apostolic age, than that the first signifies rank, the second the duties of the office.' 'Of how much more majesty!' exclaimed Lord Brooke, 'is the term presbyter, which signifies senior; . . . whereas episcopus signifies nothing but an overseer.' The only difference is thus in favour of the greater dignity of presbyter. Eminent Biblical students, many of whom are prelatists, candidly own that, by the most diligent reading, they can find no such distinction as is alleged. That diocesan or prelatie bishops are the same as the bishops of the New Testament is, therefore, a most groundless assumption.

If the office of prelatie bishop had been so essential that no blessing for eternal life could be had but through his instrumentality, that office would certainly have been specified as distinct and superior. But it is not found in any of the enumerations in the New Testament. 'Where the Spirit recounteth by name all the sorts of ministry, ordinary and extraordinary, of his own appointment (Eph. iv. 11), there is not one word of such a lordling ministry, which the Spirit would not have con-

cealed, but undoubtedly set them out with all their titles and prerogatives, if there had been any such superior offices of His appointment and approving. Is it a likely thing that God, who appointed the temple and the tabernacle, should be so punctual in every particular of His service under the law, and that He would conceal His more especial officers and their offices under the gospel? Would He remember the bars of the ark, and pass by the pillars of His Church? Would He appoint the least pious of the house, and forget the master-builders? Would He there mention the snuffers of the lights, and here pass by the great lights themselves? Or would He there remember the besoms and ash-pans, and here not once mention bishops and arch-bishops? 'From the same place of the Ephesians, it will appear that such bishops and their dependencies are superfluous, therefore they should have no place in God's house. The consequence is clear, because there is a necessary use of everything that hath any use in God's house.' 'It is cleared thus :—Those officers, without which the Church of God is fully built up and brought to complete perfection of unity, are not of any use in God's house; but, without the function of lord bishops, arch-bishops, &c., the Church of God is brought to complete perfection of unity, witness Eph. iv. 11–13; 'therefore, lord bishops, arch-bishops, &c., are of no use in God's Church. . . . It cannot be said of those bishops, as the Lord said of the ass, the Lord hath need of them' ("Zion's Plea").

Prelatists maintain that ordination and confirmation alone can be legitimately conferred by a prelatic bishop. As confirmation is a rite destitute of the sanction of God's Word, and introduced to suit the genius and circumstances of prelacy, no further notice need be taken regarding it. Ordination is a divine ordinance, that may not be neglected wherever practicable. The administration of that ordinance is intrusted to a plurality of presbyters by scriptural warrant. Prelatists have no authority to ordain alone. In every case recorded of ordination, a plurality of elders is found engaged. There is but one exception—viz., The ordination of the twelve by Christ Himself.

If ordination by a diocesan bishop be essential, the ministry of Paul, of Apollos (Acts xviii. 27), of Timothy, and many others,

must be pronounced invalid. Examination of their commission and work shows that presbyters received, not only the right to preach, but to discharge all other necessary duty, which includes ordination. Preaching is ever put as the highest function of the Church. Those invested with this, the highest authoritative duty, cannot be excluded from the lower.

To abate the force of the presbyterial ordination of Timothy, prelatists allege (1.) That while the council of presbyters were present consenting, the act of ordination was by Paul alone. The two passages (1 Tim. iv. 14; 2 Tim. i. 6) are held to refer to the same thing. This cannot be, for—First, The different expressions point out distinct gifts. ‘Neglect not the gift’ is most appropriate in relation to an office. An office cannot be stirred up, but heed may be taken not to neglect the duties which it implies. Secondly, The context points out the difference. In 1 Tim. iv. 14, the statement is given in connection with official acts. In the other passage personal and private character is the subject. This, therefore, refers to an endowment or grace. The laying on of hands was not only employed for ordination—it was used when imparting spiritual gifts. To do so required no consent of presbyters. But, thirdly, Supposing that these passages refer to the same thing, the presbyters had an equal share in the ordination.

It has further been alleged, (2.) That Presbytery here (*πρεσβυtery*) denotes the office of presbyter, not the council of presbyters, and should read ‘neglect not the gift of the presbyterate.’ This assertion also is inadmissible. Any term must be interpreted according to analogy in other instances. This is an admitted rule. The word occurs in Luke xxii. 66, ‘The presbytery of the people;’ in Acts xxii. 5, it is translated ‘All the estate of the elders.’ This place (1 Tim. iv. 14) is the only other occasion on which it is used. Robinson states that it means ‘an assembly of aged men, council of elders, senate, whence *Engl.* presbytery.’ In the two former passages the word is given for the Jewish senate or Sanhedrim, as is explained in the first passage (*συνεδριον*). It must, therefore, have the same meaning when applied to the Christian Church. Presbytery thus designates the council and not the office of the presbyters. This prelatist sense

mars the natural construction. Even if granted, nothing would be gained. Timothy would, in that case, simply be a presbyter, not a prelatic bishop.

This action of the presbytery is fully illustrated in the ordination of Paul and Barnabas (Acts xiii. 1-4). Certain prophets and teachers were commanded by the Holy Ghost to separate these two men for the work to which the Spirit had called them. 'And when they had fasted and prayed, and laid their hands on them, they sent them away.' By the associated presbyters (*a*) these two—one of them an apostle—were recognized and solemnly designated; (*b*) by imposition of hands and devotional services; (*c*) and then only did they go forth to perform the duty imposed. Ordination by simple presbyters has thus the express sanction of the Holy Spirit; and bishops having sole power of ordination are unknown to the New Testament Scriptures.

2. DID CHRIST APPOINT PRIESTS UNDER THE GOSPEL?

This question, and those respecting ruling elders and deacons, are subordinate to the special subject controverted, but they must not be altogether passed by.

Ruling elders are rejected by prelatic Episcopalians, but this defect has already been discussed under localized government.

That presbyters are priests in the only proper sense is a gross misrepresentation. A priest is one whose office requires the offering of sacrifice, and of intercession founded upon that atonement. The one only Priest under the gospel is the Lord Jesus Christ. He is the High Priest of our profession. He offered Himself, and He ever liveth to make intercession. Only in a subsidiary sense is a Christian described as a priest. 'He hath made us kings and priests unto God and His Father.' The Christian is called to present himself unto God 'a living sacrifice.' His life is to be a continual dedication for the service of God. Not his lips only; all powers and means conferred are to be employed in praise of the God of his salvation. In that subsidiary sense every minister is a priest. He is a consecrated vessel set apart for the Master's use. He is an exponent of the living service of the Church, offering sacrifices of praise and

prayer continually. But the minister is not 'a priest,' as distinguished from any Christian. It is a remarkable fact, that the term 'priest' is never applied in the New Testament to ministers of the gospel. This shows that it should not be so employed, and that such a use might involve the most serious error. 'Priest' indicates a sacrificial character; the position and power of making atonement, and so of securing blessings through that means. Properly and constantly applied to the Levitical priesthood, never either by Christ or His apostles is the name given to gospel ministers. In the Epistle to the Hebrews no analogy is pointed out between that priesthood and gospel ministers. On the contrary, a striking and designed contrast is unfolded. The economy of the priesthood is removed, the institutions of Christ remain. This use of the term 'priest' as applied to presbyters by prelatists, is, therefore, wholly unauthorized and dangerous. It is dangerous to ministers, lest they usurp a power they do not possess. It is dangerous to souls if thereby they are led to trust in a refuge of lies; and it is dangerous doctrinally, inasmuch as it imparts a sacrificial character to the ordinance of the Lord's Supper.

3. WERE DEACONS CONSTITUTED MINISTERS OF THE WORD?

The word 'deacon,' as that of 'apostle,' is used in a general sense. It indicates any service for Christ. In its special meaning it is applied to a particular officer of the Church. Prelatists affirm that there have been not only bishops and priests but deacons, who are a third order of ministers of the Word. Has any such order been appointed by Christ for preaching, baptizing, and other ministerial duties? Deacons are mentioned as a distinct class of officers not only in the Church at Jerusalem, but also at Philippi (Phil. i. 1). They are spoken of further in the Epistle to Timothy (1 Tim. iii. 8-13), showing that they were to be appointed in every other organized Church. The origination of the office, its nature, necessity, and manner of appointment in the Church at Jerusalem is detailed at length for the guidance of all (Acts vi. 1-6). Other passages also seem to refer to the same office (Rom. xii. 6, 7, and 1 Pet. iv. 10, 11). Consequently, not only the character of suitable individuals, but the

nature and design of the office of deacon may be clearly ascertained. That design is put in exact contrast with the office of the ministry. It is not reasonable that the apostles should leave the Word of God and serve tables. Seven men were to be appointed to this business, but the apostles would give themselves continually to prayer, and to the ministry of the Word. The qualifications described are those which are absolutely necessary for such a responsible office. Those who exercise it, as of the ability which God giveth, showing mercy while giving, thereby purchase to themselves a good degree. They will either be greatly honoured by the Church, or they will be all the better prepared to be intrusted, as Philip, with the care of souls, if called afterwards to the work of the ministry. This distinct office was therefore initiated both to meet a felt necessity, and to prove a sphere in which future ministers might be trained. But the office itself was not for ministering the Word. Even women might then be deaconesses, but women, according to apostolical authority, were commanded to be in silence, and were not suffered to teach in the Church.

This prelatist position has been given up by many of themselves. 'The office of deacons was not ministerial, or for the preaching of the Word, but for providing for the poor' (Light-foot). 'It does not appear that they were appointed to the ministry of the Word, but rather the contrary may be inferred from verses 2d and 4th. They were not spiritual persons in the ecclesiastical sense of the term' (Riddle's "Antiquities"). 'Can it be imagined that an order instituted for the purpose of serving tables should, in the very infancy of its existence, have the office of the ministry committed to them?' (White). 'Whether this of deaconship be properly to be called an order or an office, I will not dispute, but certainly no spiritual order; for their office was to serve tables, as the Scripture phrases it, which, in plain English, is nothing else but overseers of the poor, to distribute, justly and discreetly, the alms of the faithful, which the apostles would not trouble themselves withal, lest it should hinder them in the ministration of the Word and prayer' (Croft's "Naked Truth").

Some prelatists, however, deny that the institution mentioned in the Book of the Acts was the order of deacons. 'That,' say they,

'was simply for the management of the community of goods.' One of them, Stephen, addressed his ecclesiastical judges in a forcible speech; another, Philip, preached and baptized in Samaria, and on the way to Gaza. The first statement is a mere hypothesis, opposed by the fact that the office was instituted because of the neglect of widows in the daily ministrations, showing that the care of the destitute was the occasion of the office. The other statements, though plausible, are not conclusive. Stephen was full of the Holy Ghost before his appointment, and it is computed that it was fully two years before he made his public defence. If that defence proves that he was a minister of the Word, he may have been meanwhile ordained, as other elders were, to that distinct office. Of this we are not informed. Even supposing he continued merely in the office of deacon, he was surely warranted to defend himself and the truth when that truth was denied, and himself accused of blasphemy by the Jewish Sanhedrim. Philip undoubtedly preached and baptized, but he is expressly designated an evangelist (Acts viii 5, xxi. 8). Two years also elapsed, and he was evidently advanced to this special office in the interval. Having used the office of a deacon well, he had purchased to himself this good degree. Besides, it was a time of persecution, when the Church was much dissolved, and when, in consequence, 'they that were scattered abroad went everywhere preaching the Word.'

It is evident that, first, The special object for which deacons were appointed was the temporal concerns of the Church, or the serving of tables; and, secondly, That it is a permanent office. This appears from—(a) The solemnity of the appointment of the first deacons, with the particular record of it presented in Scripture; (b) The identification of the office with the care of the poor, such deaconizing being always important; (c) Also from the qualifications pointed out—not aptness to teach, but consistency of character. Prelates may deem it expedient to hand over the proper duties of deacons to churchwardens, and institute this lower grade of ministers, who are eligible as chaplains, curates, or lecturers, though not to ecclesiastical promotion, for this gives greater scope to prelatic rule; but this is a perversion of scriptural statement and practice. (See Smyth on Presbytery.)

The theory of Prelacy confessedly embraces these three orders of ministers. Each prop, tested by the Divine Word, shakes and falls. The house is built upon the sand. 'It cannot be brought *but* (out) that is not in the *ben* (within). But there was no such hierarchy, no such difference between a bishop and a presbyter, in the times of the apostles, and therefore it cannot hence be deduced, for I conceive it to be as clear as if it were written with a sunbeam, that presbyter and bishop are to the apostles one and the same thing' (Alex. Henderson).

This finding is in effect acknowledged by the Rev. E. B. Litton, even while arguing for Prelatic Episcopacy. 'Appointments,' he says, 'which are so distinctly stated in Scripture to have proceeded from the apostles as to need no confirmation of testimony from other quarters, must be considered as more necessary to the Church than those which require extra-scriptural evidence to establish their claims. On this ground it should seem that presbyters and deacons—if a comparison is to be instituted between the three orders—are more essential to the Church than bishops, inasmuch as Scripture records the apostolic institution of the former more distinctly than it does of the latter' ("Church of Christ," p. 433).

QUESTIONS.

1. Give the High Church theory, along with the Low Church view.
2. Distinguish between prelatic bishops and presbyters.
3. What consequences are supposed to follow the loss of prelatic bishops?
4. State the argument frequently substituted, and show that it is beside the question.
5. Mention the proper subject to be discussed.
6. What are the three lines of argument employed in support of Prelacy?
7. State the only definition presented by the Church of England, and its ambiguity.
8. Mention another loose affirmation in the Thirty-nine Articles.

9. *Why should the word 'prelacy' be used rather than 'episcopacy'?*
10. *What assumption is usually made regarding bishops, and how is it dispelled?*
11. *Give Scripture proof that bishops and presbyters were equal.*
12. *Mention the names of distinguished critics who acknowledge this.*
13. *Why is confirmation disregarded? Say also who are authorized to ordain.*
14. *Refute the allegations employed regarding Timothy's ordination.*
15. *Prove that the term 'priest' is inadmissible under the gospel.*
16. *What proof is there that deacons were not ministers of the Word?*
17. *Mention the admission of a recent advocate of prelacy.*

CHAPTER XV.

DID CHRIST APPOINT PRELATIC BISHOPS ?

'One is your Master, even Christ; and all ye are brethren.'

ARRANGEMENTS made by our Lord during His personal ministry are brought forward as another prop to sustain Prelatic Episcopacy. At that time, it is said, there were three orders—the seventy disciples were subject to the twelve apostles, and both were subject to Christ Himself. Thus Christ is reckoned as one order of ministry; the apostles and the seventy distinct orders under Him. This is so far plausible, were it only consistent with fact.

HAD THE TWELVE AUTHORITY OVER THE SEVENTY ?

They were appointed, both of them, during the transition-period, when the kingdom of heaven was at hand. Their commission being applicable solely to that time, there can be little

here for an example to future ages. Some difference may possibly be discerned in the persons to whom they were severally sent—the twelve to the lost sheep of the house of Israel—the seventy to every city and place whither Christ Himself would come. But is there any foundation for the theory that the one party had authority over the other? Nay. Christ did not found particular orders of ministry in sending forth either the twelve or the seventy; for, *first*, the New Testament Church was not established till the work of redemption had been completed. Till then, our Lord and His disciples conformed to the Jewish economy. These companies were employed merely as ministering disciples, to execute special and temporary commissions. There is no evidence that when sent forth they were organized as separate and perpetual officers. The seventy are not heard of after they performed the specified duty. The twelve continued, being chosen witnesses in order to be trained as His apostles or extraordinary ambassadors. They were, so to speak, only at college. Not till after the resurrection were they fully commissioned. No doubt Christ named them apostles (Luke vi. 13.) As He did not then bestow upon them that full commission to go into all the world, this must have been in a non-official sense. The twelve were not only His learners, scholars, but also messengers in course of training. His ‘twelve disciples’ He called together. On these ‘twelve disciples’ He bestowed miraculous endowments. These ‘twelve disciples’ He sent forth two by two (Matt. x.)

Secondly, Nothing in their commission showed that they were appointed as an order of prelates, or that they had power over the seventy. Their sole duty was to preach that men should repent, and that the kingdom of heaven was at hand, presenting miraculous attestations of the fact. That performed, the work was finished for which they were sent forth: ‘They returned and told Jesus all that they had done’ (Luke ix. 10). To prepare for the transactions of Jerusalem, our Lord sent them forth, that the eyes of all might be directed to Himself as the angel or messenger of the covenant. Moved with compassion, because the harvest was great and the labourers so few, He commissioned *other* seventy for the same purpose.

The seventy differed in no respect from the twelve. (1.) They had the same designation, disciples; 'other seventy also.' 'Sent forth the seventy' might even be translated 'made seventy apostles.' (2.) They had the same appointment—that of the Lord Himself. The seventy were not ordained by the twelve. (3.) They differed not in their duties. These were, to precede the Messiah, to preach and work miracles. The nature, end, and object of their commission were alike in each case.

WAS CHRIST A SEPARATE MINISTERIAL ORDER?

Suppose it were as asserted, and that in these two companies of ministers two distinct orders have been found, where is the third rank that is to complete the hierarchy? Christ, say they, presided over both. Christ, according to this view, was the first prelate. Surely this is a rash assertion. Is it then to be understood that 'the Apostle and High Priest' of our profession can have successors or partners in His great work? Nay; He is 'after the order of Melchisedec.' He neither succeeded, nor can be succeeded by any in His mediatorial office. Carry out this prelatist suggestion, and centralized government is perfected in the Papacy, for it were incongruous to suppose His single order divided into twelve. But this is at the expense of the dethronement of Him who is above every name that is named. It has been well said, that this whole theory is a fiction so absurd that it might excite laughter, if it were not so monstrously profane that indignation rather must predominate in the consideration of it. In this case, at least, boldness of assertion is in exact proportion to the weakness of the proof by which it is attempted to sustain it.

The entire authority vested in the ministry is contained in the final commission of Christ. That is the complete and permanent charter. Whatever power is claimed that is not found in this charter must be null and void. After the Lord had declared the plenitude of His own power as the reward of His work, He gave a summary of the laws of His Church for the guidance of His servants (Matt. xxviii. 19). First, The Church is to be increased. Go ye, teach, or make disciples of all nations. Se-

condly, Admit these to Christian fellowship, baptizing them, &c. Thirdly, Discipline them—teaching them to observe all things whatsoever I have commanded you. And then to these directions He added the grand encouragement to perseverance. ‘Lo, I am with you always, even unto the end of the world.’ The power of administering His laws by instruction, ordinances, and government, as the platform of His Church, was here conferred. Now, if there be superior and inferior orders of the ministry by the special appointment of Christ, why are no such distinctions here laid down? ‘Were an earthly king to issue a commission for the appointment of officers in perpetuity, and for the discharge of specific duties, and were a portion of these officers in after ages to combine, by their own enactment, to invest themselves as their peculiar prerogative with some presidential authority, would not the other officers justly require the production of the original charter, that, by its very wording, their claims might be either invalidated or confirmed?’ Where, then, is the mention in this charter of an order of prelates or diocesan bishops? On the contrary, this commission addresses itself to all equally, who, by the inner and outer calls of the Spirit and the bride, are sent forth with the message of salvation. Was this commission not given to ordinary pastors? As they are commissioned to preach, so they are commissioned to baptize; as they are authorized to baptize, so are they authorized to teach what is commanded—that is, by the Word and government to train the initiated disciples in obedience to the laws of the kingdom. ‘No constitutional principle can be modified except by the party that ordained it.’ Now, as no fuller or more authoritative commission was issued by Christ, and as the Acts of the Apostles is a commentary upon this commission, and as in neither of these documents is there any trace of prelatical bishops, they must be accounted destitute of the authoritative commission of the King.

Instead of instituting prelacy or lordship amongst His ministering servants, that was singled out by our Lord for special rebuke. The sons of Zebedee evidently desired pre-eminence above their brethren. When this was sought, it was not only *denied to them*, but excluded from the kingdom. In reply,

Christ allowed that in civil affairs there may be **princes** with subordination of officers, but that it must be otherwise in this spiritual kingdom. 'It shall not be so among you.' You are all of one order; you have all equal authority. 'Whosoever will be chief among you, let him be your servant.' This He enforced on another occasion, declaring—'One is your Master, even Christ, and all ye are brethren' (Matt. xx. 20-28, **xxiii.** 8-12). It was not merely tyrannical rule which Christ thus condemned. That mother did not desire such a power for her sons, and Christ did not represent all the princes of earth as guilty of tyranny. It was the ordinary exercise of lordship to which Christ pointed, and which He expressly excluded. The after conduct of His disciples, and their reiteration of this injunction (1 Pet. v. 3) is proof sufficient that **they accepted this** definite law of the King.

QUESTIONS.

1. *What theory is advanced regarding the twelve and the seventy?*
2. *Show that the twelve had no authority over the seventy.*
3. *What is to be said of the assertion that Christ was a separate order?*
4. *Prove from the commission given by Christ that no prelati order was appointed by Him.*
5. *State Christ's law regarding Prelacy, and prove that not only tyranny, but lordship was expressly excluded.*

CHAPTER XVI.

WERE THE APOSTLES DIOCESAN BISHOPS?

'Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.'

ANOTHER plausible assertion is, that the apostles acted as diocesan prelates, having presbyters and deacons under them; that,

on their decease, the office was transmitted to successors; and that the term 'bishop' was then appropriated to this the highest officer.

In regard to this argument, it is noticeable that, while the apostles frequently call themselves presbyters, they nowhere appropriate the title of 'bishops.' Apart from the title, let us examine whether this highest grade be found, as asserted, 'in those called apostles.' Were they confined to a particular diocese or district as their one peculiar field of labour? and had they, in this respect, successors with the title, rank, and power of modern bishops?

On the contrary, the apostles had a universal commission. They were confined to no locality in particular. As apostles they could have no successors; and there is not the slightest evidence that any such superior officers were appointed to succeed them. The idea is contrary to the very nature and design of the apostolate. They could not act as the fixed officers or prelates of a particular sphere. Their commission was universal. They were to go into all the world, to all nations, to every creature. Bearing that universal office, they taught, counselled, decided, admonished, reproved; but nowhere are they beheld ruling with the limited official power of a diocesan bishop. Leaving the purpose for which they were appointed, the apostles disappeared.

Suppose the assertion true. The apostles were diocesan bishops. Then during their lives there could be no others. Thus, by one blow, many prelatical arguments are destroyed. Poor Timothy and Titus, and ye most miserable stars! Alas! by this localization of the apostles your prelatie honours are removed almost before they are conferred. Why, then, you are but poor presbyters after all!

One of the last acts of the apostles was to intrust the entire episcopate into the hands, not of prelates, but of presbyters. Why! how is this? Has Paul, has Peter, has John, each one alike, forgotten or overlooked the bishop? Yes, the prelatie, for he was non-existent; but not the presbyter-bishop, who was actually in office.

WAS JAMES DIOCESAN BISHOP OF JERUSALEM?

When it is demanded where were the apostles severally located? this is the only partial reply. James was bishop of Jerusalem, Timothy of Ephesus. These and some others are typical of what generally prevailed. 'We have the fullest reason to believe,' says Dr Wordsworth, 'that James was acting in Jerusalem as its bishop till his martyrdom, A.D. 67.' He admits, however, that there is 'no account of his consecration or appointment to the episcopate' in existence. Every one will allow that James was a bishop, in the apostolic sense of the term. Was he, however, a prelatie bishop, with the special diocese of Jerusalem allotted to him? That office implies a fixed charge, and its constant oversight, natural and spiritual. The first part of the proof is confessedly awanting—viz., his appointment to such a charge. On what grounds, then, can his prelatie episcopate be maintained? The conclusion is drawn from a few particulars:—Peter requested an account of his release to be given to James: therefore James was bishop of Jerusalem. Paul and his friends went to the house of James: therefore James was bishop of Jerusalem. James spoke last at the assembly or council at Jerusalem, and his opinion was acquiesced in: therefore James was bishop of that city. A most conclusive argument, is it not? Apply it to any other person, and its force appears. A message is delivered from a persecuted brother, say to Dr Alexander of Edinburgh. Several brethren of note, on arriving in town, proceed to his house. Again, Dr Alexander is the last speaker upon a special case brought before an assembly or conference of presbyters, and his suggestion is adopted as the general finding: therefore Dr Alexander is the diocesan or prelatie bishop of the city of Edinburgh—that is to say, that gentleman has the sole power of supervision, ordination, confirmation, and rules over all the churches and ministers in the city of Edinburgh. Further, there is no legitimate ministry, Church, or covenanted mercy to be found, unless by submission to his position of rank and power! Is it not contemptible that men of common judgment can profess to be satisfied with such childish prattle? Argument there is none. The whole matter

is calmly assumed, and then rational men are denounced for refusing as coolly to assent to the monstrous assumption. It may be asked whether the apostle James was not put to death before the council at Jerusalem ? (Acts xii. 2). If not, nothing is gained here by prelacy.

James was the diocesan bishop of Jerusalem. How does this accord with facts ? Why was the contribution for the poor brethren in time of dearth forwarded, not to this diocesan, but to the presbyters ? Why were the deputies from Antioch sent not to this local prelate, but to the apostles and elders ? and why were no bishops mentioned in that assembly ? Why was not the Epistle to the Hebrews addressed to this bishop ? Why does the apostle therein speak of elders only as the proper rulers of the Churches of Judea ? Why exhort the Hebrew Christians to give all respect and obedience to them, and not to this prelate ?

If this James were the apostle of that name, did he resign the apostleship ? The two offices were incompatible. As an apostle, he dared not continually restrict himself to one locality. As a diocesan, he must. When, then ? Was the one office given up, and the other adopted ? James resided more at Jerusalem than the other apostles, and may have exercised an apostolic supervision over the Churches of Judea, as Paul at Antioch and elsewhere ; but there is no proof that he exercised simply the functions of a diocesan bishop. Besides, there is full proof that the Church of Jerusalem was under presbyterial government. Some prelatists have admitted that the apostles governed that Church for twelve years as a presbytery, in conjunction with the elders. Amongst the apostles there was common concert.

The assertion that the apostles were diocesan bishops is contrary to fact. Their diocese was the world to the uttermost parts. Their division of labour was not subject to their own arbitrary decision or other circumstances. All was arranged as the Spirit and providence of God indicated. Paul was recognized as the apostle of the Gentiles ; Peter, of the circumcision. Notwithstanding, Paul writes by inspiration of the Spirit to the Hebrews, and Peter labours amongst the Gentiles. The supposition of settled dioceses is contrary to the express design

and practice of the apostles. This prop also fails the pre-lacy. (See Jus Div. Regimini Ecc. Lon. 1646, and Smectymnuus.)

QUESTIONS.

1. *What is asserted regarding the apostles ?*
2. *How is this view disproved ?*
3. *If allowed, what consequences would follow ?*
4. *Mention some instances adduced.*
5. *What is the nature of the evidence brought forward to show that James was bishop of Jerusalem ?*
6. *Mention some facts that overthrow such a supposition.*

CHAPTER XVII.

WERE TIMOTHY AND TITUS APOSTLE-BISHOPS ?

‘ Do the work of an evangelist.’

THE qualifications of an apostle are not found either in Timothy or Titus, although they were partakers of extraordinary gifts. Still, it is asserted, that they occupied an apostolical position. Timothy, it is said, was apostle-bishop of Ephesus ; Titus, of Crete. Some would even make Timothy archbishop of Asia Minor.

WAS TIMOTHY PRELATIC BISHOP OF EPHEBUS ?

Undoubtedly, it is replied ; for Paul wrote thus to Timothy, ‘ I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine ’ (1 Tim. i. 3).

Three reasons, amongst others, may be given why this assertion is not only doubted but disproved :—

1. *The Ephesians had other bishops.* These were presbyter-overseers, appointed by undoubted authority (Acts xx.) Why were these inferior bishops intrusted with the highest charge ? Did Paul forget himself in calling the elders bishops ? And why did he give no directions how they were to conduct themselves

towards their diocesan? Where was Bishop Timothy then? If absent, why no hint of his return? If yet to be installed, why this charge referring to the future without one word as to the essential officer? 'Tychicus have I sent to Ephesus.' What! Where was Timothy? Was Tychicus another prelate of that See? Manifestly Timothy was not diocesan bishop of Ephesus. Many titles are *given* him, but never this title of bishop.

2. *If any one, was not Paul diocesan bishop of Ephesus?* 'By the space of three years,' said he, 'I ceased not to warn everyone.' Why is Paul rejected and Timothy installed, after such long, anxious, and successful labours? Or, were Paul and Timothy coadjutor-bishops? Nay!

3. *Timothy was sent thither as an evangelist.* Having work elsewhere, he was besought to abide for the discharge of important duties in the absence of and on the behalf of Paul. Otherwise, why beseech the bishop to remain? Was he not bound to remain? He might more readily be besought to go elsewhere, if his prelate services were absolutely essential. If not, to leave would be neglect of duty. Long after his supposed instalment, Paul exhorts him—'Do the work of an evangelist' (2 Tim. iv. 5). Again, after these Epistles to Timothy were written, Paul, a prisoner at Rome, about the year 61, wrote to the Ephesian Church. Why is it addressed, not to the bishop, but to the saints and faithful brethren? and why is there no mention of Timothy? Why no instructions there to submit to his sole jurisdiction? Surely this was needful, seeing he must have been absent when Paul gave his solemn charge to the elders of that Church. Was it not unfriendly, if not insulting, that Paul should thus interfere with his diocese, and not so much as notice his existence as diocesan? There is only one supposition that can render this conduct of Paul reasonable—viz., that Timothy was an extraordinary officer, and occupied no such prelate position. Timothy acted everywhere as commissioned by and under the immediate direction of an apostle. Ordained by presbyters, Timothy could only possess the rank of a presbyter. As justly might he be termed diocesan bishop of Corinth or of Thessalonica as of Ephesus. For a time the superintendence of *these churches* was committed to him. Was Timothy, on that

account, bishop of all the three? When Paul wrote the first Epistle to the Corinthians, A.D. 67, from Ephesus, Timothy was absent on a mission to Macedonia and Achaia, and was then expected at Corinth (1 Cor. xvi. 10). The year following, Paul wrote the second Epistle to the Corinthians from Macedonia. Timothy was then with the apostle, and Titus was one of the bearers of the epistle. Afterwards, when Paul at Corinth wrote the Epistle to the Romans, Timothy was with him there. When the Epistles to the Thessalonians were written, Timothy was with Paul at Corinth.

This typical instance of an apostle-bishop has also met with a decided negative from candid prelatists. 'It is most like that Timothy had the place and calling of an evangelist, whose office was to second the apostles in their ministry, and to water that which the apostles had planted' (Willet). 'Many things prove that the office of Timothy was not fixed, but itinerary,' as 'his work as an evangelist' (Dodwell). 'The same Philip was called an evangelist; so was Timothy. Such was Titus, Silas, and many others' (Bridges).

WAS TITUS PRELATIC BISHOP OF CRETE?

Most certainly, is the reply. Paul wrote thus to him—'For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee' (Tit. i. 5).

Alas! that word *left*. What more unfortunate word could be employed to prove a diocesan bishop? If the entire rule had already been allocated to Titus, why should he be left? That one little word shows that no such instalment had taken place. The only meaning is, that he was left for a season. Titus, by the appointment of Paul, was left at the island 'for this cause'—to perform a particular piece of duty which was prescribed to him. Then, having performed it, Titus is enjoined to come to Paul to Nicopolis and elsewhere. Titus travelled too much to be a diocesan. The selection is very unfortunate. He went from Syria to Jerusalem (Gal. ii. 1), to Antioch again, to Syria and Cilicia, to Corinth, to Macedonia, to Crete and to Dalmatia. It is

uncertain whether he ever returned to Crete. How then could he be diocesan prelate of that island? As Paul's assistant he was left to complete the organization of the Church, ordaining elders in every city.

It has been too hastily assumed by prelatists that Titus performed this duty without the co-operation of others. In every other case recorded, ordination was by a plurality of elders. This epistle indicates that Zenas and Apollos were present with Titus. 'Bring Zenas the lawyer, and Apollos, on their journey diligently' (Tit. iii. 13). That Titus was alone is a mere assumption. But if alone, the extraordinary circumstances of that period could not furnish an example for ordinary times.

Paul was the master issuing his commands. Timothy and Titus were the servants rendering obedience. 'These things I write unto thee, that thou mayest know how thou oughtest to behave thyself in the house of God.' 'Do thy diligence to come unto me.' 'Take Mark, and bring him with thee' (1 Tim. iii. 15; 2 Tim. iv. 9, 11). 'Speak thou the things which become sound doctrine, showing thyself a pattern' (Tit. ii. 1, 7). 'Put them in mind to be subject, to obey, to be ready to every good work, to speak evil of no man. When I shall send Artemas unto thee or Tychicus, be diligent to come unto him to Nicopolis' (iii. 1, 12). Remove from Timothy and Titus their subordination to and attendance upon the apostle in his work, and their office vanishes. They go forth and perform duties as they are directed. They rejoin him at his command, sharing in all his duties, privileges, and trials. When these instructions were issued the foundations of the Church were being laid. It was only in the course of formation; and these extraordinary officers were necessary until churches were fully constituted. So extraordinary superintendents were employed to plant and water in certain districts, until the Reformation in Scotland was fully established. Then, as a distinct office, they ceased to exist. The same thing must to some extent be carried out wherever Christianity begins to take root.

The postscripts to the epistles which give countenance to the prelatist theory, are mere interpolations, added centuries after these epistles were written. Let this be noted. They form no

part of the sacred canon of Scripture. In the oldest versions they are not to be found.

Dr Whitby expressly declares, in regard to the great controversy whether Timothy and Titus were indeed bishops, the one of Ephesus and the other of Crete, 'I can find nothing of that matter in any writer of *the first three centuries*, nor any intimation that they bore that name. . . . There is no satisfactory evidence of Timothy having resided longer at Ephesus than was necessary to execute a special and temporary mission to that Church' (Pref. to 'Com. on Titus'). When the Roman Commonwealth was in danger a dictator was appointed for six months with absolute powers, the only limitation being that he was to take care to preserve the Republic. That fact did not prove that the dictatorship was a standing office. No more will the extraordinary duties of Timothy and Titus prove that their office was perpetual. All that the example warrants is that extraordinary circumstances should be met by extraordinary officers. The elders of Ephesus and of Crete were bishops, and so soon as ordained had authority to perform all the duties belonging to the office. Dr Whitby proves that the other was temporary. 'As for Titus, he was only left at Crete to ordain elders in every city,' &c. Having, therefore, done that work, he had done all that was assigned him in that station; and therefore St Paul sends for him the very next year to Nicopolis (Tit. iii. 12).'

EPAPHRODITUS

is also claimed as a prelate, because the term 'apostle,' in the unofficial sense of messenger, is applied to him, when he carried money from the Church at Philippi to Paul, who was in bonds (Phil. ii. 25, and iv. 18). This was the only errand on which Epaphroditus was sent. Did this constitute him an apostle in the peculiar sense of the term? and if so, will that constitute him a diocesan bishop? The translators of the English version of the Bible, though prelatists, could not endorse such fallacious reasoning; therefore they term Epaphroditus a messenger. This claim is a castle in the air.

QUESTIONS.

1. Give the assertion made regarding Timothy.
2. What circumstance in the history of the Ephesian Church disproves this?
3. Who might more justly be held to have been bishop of Ephesus?
4. Show that Timothy was sent as an evangelist, and mention some who admit this.
5. What short method may be taken in the matter about Titus?
6. Who were with Titus in Crete?
7. Give some statements showing that Timothy and Titus were under orders.
8. Why were such extraordinary officers employed?
9. Are not the postscripts reliable evidence?
10. What eminent writer repudiates the theory?
11. What is to be said as to Epaphroditus?

 CHAPTER XVIII.

THE ANGELIC AND OTHER THEORIES.

‘Another angel, having the everlasting gospel to preach.’

WERE THE ANGELS OF THE SEVEN CHURCHES DIOCESAN
BISHOPS?

THE epistles to the seven Churches in Asia Minor were addressed to the angels of these Churches. These angels, prelatists assert, were diocesan prelates. This is not so plausible a theory as some others, and it becomes less evident the more carefully it is examined. The meaning of the word ‘angel’ is the only basis on which the argument for Prelacy rests. Is, then, a mystical term sufficient foundation on which to rest the divine authority of an essential order of ministers?

No book of Scripture is more difficult of interpretation. The

Apocalypse or Revelation is throughout symbolical. It is not possible that its metaphors should be as easily understood as the distinct utterances of other parts of the Bible. Is it, then, the part of reason to apply these difficult metaphors for the explanation of that explicit language? Can the mystical word 'angel' throw light upon the simple term 'bishop?' Would it not rather be reasonable to apply explicit terms to explain what is highly figurative? In all the narratives and doctrinal statements of the New Testament no trace of a prelatie bishop appears. Notwithstanding, say prelatists, it must be found in Scripture, seeing that Prelacy has been for a long period found in the Church. Ere the field of New Testament Scripture be forsaken, let us take a last look at the Apocalypse. Ah! there it is, sure enough. There in these angels all men may evidently recognize diocesan bishops.

Many distinguished commentators have had considerable difficulty in explaining this metaphor. Various interpretations have been given, as—guardian-angels of the Church, a collective body, a well-known individual. Christ Himself gives an explanation, but still in symbolic language: 'The seven stars are the angels of the seven Churches.' It is not said the seven stars are the 'seven angels,' but indefinitely 'angels.' In addition, John shows the position of these angels or stars. They are held in the right hand of the Son of Man. They have a relation to the several Churches; and yet they are so easily separated from these, as to be associated together without inconvenience to these Churches. These declarations, along with the meaning of the term, constitute the key. Angel (ἄγγελος ἀγγελος) signifies a messenger. Star, in prophetic language, means a ruler. Christ was called the Angel or Messenger of the covenant (Mal. iv. 1) as one of His peculiar titles of office. The spies in the wilderness are called angels or messengers (Heb. xi. 31; James ii. 5). The metaphor evidently speaks of a messenger who is a ruler in the Church. Nay, say prelatists, diocesan bishop must be meant, as each epistle is addressed to the angel. Unfortunately, this short method is not so evident to all men, 'stars giving light' applying more fully to presbyters than to modern bishops. Two modes of solution may therefore be noticed.

1. *A company of men.* Thus the angel of the Church in Smyrna is addressed in the plural: 'The devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days' (Rev. ii, 10). So in other instances. To employ the singular for the plural was common among the Jews. Jewish mothers are represented as 'Rachel weeping for her children.' The indefinite use of the word 'angel' shows that it is not to be restricted singularly. If the one candlestick represented all the congregations in the city of Ephesus, the star or angel may well represent all the ministers collectively. The angel may here be the symbol of a human ministry, who, though spoken of as one, are very numerous; for the term 'angel' is so used in this same Book of Revelation: 'I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth' (Rev. xiv. 6). By 'heaven' there is meant the Church on earth; and 'angel' must mean the multitude of those who are commissioned to carry glad tidings to every creature. Ought not this certain use of the term, therefore, to be used as explanatory in the epistles also?

2. *One representative man.* Some regard the term as applicable to the moderator or president, the secretary or clerk, of the presbytery—the analogy being taken from the presiding officer of the synagogue. Others hold that 'angel' applies to the messengers of the several Churches. Let it be remembered that the Apostle John was then a prisoner in the Isle of Patmos for the testimony of Jesus. Regarded with great veneration, as the last of the apostles, and possessing the special friendship of the Lord, intimate communion must have been maintained between him and these Churches. Frequent messengers would be despatched, not only to convey information and sympathy to him, but to receive his instructions and advice. Under bitter persecution, no mere carrier of an epistle would suffice. Only one of the highest wisdom, reputation, and energy would be selected. Much was to be said and heard that could not be written. The messengers must be persons well known to John, and who were esteemed capable of properly representing the Churches in these important interviews. This explanation is suitable to all the circumstances of the case, while it conforms to the meaning of the terms

'angel' and 'star,' and to the position which these officers occupied both in relation to Christ and to each particular church. The circumstances demanded an elder worthy of double honour for this position. But here the conditions are fulfilled. No higher rank is necessary. The presbyter of influence and esteem selected for the dangerous and important position was the proper channel. He is, therefore, addressed as the medium of communication to the Church.

If one representative man be the proper meaning of the symbolic term, this supposition is, of all others, the most probable and satisfactory. That 'angel' means a prelati diocesan bishop, having sole authority and exclusive jurisdiction, is simply an assumption of everything that requires to be proved.

That this symbolic word is a stronghold of Prelacy, is evident from the Commentary of Dr Trench on the Seven Churches. He says—'The argument for the existence of the episcopate in the later apostolic times, and that as a divinely-recognized institution, which may be drawn from the position of the angels of the seven Churches, and from the language in which they are addressed, is exceeding strong.' What, then, is the exceeding strength derived? It lies simply in the supposition of Dr Trench. 'Who can he be but a bishop—a bishop, too, with the prerogatives which we ascribe to one?' He denies that the angel can mean the president of the presbytery—'*primus inter pares*, with only some authority and jurisdiction, as the others, his peers, may have lent him.' The reason alleged is the responsibility of the angel for the condition of the Church, which could not be charged unless he were possessed of power to prevent the evils. But has not a presbytery such power? He denies that a messenger can be the meaning, as men do not write to the messenger, but by him, and that there is no correspondence between a messenger and a star; that as Christ held the stars in His right hand, and as stars are a symbol of authority, therefore none but a bishop with full prelati power can be meant.

This is well put, and very plausible, but not conclusive. For, first of all, 'star' is not always emblematic of ruling power. They that turn many to righteousness by preaching are represented as stars. And, secondly, though in ordinary times men send a

letter only by a messenger, and the messenger may be inferior, the case is very different in times of persecution. There is nothing strained in the supposition that the most distinguished man in the Church would be selected to proceed to Patmos; and that being so, he might be the president of the presbytery; and consequently, as the organ of the elders, he might be properly addressed, as responsible for the condition of the Churches. But, thirdly, unless Dr Trench sustains his theory by an apostolic example, the whole is but a theory, and he must betake himself to the later times, not of the apostolic age, but of the fourth century, for support. This argument is a mere begging of the question.

The one prelate is admirably answered by another: 'If many things in the epistles be directed to the angel, but yet so as to concern the whole body, then of necessity the angel must be taken as representative of the body, either of the whole Church, or, which is far more probable, of the consensus, or order of presbyters of that Church' (Stillingfleet's 'Irenicum').

DO ANGELS ABOVE AUTHORIZE PRELACY BELOW?

This is another resort of the supporters of Prelacy. 'When God came to introduce His system of religion and government upon earth, we find His arrangements below analogous to those above.' As one star differeth from another star in glory, so do prelates, priests, and deacons differ from each other, though all are glorious. It would appear from the discoveries of prelatists that there is a hierarchy above composed of archangels, angels, and seraphim. As the observation of all this is a difficulty to presbyters, it cannot receive a positive denial. But it is unfortunate that the arrangement or classification is somehow contradictory of Scripture. There the angelic host is designated by eleven or twelve different titles. If all these are separate orders, and if arrangements in the Church must be analogous, the prelatic theory is sadly wanting. The only references to the order of the heavenly sanctuary unfortunately sets presbyters nearest the throne, as if an order of the highest rank. 'Round about the throne were four-and-twenty seats: and upon the seats I saw

four and twenty elders sitting, clothed in white raiment ; they had on their heads crowns of gold ' (Rev. iv. 4, &c.)

DOES THE OLD TESTAMENT PRIESTHOOD SANCTION A NEW TESTAMENT PRELACY ?

Jerome's statement—' That we may know that the ordinances of the apostles were drawn from the Old Testament, that which Aaron and his sons and the Levites were in the Temple, the same let bishops, presbyters, and deacons claim to be in the Church,' is turned into a corner-stone in support of Prelacy. This precedent fails by excess. It must prove the full development and authority of Prelacy in the Papacy. The high priest, being a single head of the Church, can only find his counterpart in the Pontiff. It establishes, if at all, the Roman, and not the Anglican theory, unless indeed the reigning sovereign be elevated to that position. But is it thus applicable? Is it not absurd to go to an abrogated priesthood to find authority for the Christian ministry? If these ancient orders may be introduced, then on the same grounds every Jewish rite and ceremony may. This proves far too much for the prelatist. Instead of three, he would require to bring back some thirty orders. The argument also fails by defects for the high priest was not a distinct order. He was himself of the order of the priesthood, and the Levites were no more a sacred order than are the modern beadles, sextons, or doorkeepers of our churches. And then, if three, and three orders only, were both proved and applicable, this is not the thing that requires to be proved ; that is, that in the Christian Church there should be *one superior order* of prelates having sole authority to rule. In the Old Testament Church there was no higher office than the priesthood, of which the presbyter is the antitype in the New. By examination of these several arguments put forth on its behalf, it may be evident to all, that—

THERE IS NO AUTHORITY FOR PRELACY IN THE WORD OF GOD.

The late Principal Cunningham felt impelled to speak thus of Prelacy :—' I must briefly advert to what are the principal direct

charges which we have to adduce against it, and which, we think, we can fully establish.

'First, It introduces a new and unauthorized order of office-bearers into the Church. The Church is Christ's kingdom. He alone is its Sovereign. He has settled its constitution and established its laws, and He has revealed His whole will to us concerning all these matters in His written Word. No one is entitled to prescribe laws to the Church, or to fix its office-bearers, except Him who has purchased it with His own blood; and all its arrangements should be regulated by the constitution which He has prescribed. He has given us no intimation of His will that there should exist in His Church a distinct class of office-bearers superior to the ordinary pastors whom he has authorized and required to feed the flocks over which the Holy Ghost hath made them overseers. And if He has given no intimation of His will that His Church should have a superior order of office-bearers to pastors, then no such order ought to exist, and where it has crept in it ought to be expelled. It is an interference with His arrangements, a usurpation of His prerogative, for any one to introduce it.

'Secondly, Another serious ground of charge against Prelacy, though, indeed, it is virtually the same charge in another form, is that it deprives the pastors of churches of the power and authority which Christ has conferred upon them' ('Hist. Theol.' vol. i. p. 264).

Prelacy has failed to establish from Scripture any authoritative example. It has produced no legitimate conclusion as a just and necessary consequence. This fact candid prelatists have been forced to acknowledge. Thus Litton says—'The question now before us is, Did Christ Himself deliver this form of ecclesiastical polity as that by which His Church was to be distinguished from other religious societies? Difficult of proof as this may appear, it is in the last resort affirmed; and the way in which it is made out is as follows:—Christ ordained the twelve—or eleven—apostles to be governors and teachers of His Church; in their apostolic commission were comprised three distinct subordinate ones—the commission of bishop, presbyter, and deacon; so that, in fact, though these offices are not found

to have been formally instituted by Christ Himself, or even to have been formally in being until the Church had existed for some time in the world, yet they were present implicitly from the first, each of the apostles having in himself the polity of the Church in all its plenitude, and the apostolic college by degrees shedding the three orders, hitherto enveloped in their own persons, as need required; first, the diaconate, then the presbyterate, and lastly, the episcopate.

‘Several difficulties here present themselves to the mind. In what passage of Scripture is Christ recorded to have delivered to the apostles three distinct commissions, with different powers attached to each? . . . The apostolic office comprised in itself powers much more extensive than those which were afterwards distributed between bishops, priests, and deacons. But we search in vain for the formal union of the three orders in the persons of the apostles. And be it observed, the theory requires such a formal devolution of the orders. . . . If we are to believe that the apostles evolved out of themselves, or out of their own commission, the three offices in question, proof must be given of their having themselves been formally invested with the offices. But of this no sufficient proof is offered. That the twelve were appointed to be apostles of Christ is declared in Scripture, but when and where they were ordained bishops, priests, and deacons nowhere appears’ (‘Church of Christ,’ p. 245).

Dr Onderdonk gives the conclusion—‘The claim of Episcopacy to be of divine institution, and therefore obligatory on the Church, rests fundamentally on the one question—Has it the authority of Scripture? If it has not, it is not necessarily binding.’

QUESTIONS.

1. *Show how the term ‘angel’ is the prelatie refuge.*
2. *How ought metaphorical terms to be interpreted?*
3. *Show how the term may be applied to ministers of the gospel.*
4. *Mention representative men to whom it has been applied, and say which is most probable.*
5. *What peculiarities required a man in whom all had confidence?*

6. *How may Dr Trench's strong argument be met ?*
7. *Why may not angels above be a pattern for Prelacy in the Church on earth ?*
8. *Give the substance of Jerome's statement, and say what use is made of it.*
9. *Show what would be the legitimate inference if the precedent were granted, and how otherwise the theory fails.*
10. *Mention Principal Cunningham's two charges.*
11. *What acknowledgment has the Rev. Mr Litton made ?*
12. *To what conclusion does another prelatist guide ?*

CHAPTER XIX.

‘ APOSTOLICAL SUCCESSION ’—IS IT FACT OR FICTION ?

‘ Built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone.’

THE claim of Prelacy is, that none are ministers of Christ but those who have been ordained by a bishop regularly ordained in an unbroken succession from the apostles. Without this apostolical succession there can be no spiritual blessing. All ordinances without that are valueless. This is especially maintained by High Church Episcopalians or Prelatists, who in this and other matters follow Laud, who first openly avowed this opinion in the Church of England. Dr Hook has thus expressed this view :—

‘ The prelates who, at this present time, rule the churches of these realms, were validly ordained by others who, by means of an unbroken spiritual descent of ordination, derived their mission from the apostles and from our Lord. This continual descent is evident to every one who chooses to investigate it. There is not a bishop, priest, or deacon among us who cannot, if he please, trace his own spiritual descent from St Peter or St Paul.’

Two facts entirely overthrow this vast and presumptuous claim. First, The apostles themselves were not diocesan bishops,

and did not ordain any such to office in the Church. Secondly, Supposing that this had been the case, no uninterrupted succession can possibly be proved. Were history examined, many breaks in the chain might be discovered, and every broken link is fatal to the theory. Eusebius and others have acknowledged that they could not trace the succession in many of the early Churches; others, again, that it cannot be traced in the Church of Rome, from which many ministers of the Church of England claim to derive their orders. This last fact has been fully established by many of the able and learned. But we hold by the first position, that, 'tried by the only ultimate standard, apostolical succession' never began. The whole is, therefore, a grand assumption, imposed upon the credulity of men.

The claim of succession to the apostles is surely made or believed in without consideration of what this implies. The term 'apostle' was not merely given to the twelve because they were sent forth by Christ; in its special or technical sense, the term distinguished them from all others. When they died, the office necessarily ceased. What prelatist now can pretend to produce the signs of an apostle? Has he been called immediately by Christ to the office? Has he been a personal eye-witness of His majesty? Has he been put into possession of the power of the Holy Spirit, enabling him not only to work miracles but to give forth truth infallibly? Has He the universal commission for organizing and establishing the Church? If, by some strange fatuity, such a profession is made, that profession, in the absence of such signs, is nothing and vanity. Dr Isaac Barrow, an Episcopal writer, whose sound judgment in the interpretation of Scripture has been generally acknowledged, proclaims this fact.

'The apostolical office, as such, was personal and temporary; and, therefore, according to its nature and design, not successive or communicable to others in perpetual descendance (descent) from them. It was, as such, in all respects extraordinary, conferred in a special manner, designed for special purposes, discharged by special aids, endowed with special privileges, as was needful for the propagation of Christianity, and founding of churches.

‘To that office it was requisite that the person should have an immediate designation and commission from God ; . . . that he should be able, according to his discretion, in a certain and conspicuous manner, to impart spiritual gifts. . . . Apostles also governed in an absolute manner, according to discretion, as being guided by infallible assistance, to the which they might upon occasion appeal and affirm. . . . Now, such an office, consisting of so many extraordinary privileges and miraculous powers, which were requisite for the foundation of the Church, . . . was not designed to continue by derivation, for it contains in it divers things which apparently were not communicated, and which no man, without gross imposture and hypocrisy, could challenge to himself’ (‘Supremacy,’ p. 100).

If any claim to be of the same standing as the apostles, they should be able to produce a similar commission, and such indispensable characteristics. The fact that the apostles appointed no successors to their extraordinary employments, while they manifest extreme care in providing other spiritual labourers, intimates that the apostleship, after serving the peculiar emergency, was not to continue in the Church.

God can and does raise up men, from time to time, of a truly apostolic spirit. Who can deny that such men as Patrick Succat in Ireland, Columba and Knox in Scotland, Luther in Germany, Zwingle in Switzerland, Wicklyffe, Whitfield, and Wesley in England, Martyn, Edwards, Carey, Duff, and a host of others in various parts of the globe, were God-sent men, who, in some measure, might say of the fruits of their labours : ‘The seal of mine apostleship are ye in the Lord?’ Still the possession of that spirit is one thing, the possession of the special office is another.

If the apostolic office is truly possessed by prelate bishops, let them tell us when presbyter-bishops ceased, and diocesan bishops commenced. Where is there a single instance of the change alleged? Single out one successor of the apostles, inheriting their qualifications, and receiving this new adaptation of the term ‘bishop’ instead of ‘apostle.’ From first to last the theory is unsupported.

‘This dogma of apostolical succession constitutes the very

backbone of the hierarchical system—the vertebral column by which it is upheld. Down through the centre of this column the sacred *ichor* is supposed to run like the spinal marrow, imparting mystical powers of a nameless but notable kind to the various points of which it is composed. The theory is, that these points or *vertebræ* are the bishops, who are said to be the successors of the apostles, descended from them in a direct and unbroken line, and inheriting the special gifts and official qualifications which were originally conferred upon them. On this ground it is that the Papacy claims to be the only true “Apostolic Church;” and it is on the same ground precisely that the Church of England, and her little Jacobite sister in Scotland, assert their right to share in that claim, although such right is very distinctly and even scornfully repudiated by the scarlet lady with whom they are so anxious, in this matter at least, to establish a family relationship’ (Dr M’Gillivray).

The mysterious virtue of the prelatie power of ordination and rule is held to have been transmitted in uninterrupted succession from the apostles. ‘Even Episcopacy, without the succession, is nothing, and differs in nothing from Presbyterianism; for it is the apostolically-derived succession which constitutes the Episcopate’ (Lawson, ‘Hist. of Epis. Church of Scot.’ ch. iv. p. 112).

This claim is as unfounded as it is preposterous. ‘What should we think of a man who should claim a dormant peerage on such pretences as those on which the Anglican clergy claim spiritual descent from the apostles, whose genealogy, when it came to be examined, was found to contain the names of persons who apparently never existed; of persons of whom it was not known which was the father and which was the son; one document averring that Richard was the son of John, and another that John was the son of Richard; while a third omitted the name of Richard altogether? And yet it is just upon such evidence as this that successionists rest their claim to an official descent from the apostles, and demand for that shadowy eidolon which they have set up the religious homage of all people, nations, and languages!’ (Dr W. L. Alexander).

If any class of men claim to be apostles, asserting the right to exercise apostolic authority, then they claim the possession of

apostolic endowments. If they have the office, they must have the gifts. When the gifts cease, the organs for exercising the gifts also cease. The two are contemporary. An office to which such endowments are essential is not transmissible. An order of nobility without real superiority would be a mere sham. An apostle without the endowments of an apostle would no less be a mere pretender. If there cannot exist a man without a soul, no more can there be apostles apart from the possession of the gifts of apostles. If, then, the self-styled apostle-bishops have not apostolical endowments, their claim to the apostolic office is a usurpation and a pretence.

This is so evident that a show is made of the possession of apostolic gifts. While not claiming to be inspired individually—the age of miracles having confessedly ceased—they do so collectively, or as a body. Though destitute of the power of working miracles, they claim to have the sole power of rule, and of conferring the grace of orders, as the only channel of gospel ordinances. Were bishops proved to be the substitutes of infallible apostles, submission to them would be essential to salvation. But this claim is at once presumptuous and contrary to fact. The prelates of one age have differed from those of another; those of one Church have anathematized those of another. As well might it be asserted that the sun never shines out of Britain as that no saving grace is to be found apart from the dispensation of apostle-bishops. This is to pervert the very nature of religion. This theory is not a mere speculation, but a distinctive error. It is a terrific thing to put erring men in the place of infallible apostles, and to make faith in their teaching and submission to their authority the conditions of salvation. Prelates not being apostles, are simply presbyters. They merely hold their pre-eminence by the authority of man. Prelacy, as such, is not of God.

QUESTIONS.

1. *What is the High Church claim? and what facts overthrow it?*
2. *State the scriptural position that must be maintained.*
3. *What is implied in succession to the apostles?*

4. *Mention an eminent English divine that repudiates this.*
5. *Name some who may be said to have inherited the apostolic spirit, and show the difference between this and the High Church claim.*
6. *State how Christ expressly condemned the prelatic position.*
7. *What is the nature of the succession evidence?*
8. *What essential claim is implied and maintained by this theory?*
9. *How is the claim to be regarded?*

CHAPTER XX.

§ 2. WHAT SAITH ANTIQUITY?

‘Notwithstanding all that is pretended from antiquity, a bishop having prime sole power of ordination and jurisdiction will never be found in antiquity.’—ALEX. HENDERSON.

WAS THE CHURCH OF THE FIRST THREE CENTURIES PRELATIC OR PRESBYTERIAN?

It is asserted that Prelacy prevailed in the Church for fifteen hundred years. It is then demanded—How can it be supposed that the early Church would depart from apostolic practice? And if a departure had been made, how could that have become so universal? This universal practice—it is inferred—proves that Prelacy is the apostolical form of Church government.

This argument is constantly proclaimed as a demonstration. But even this, the chief chosen stronghold, is found to be a poor support for prelatic episcopacy, when it is discovered—

First, That the Church of the first three centuries was essentially Presbyterian.

Secondly, That the gradual introduction of Prelacy can be accounted for.

Thirdly, That during most of the remaining twelve centuries, testimony was maintained against this corruption, within and without the Church of Rome; and

Fourthly, That the Reformers, almost without exception, rejected Prelacy as a Popish corruption.

WAS THE CHURCH OF THE FIRST THREE CENTURIES PRELATIC OR
PRESBYTERIAN?

The argument from antiquity is put in this form :—It is found from the writings of the early Fathers that there were bishops in all Churches. They were recognized and obeyed as the highest ecclesiastical authority from the apostolic age onwards. Hence this order could not have existed, unless introduced and established by the apostles. This argument is wholly hypothetical. It is based upon a supposition. Is the hypothesis substantiated by actual fact? The equivocal term ‘bishop’ is here made to do much service. The apostolic and the modern meanings must be kept in view.

The only evidence furnished are certain equivocal suggestions and allusions by several of the Fathers who wrote some four or five hundred years after Christ. Thus this statement made by Theodoret in the middle of the fifth century is much relied upon—‘The same persons were anciently called bishops and presbyters, and those whom we now call bishops were then called apostles. But in process of time the title of apostle was appropriated to those who were called apostles, in the strict sense, and the rest, who had formerly the name of apostles were styled bishops. In this sense Epaphroditus is called the apostle of the Philippians, Titus was the apostle of the Cretans, and Timothy of Asia.’

(1.) Scripture is held by some prelatists to be *insufficient* to establish their cherished system. This fact is then adduced by them to show that the Bible is not a sufficient rule. Consequently they betake themselves to antiquity for support to their High Church views. This, then, is the argument on which they rest. Prelacy existed *from* the time of the apostles ; it must, therefore, have been established by them. Not only is this beheld to be a mere hypothesis, it is amply refuted by a return to that fundamental principle—God speaking in His Word is the only ultimate standard in religion. If Prelacy is not found there, it is nothing. The conclusion that Prelacy is of divine right is professedly

founded upon Scripture. Therefore, unless it is established by Scripture, it is manifest that God has revealed no such plan as a part of His will for the regulation of the Church. To build partly on Scripture and partly on antiquity is to lay the foundation upon the sand.

(2.) Others conceive that Scripture is sufficient to establish Prelacy. They adduce the testimony of the Fathers simply to corroborate the fact. The alleged prevalence of Prelacy is to them a presumption that their mode of interpreting Scripture is legitimate. In this case, however, they ought to present us with the very Prelacy they contend for, and that as existing, not in the fourth or fifth centuries, but in the apostolic age itself. Some sort of distinction, however slight, between a bishop and a presbyter, and that only at the close of the second century, is not the confirmation required. Let the question be fairly met: Was there or not a distinct order in the apostolic age, possessing exclusive authority of ordination and rule, and without which nothing in the Church was valid?

Without swerving from our position that nothing but the Bible can determine the matter, this question may be briefly regarded.

Those termed 'apostolic fathers' lived before the last of the apostles passed away. Five persons are specially named—Barnabas, Hermas, Clemens, Polycarp, and Ignatius. The writings of the first two are valueless, and are held to be spurious. Those that are genuine add little to our knowledge. 'We cannot doubt that God has in mercy and wisdom withheld from us what there is too much reason to think would have been greatly abused. As matters stand, we have these two important points established—first, That we have no certain information, nothing on which, as a mere question of evidence, we can place firm reliance as to what the inspired apostles taught and ordained, but what is contained in or deduced from the canonical Scriptures; and secondly, That there are no men, except the authors of the books of Scripture, to whom there is anything like a plausible pretence for calling upon us to look up to as guides or oracles. . . . The apostolical Fathers hold an important place as witnesses to the genuineness, authenticity, and integrity of the Scriptures, but this is their

principal value. There is nothing about them that should tempt us to take them instead of, or even in addition to, the evangelists and apostles as our guides' ('Hist. Theol.' vol. i. pp. 95, 120).

In examining antiquity, the only legitimate course is when corroboration of a fact already established by Scripture is sought. Then the writings of the Fathers may be adduced as witnesses of a practice or belief common in their own day. These ancients are of no more authority in themselves for the settlement of any important question than any learned and pious man of the present day. That in which alone we can rest satisfied is, 'Thus saith the Lord.'

CLEMENT OF ROME,

described in later ages as 'bishop,' died about the year A.D. 101. Many works ascribed to him have been proved to be forgeries, but his first Epistle to the Corinthians is esteemed to be genuine. It is found in the writings of Eusebius. There is only one MS., and this was unknown until it was discovered in the Alexandrian MSS. It was probably written about the year A.D. 97. Then, at least, the ministry was not threefold. A spirit of insubordination had prevailed in the Church of Corinth. That of Rome was anxious that harmony should be restored. Consequently a fraternal letter was drawn up by Clement, their pastor. That was as public and official a document as could be expected. The one Church exhorted the other to peaceful submission to their authorized officers. Clement inculcated order from the fact—(1.) That the Jewish rulers had their proper position in the Old Testament Church; and also (2.) That the apostles 'appointed' the first-fruits of their ministry to be bishops and deacons.

Clement wrote thus of the order of ministers in the Church (chap. xlii.) 'The apostles have preached the gospel to us from the Lord Jesus Christ. . . . And thus preaching through countries and cities, they appointed the first-fruits (of their labours), having first proved them by the Spirit, to be bishops and deacons of those who should afterwards believe. Nor was

this any new thing, since, indeed, many ages before it was written concerning bishops and deacons. For thus saith the Scripture, in a certain place, "I will appoint their bishops in righteousness, and their deacons in faith."

Clement wrote also of the ordinance of the apostles, that there might be no contention respecting the priestly office (chap. xlv.) 'Our apostles also knew, through our Lord Jesus Christ, that there would be a strife on account of the office of the episcopate' (literally, 'on account of the oversight'). 'For this reason, therefore, inasmuch as they had obtained a perfect foreknowledge of this, they appointed those (ministers) already mentioned, and afterwards gave instructions, that when these should fall asleep, other approved men should succeed them in their ministry. We are of opinion, therefore, that those appointed by them, or afterwards by other eminent men, *with the consent of the whole Church*, and who have blamelessly served the flock of Christ in a humble, peaceable, and disinterested spirit, and have for a long time possessed the good opinion of all, cannot be justly dismissed from the ministry. For our sin will not be small if we eject from the episcopate those who have blamelessly and holily fulfilled its duties. Blessed are those presbyters who, having finished their course before now, have obtained a fruitful and perfect departure (from this world), for they have no fear lest any one deprive them of the place now appointed them. But we see that ye have removed some men of excellent behaviour from the ministry, which they fulfilled blamelessly, and with honour' ('Apos. Fathers,' Clark's Ed., pp. 36-39).

When prelatie advocates exclaim, 'It is idle to appeal to churches unsettled, or in course of settlement, as Philippi, Corinth, Antioch, or Rome,' it would be well to have regard to the settled organization of the Corinthian Church as here described. Let them produce anything so satisfactory from the first or second centuries as to their claims.

From this epistle, universally acknowledged to be genuine, several important particulars may be noted—First, That there were only two classes of officers in the Churches of the first century—bishops and deacons, according to the appointment of the apostles. Secondly, That bishops and elders were identical.

Sedition had been raised against those in the episcopate who were presbyters, and to whom submission was anew demanded. Thirdly, That these officers were settled with the consent of all the Church. This is the strong reason urged why they ought to submit to them. Their officers were elected with their consent. Fourthly, No prelate presided over these elders or bishops. If so, the exhortation would have been to submit to him, or that he should put the matter to rights. In this long important ecclesiastical document, treating specially of ruling and submission, no such personage appears. If there, why is he overlooked? Clement in the Corinthian, as Paul in the Ephesian, Philippian, and other Churches, finds no such official. And then, fifthly, By implication these same features—of bishops and deacons only, bishops and elders identical, election by the people, and the absence of prelatic authority—prevailed at Rome as at Corinth. Had another state of things existed there, some hint must have been given in such a document. Instead of being a Pope, as he is styled by the modern Church of Rome, Clement is simply a presbyter-bishop.

Some thirty years after the decease of the apostles, these Churches are found to have a government that is essentially presbyterial. This Clement was probably the same who, with other labourers at Philippi, were declared by Paul to have their names in the Book of Life. If so, his testimony is all the more to be valued, and especially as it was given three or four years before the close of the first century.

POLYCARP.

The heathen burned the noble Polycarp about the year A.D. 167. 'He was instructed by the apostles, and was brought into contact with many who had seen Christ.' This is the testimony of his disciple Irenæus. His Epistle to the Philippians was written probably about the middle of the second century. It begins thus:—'Polycarp, and the presbyters with him' (or those who with him are presbyters) 'to the Church of God sojourning at Philippi.'

In chap. v., on 'the duties of deacons, youths, and virgins,' he writes:—'In like manner should the deacons be blameless before the face of His righteousness, as being the servants of God and Christ, and not of men. They must not be slanderers, double-tongued, or lovers of money; but temperate in all things, compassionate, industrious, walking according to the truth of the Lord, who was the servant of all.' The chapter closes thus:—'Wherefore, it is needful to abstain from all these things, being subject to the presbyters and deacons, as unto God and Christ. The virgins must also walk in a blameless and pure conscience.'

Chap. vi., on 'the duties of presbyters and others,' opens thus:—'And let the presbyters be compassionate and merciful to all, bringing back those that wander,' &c. In chap. xi. he writes:—'I am greatly grieved for Valens, who was once a presbyter among you, because he so little understands the place that was given him' (in the Church). 'I am deeply grieved, therefore, brethren, for him (Valens) and his wife, to whom may the Lord grant true repentance' ('Apos. Fathers,' pp. 69-75).

These are the only passages in this epistle where mention is made of ministers or office-bearers. The title bishop does not once occur.

This epistle also contains some important testimony. It was sent from 'that blessed and apostolic presbyter,' the pastor of Smyrna, to the Philippian Church. It proclaims—First, That in the second century, as in the time of Paul, the only officers in the Church at Philippi were presbyters and deacons. None other are mentioned. Secondly, No prelate presided over them, for, otherwise, the omission were unaccountable. Thirdly, Other presbyters were associated with Polycarp in the government of the Church at Smyrna. And, fourthly, These Churches regarded themselves as parts of one whole. Therefore, the government of the Churches of the second, as of the first century, was essentially Presbyterian.

IGNATIUS

is a favourite witness on behalf of Prelacy. This 'bishop' of Antioch was exposed and perished in the amphitheatre at Rome about A.D. 106.

Only three of the fifteen epistles ascribed to him are regarded as genuine. Dr Killen, after careful examination, rejects the whole as spurious. Few will contend that the three are uncorrupted. The spurious epistles are stuffed full of exhortations of implicit obedience to the bishop, without whom nothing is to be done.

In the Epistle to Polycarp, considered genuine, it is said—'If he become known apart from the bishop, he has destroyed himself. It is becoming, therefore, to men and women who marry, that they marry with the counsel of the bishop.'

In chap. vi., 'Look ye to the bishop, that God also may look upon you. I will be instead of the souls of those who are subject to the bishop, and the presbyters, and the deacons; with them may I have a portion in the presence of God' ('Apos. Fathers,' pp. 275, 276).

What can be thought of the following passage?—

'I am the wheat of God, and by the teeth of the beasts I shall be ground, that I may be found the pure bread of God. Provoke ye greatly the wild beasts, that they may be for me a grave, and may leave nothing of my body, in order that, when I am fallen asleep, I may not be a burden upon any one. Entreat of our Lord, on my behalf, that through these instruments I may be found a sacrifice to God' (pp. 282, 283).

'The distinction between Ignatius, who lived in the beginning of the second century, on the one hand, and Irenæus, Tertullian, Clemens Alexandrinus, and Origen, who flourished from the middle of the second to the middle of the third century, on the other, is this—that he uniformly uses the words "bishops," "presbyters," and "deacons," as designating three different classes while they all sometimes distinguish them, and sometimes confound them, or use them synonymously—thus clearly proving that, in their time, the distinction, though it existed, was neither very great in itself, nor very much regarded, nor very constantly

observed. There is no evidence that Irenæus, Tertullian, Clemens Alexandrinus, and Origen believed that bishops were, by divine appointment, a distinct class or order of office-bearers from presbyters' ('Hist. Theol.,' vol. i. p. 250).

Another noble witness is—

JUSTIN MARTYR.

That is the name by which Flavius Justinus is best known. He was born at Nablous, Samaria, A.D. 114, and was martyred about A.D. 165. This Christian martyr was very learned. He was an eminent philosopher, and had his attention directed to Christianity by the calm triumph of its professors over death. By the sea-shore an aged man pointed out to him where human philosophy had failed, and that the Bible was the one sure standard of truth, as well as the source of all necessary blessing. He sought and found mercy. Henceforth he gloried only in the cross of Christ, living only to proclaim and write of its glory. Before he suffered martyrdom, he declared—'I am so sure of the grace which Jesus Christ hath obtained for me, that not a shadow of doubt can enter my mind.'

Giving an account of the Church of the second century, Justin Martyr informs how its worship was conducted. One individual presided over each congregation, whether in city or country. It was under the supervision of brother elders. The prosperity of the community depended greatly on the piety and ability of the presiding elder. He was known as president, afterwards as bishop, but occupied the place of minister of the congregation. Where there was more than one preaching elder, there was a mutual service, and the president closed the exercise. Where several congregations and a plurality of preaching elders existed in the same city, they were affiliated, their united meetings being superintended by a president. Telesephorus was the president of the Roman Presbytery. That Church being disturbed by false teachers, additional power was given to the presiding presbyter. Till then every teaching presbyter administered the sacraments. Thereafter, the sanction of the president was held to be necessary, he being regarded as the centre of unity. This transfer was not accomplished without a struggle. Prior to this

time they had succeeded each other according to seniority ; now by obtaining 'the lot of the episcopacy' out of a leet of candidates. But although the senior presbyter presided at the meetings, and was soon known by the title 'bishop,' he possessed no superior power. He was simply president or moderator of the presbytery.

CYPRIAN,

about the middle of the third century, was Bishop of Carthage. He suffered martyrdom under the Emperor Valerian, A.D. 258. Then 'Africa lamented her apostle.' His works are the great battlefield of the prelatie controversy. 'Presbyterians, Prelatists, and Papists have all confidently appealed to Cyprian in support of their respective opinions.' 'The real and the whole truth upon the point . . . may be embodied in the three following propositions :—

'First, There is enough in the writings of Cyprian to prove that, down even till the middle of the third century, the substantial identity of bishops and presbyters was maintained ; and that the idea of the episcopate being, by divine appointment, a distinct, independent, higher office than the presbyterate, was not yet generally received.

'Secondly, There is enough to prove that in Cyprian's time, and in a great measure through his exertions, an important distinction between bishops and presbyters, implying some superiority, not well defined, of the one over the other, became prevalent ; and

'Thirdly, That he has laid down, though very vaguely and obscurely, some principles which, when fully carried out and applied, lay a good foundation for maintaining that there should be one visible head of the whole Church, and for vesting some kind or degree of primacy or superiority in the Bishop of Rome' ('Hist. Theol.,' vol. i. pp. 163–171).

Cyprian held the divine right of the people to choose or to refuse their pastors. This scriptural position was professed and acted on long after a very large amount of error had taken possession of the Church. Blondell, one of the most learned writers on this subject, has, by evidence carefully collected, proved

that the people had a real and effective voice in the appointment of their ministers for a thousand years. In every ordination the people were consulted, and none admitted into the pastorate without their approbation. A bishopric then was but a single congregation. This has been conclusively established by Sir Peter King in his 'Enquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church.' This inquiry was first published in 1691 (Cornish, Lond. 1839, pp. 45-47). The testimony of this Lord High Chancellor of England, from an impartial view of the writings of the Fathers of the first three centuries, ought to have some weight with students of Episcopacy. 'Then,' he says, 'the primitive apostolic bishops resided with their flocks.' His definition of a presbyter is this—'A person in holy orders, having thereby an inherent right to perform the whole office of a bishop; but being possessed of no place or parish, nor actually discharging it, without the permission and consent of the bishop.' It is easy to perceive that the latter restriction was an encroachment upon the former 'inherent right.' For he declares further—(1.) 'That the presbyters were different from the bishops *in gradu*, or in degree; but yet, (2.) They were equal to them *in ordine*, or in order.' 'The presbyters ruled in those Churches to which they belonged.' He shows not only that they ruled, but that presbyters 'did perform' 'every particular act of the bishop's office.' Thus Cyprian of Carthage, when exiled, wrote the presbyters to discharge his office: 'I exhort and command you that in my stead you perform those offices, that nothing might be wanting either to discipline or to diligence.' In his absence they discharged all his functions. A bishop excommunicated, absolved, ordained; so did a presbyter. Whatever a bishop did, the same did a presbyter. There was only a difference in degree.

Sir Peter goes on to prove the equality of the order of bishops and presbyters by other reasons:—

'Originally they had one and the same name.' 'It is expressly said by the ancients that there were but two distinct ecclesiastical orders—viz., bishops and deacons; and if there were but these two, presbyters cannot be distinct from bishops, for then there would be three.'

As to deacons Sir Peter writes—

‘Their original institution was to serve tables, which included these two things—a looking after the poor, and an attendance at the Lord’s table’ (pp. 69, 70).

As to the relation of Churches to each other, he says—

‘Every Church was in a sense independent, but yet in another sense it was dependent, as considered with other Churches as part of the Church universal.’ ‘There is but one Church of Christ,’ saith Cyprian, ‘divided through the whole world into many members’ (p. 118).

Again, as to the method of government, he states—

‘That which chiefly deserves our consideration was their intercourse and government by synodical assemblies.’ ‘Within my prescribed time’ (the first three centuries), there were ‘provincial synods—that is, as many particular Churches as could conveniently and orderly associate themselves together, and, by their common consent and authority, dispose and regulate all things that related to their polity, unity, peace, and order’ (pp. 119–121).

‘So far, then, as concerns the “only” two apostolic men (Clement and Polycarp), of whom it is generally admitted that we have their remains genuine and uncorrupted, it is evident that their testimony upon this point entirely concurs with that of Scripture—that they furnish no evidence whatever of the existence of Prelacy, and that their testimony runs clearly and decidedly in favour of presbyterial government; and, if so, then this is a blow struck at the root or foundation of the whole alleged prelatist testimony from antiquity’ (‘Hist. Theol.,’ vol. i. p. 248).

That the prelatist argument rests mainly on antiquity, and is thus without divine sanction, is evident from confessions made. ‘There is reason to believe (!) that it is an apostolic appointment; meanwhile, it cannot be denied that Scripture alone furnishes but slender data for our pronouncing it to be so. And this, be it observed, may be admitted without weakening the evidence for its apostolicity. Timothy and Titus may (!) have been bishops of Ephesus and Crete respectively, and yet it may be impossible to prove from Scripture alone that they were so.’

'As long as the advocates of Episcopacy are content to rest their cause upon post-apostolic testimony, their position is impregnable: it is only when they attempt to prove it from Scripture alone that the argument fails to convince. Better at once to acknowledge that the institution is traceable to the apostles chiefly through the channel of uninspired men, than, by insisting upon insufficient scriptural evidence, to bring discredit upon the whole argument.' 'If the "angels" of the Apocalypse and Diotrephes were not of this order, it is more than probable that the New Testament does not present us with any instance of a formal bishop' ('Church of Christ,' Rev. E. A. Litton, pp. 411-436).

Again, 'If the provision or institution in question is manifestly opposed to the spirit of the apostolic regulations, as set forth in Scripture, we may know, however ancient it may profess to be, that it is not apostolic; in other words, that it has not really existed from the first' (p. 432). Nevertheless, Mr Litton thinks 'that however difficult it may be to establish from Scripture alone the apostolicity of Episcopacy, we yet have the strongest ground for believing it to be an apostolic institution; but the weight of the evidence rests upon uninspired testimony, or rather, upon that testimony confirmed with the precedents furnished by Scripture. By the aid of history and Scripture combined, it may be satisfactorily made out (!) that the apostles either instituted or sanctioned the episcopal form of Church government.'

Has this alleged fact been satisfactorily made out by any evidence, singly or combined, which prelatists have been able to produce? Is it not rather most evident that—(1.) Prelacy finds no support in the Church of the first three centuries; and (2.) Is, moreover, opposed to the spirit as well as to the letter of the apostolic regulations, and that, therefore, Prelacy is not apostolic? The government throughout that period, although it was in process of corruption, was substantially Presbyterian. 'There is an unchangeable line of demarcation between the testimony of Scripture and all merely human authority.' 'We are bound to believe and to practise nothing as of divine authority, the proof and warrant of which cannot be deduced from the Word of God.'

Alas for Prelacy! Even this stronghold of primitive antiquity

crumbles before the eyes of every beholder. Only out of the rubbish of the corruptions of antiquity can it raise a buttress to sustain it for a time.

QUESTIONS.

1. *Give the vaunted demonstration of the divine right of Prelacy, and state four things which, if established, overthrow it.*
2. *Show that the argument from antiquity is purely hypothetical, and in what manner it is supported.*
3. *Mention a writer of the fifth century often quoted.*
4. *What party amongst prelatists place their chief reliance upon antiquity? and how do they regard the Scriptures?*
5. *Prove that their position is untenable.*
6. *What other view is held as to Scripture and antiquity?*
7. *What is the chief value of the apostolical fathers? and what is the legitimate use of their writings?*
8. *Give some account of the testimonies of (1.) Clement and of (2.) Polycarp.*
9. *What is to be said about the writings of Ignatius?*
10. *Give some account also of the testimony of Justin Martyr.*
11. *Whose writings are the great battlefield? and what do they chiefly declare?*
12. *Name an English Chancellor, and state generally the result of his inquiry.*
13. *Mention a prelatie work confessing, in effect, that these findings are true.*

CHAPTER XXI.

CAN THE INTRODUCTION OF PRELACY BE ACCOUNTED FOR?

‘Of your own selves men shall arise, speaking perverse things, to draw away disciples after them.’

It is not absolutely necessary to account for the origin and growth of Prelacy. To find that the arguments and evidence

adduced do not prove its existence, either in the apostolic period or in the Church of the first three centuries, is abundantly sufficient. And yet the explanation is not so difficult. It may be ascertained how that system was introduced, and grew into strength. The remains of depravity in the hearts of Christians, along with the cunning, malice, and continual efforts of Satan, are sufficient for that end. Declension from purity of doctrine and practice was expressly foretold. That corruption, as we have seen, revealed itself, and speedily developed within the Church. From small beginnings that declension at length grew into the great tree of the Papacy.

First, There arose a slight distinction. Secondly, An increase of power. Thirdly, Prelacy proper. Fourthly, Its logical development in the Papacy. The history warns the Church against yielding to slight encroachments upon liberty. The change was gradual. Men, with the best intentions, introduced the slight change, and, as the letting out of water, the stream bore everything before it.

A president was naturally chosen for assemblies of presbyters, possessed of weight of character and experience. His successful conduct of affairs led to his re-election. At length the elevation was during his lifetime. This is exemplified in the case of Calvin centuries thereafter. Add to this, ambition, by outward pomp, to give importance to the office, and the method is discovered by which Prelacy arose.

Jerome testifies to this fact First, That bishops and presbyters were identical, and that thus Prelacy is not by divine right. Secondly, That government by presbyters continued till, for the avoidance of divisions, men thought it expedient to alter this method. Thirdly, That then the change was gradually effected. Fourthly, That by custom, as all acknowledged, the new order of things was established. And fifthly, That these early bishops were so constituted by presbyters, and could only convey presbyterial authority. Prelacy arose, therefore, from human invention and custom, not from divine appointment. This custom arose long after the age of the apostles, for then presbyter and bishop were not two offices, but one. This custom prevailed in the time when Jerome wrote.

Writing in the fourth century, in his Commentary on Titus, he says—

‘A presbyter and a bishop is the same, and before there were, through the devil’s instinct, divisions in religion, and the people began to say I am of Paul, &c., the Churches were governed by the common council of the presbyters. But after that each man began to account those whom he had baptized his own and not Christ’s, it was decreed through the whole world, that one of the presbyters should be set over the rest, to whom the care of all the Church doth belong, that the seeds of schism might be taken away. Thinks any, that this is my opinion, and not the opinion of the Scripture, that a bishop and an elder are the same, let him read the words of the Apostle to the Philippians, saying, Paul and Timothy, the servants of Jesus Christ, to them that are at Philippi with the bishops and deacons. Philippi is one city of Macedonia, and certainly in one city there could not be many bishops (as they are now called,’ &c). ‘As the elders, therefore, may know that they are subject to him that is over them by the custom of the Church, so let the bishops know that it is more from custom than from any true dispensation from the Lord that they are above the presbyters, and that they ought to rule the Church in common.’

It appears, therefore, indisputable that ‘A bishop at his first erection was nothing else but Primus Presbyter, or Episcopus Præses (as a Moderator in a Church Assembly, or a Speaker in Parliament), that governed the common council of the presbyters, and had neither power of ordination nor of jurisdiction but in common with his presbyters.’ That ‘Episcopal government universally prevailed presently after the apostles’ times,’ is not true, as it was not the prelatie government of essential and superior jurisdiction. Further, it is not true that, ‘between the apostles’ times’ and this ‘presently after,’ there was not time nor possibility for so great an alteration; for between these two points there were at least two centuries, in which the gradual alteration is clearly traceable.

‘Episcopacy, indeed, did not present itself as the introduction of a new order of office-bearers to those who took the first steps that led to its establishment. It was at first merely conceding a

somewhat superior measure of dignity and authority to one of the presbyters over the rest, without its being imagined that he thereby ceased to be a presbyter, or that he became anything else. But this led gradually to the notion that he held a distinct office, and then the Word of God was perverted to get some countenance to the innovation. It was, as Jerome assures us, a device of men, who, in the exercise of their wisdom, thought it well fitted to guard against schism and faction, though at first it was far from assuming that aspect of palpable contrariety to God's Word which it afterwards presented.'

'But no sooner was a distinction made between bishops and presbyters than the bishop gradually began to encroach upon the prerogatives of the presbyters. This led to an inversion of the scriptural view of the relative dignity and importance of the functions of teaching and ruling, and to a practical elevation of the latter above the former—Scripture always giving the first place, in point of dignity and importance, to the function of teaching.'

QUESTIONS.

1. *Why is it unnecessary to account for the rise of Prelacy ?*
2. *What facts are sufficient to explain it ?*
3. *Name the period in which the change is traceable.*
4. *What writer in the fourth century attests this ?*

CHAPTER XXII.

§ 3. THE ARGUMENT FROM EXPEDIENCY.

'Christ is truth, and not custom. Custom without truth is a mouldy error.'

DOES PRELACY PROMOTE PUBLIC UTILITY ?

MANY defend Prelacy solely on principles of public utility. Apparently forced to give up the divine right, not only on scriptural, but also on patristic grounds, expediency is the grand resort.

(1.) Thus, Dr Paley says—‘ These are all general directions, supposing, indeed, the existence of a regular ministry in the Church, but describing no specific order of pre-eminence or distribution of office and authority.’ ‘ The apostolic writings which are preserved in the writings of the New Testament seem to exclude no ecclesiastical constitution which the experience and more instructed judgment of future ages might find it expedient to adopt.’ ‘ We may be allowed to maintain the advantage of our own upon principles which all parties acknowledge—considerations of public utility’ (Sermon, 1782).

Dr Hooker, the great ecclesiastical jurist of the English Church, actually gives up the *jus divinum* of Episcopacy, with all its exclusive claims to the apostolical sanction and apostolical succession. His words are—‘ The necessity of polity and regimen in all Churches may be believed, without holding any one certain form to be necessary in them all. And the general principles are such as do not particularly describe any one; but sundry forms of discipline may be equally consistent with the general maxims of Scripture.’

Dr Paley’s considerations of utility are these :—1. Government is best managed by few. 2. There should be various orders, places, and ministers of religion in the various ranks of life. 3. Respect is best secured by affluence and rank; and 4. Rich and splendid situations are prizes held out to persons of good hopes and ingenious attainments. Then he comes, finally, to say—‘ After all, these are but secondary objects.’

Are Christians, then, to deny that the Word of God is a sufficient guide for the government of the Church? Is expediency, or what men think right, ‘ according to genius and circumstances,’ to be added to the infallible written rule? If the prelate or diocesan bishop is nowhere in the Bible, ought the office to be allowed in the Church? Can the finite mind of man devise a better plan than that appointed by her Infinite Head and King?

(2.) Some, in defending Prelacy, and calling themselves Episcopalian, have employed an old distinction. They have contended that the distinction between presbyters and bishops is not one of order. These are of one order. They differ simply in

degree. This position was held by the good Dr Usher. These parties have recognized the validity of Presbyterian orders, while holding that ordination by presbyters instead of a bishop was irregular. They have not, as others, denounced Presbyterian ministers as intruders and profaners of the Episcopal office. While this modification has been very useful in promoting harmony of action between these two sections of the Church, it is obvious that the distinction is arbitrary, and is destitute of a solid foundation in Scripture. It must be regarded simply as an expedient fitted to promote co-operation without compelling the abandonment of prelatic authority.

(3.) Others hold that Prelacy is warrantable as an arrangement which civil and ecclesiastical authorities may legitimately introduce. They hold that the Church may lawfully submit to the arrangement, although it is destitute of divine right, properly so called. Considering that it has long existed in the world, that it is in accordance with the civil constitution of the country, that there are social arrangements with which it is interwoven, and that its tendency is to promote the welfare of the community—they hold that Prelacy ought to be accepted and maintained. A similar position is taken as in vindicating rites and ceremonies. Established by the concurrence of the civil and ecclesiastical authorities, it is not unlawful or sinful, but right to submit to Prelacy. This was maintained by many early English theologians, as Stillingfleet, &c.

These arrangements of expediency must be tested by the will of the King of Zion. After the preceding examination of Scripture, can it be maintained that He allows of essential offices and arrangements in His kingdom that have no warrant in the laws which He has prescribed? Are arrangements which He has prescribed to be lawfully cast aside as inferior or useless? Surely if others destitute of His authority are maintained as absolutely essential, this cannot but be regarded as a daring usurpation of His authority.

Dr Whately declared that the proposition—‘The apostles established such a form of government in the Churches they founded,’ is often sophistically or negligently confounded with this other—‘That they designed this form to be binding on all

Christians as an ordinance for ever' ('Ele. of Logic'). Dr Whately was too acute a reasoner not to perceive, and too honest a man not to acknowledge, that Prelacy is destitute of authority in the Word of God, and that in the churches founded by the apostles they established such a form of government as is essentially presbyterial. But the archbishop, as was natural, was not quite prepared to lay aside his mitre, and even he shrunk from the logical conclusion, viz., that this apostolical example is binding. Surely the apostles were specially commissioned by Christ to establish and regulate His Church in accordance with His will, not for that age only, but for all succeeding times. This argument therefore is maintained: whatever form of government was established by the apostles must be binding perpetually upon the Church. The form of government they established was essentially presbyterial. Therefore government essentially presbyterial is perpetually binding. To deny that the form of government they established was designed as an ordinance for ever comes surely with a bad grace from those who insist that this prelatic form is perpetually binding, and who more or less hold that it is so essential, that no valid orders or spiritual blessing can be had without it. There is no more sophistry or negligence in maintaining, by sound scriptural evidence and reasoning, that the last proposition Dr Whately names is true, as that the former is so. If not intended to be binding as a perpetual ordinance, why are these arrangements by principles and practice so prominently set forth in Scripture? Is it not rather proof of sophistry and negligence to set aside divinely authoritative precepts and practice as destitute of value? Their incapacity for being harmonized with the genius and circumstances of those having high notions of worldly rank and power, will not destroy their binding obligation as a part of the unchanging truth of God. Some may imagine that they are free from sophistry and negligence when they follow the leadership of a Paley or Whately—men of acknowledged ability and Christian zeal—who attained to high dignity of rank and power. But there is a lowlier and a safer path; that is, simply to acknowledge the authority of God speaking in His Word. This is a lamp to the feet, a light unto this path.

PRELACY IS INEXPEDIENT.

Instead of Prelacy being expedient, the world's history is full of beacons warning the Church that no system is so highly inexpedient. 'The remedy against schism and faction proved worse than the disease. Prelacy was not attended with the divine blessing, and the wisdom of man continued to make progress in improving upon God's plans and arrangements, until the great body of the professing Church became an entire apostasy. Christ's authority was trampled under foot, and His great design in establishing the Church was in no small measure frustrated by men who professed to act in His name, and to be administering His laws. So dangerous is it to deviate from the path of Scripture, and to introduce the inventions of men into the government and worship of the Church of the living God.'

There are, and there have been very many of the excellent of the earth in the communion of the Prelatico-Episcopal Church, both ministers and people. Even in times of haughtiest oppression and bloodshed, some spirits, as that of Leighton, have very strangely, and to their own dismay, been found perched in the prelatic chair. Some of the most devoted labourers in the cause of Christ, at home and abroad, are found sheltering themselves beneath prelatic shadows. Some of the ablest pens have been wielded there also on behalf of the cause of Christ. It is not of men the assertion is made. It is matter of rejoicing that there are many honoured and beloved who rise superior to Prelacy. Nevertheless the system has proved itself inexpedient. Mr Gladstone might be credited when he said—'I think the Church of England enters into the natural life and purpose of the country—that she is associated in a great degree with the feelings, the traditions, as well as the history of England; and there are in my opinion very many who do not formally belong to her communion who would with deep regret witness her downfall' (Speech, Aug. 1868). But the prelatic system in the experience of men has failed as compared with other sections in promoting the extension, and the thorough beneficial regulation of the Church of Christ.

Thus, the bulk of the community have been left uneducated. Methodism, and other efforts outside the Church of England, have done more for the christianization of the people than this wealthy system. A better state of things prevails in many places, and noble efforts are put forth by heroic men ; but generally where the Prelatic Church has undisputed possession, the rural population are sunk in ignorance, while the masses in cities have been left a prey to infidelity.

Brotherly love has been arrested. Ministers destitute of prelatie ordination are regarded as no ministers of Christ—if Christians at all. Many prelatists will not appear on the same platform with these to advocate Christian and philanthropic efforts.

Discipline is disregarded. Fugitives from other Churches, though sinners exceedingly, are at once admitted to Church privileges.

Multitudes of worldly men have occupied prelatie pulpits, evidently regarding the ministry as a mere profession. This still continues.

Pomp and luxury with degrading poverty range side by side amongst prelatie ministers. Lordly dignity and wealth contrast sadly with the drudgery and poverty of poor curates. The bishop's cast-off clothes and forty pounds a-year may be an exaggeration, but the evil is too well known to be concealed.

Chiefly, presbyters are deprived of privileges, and prevented from discharging duties which Christ has attached to their office. Preaching of the gospel, the highest honour and most important duty, is beneath the dignity of mitred heads. That must be left to the inferior clergy ! Consequently, not to speak of

The persecuting spirit of the system, as evinced in the past,

Prelacy, as such, obstructs the progress of Christ's kingdom. Within the Church of England there have been many of the noblest champions of Protestant truth, and most zealous servants of our blessed Lord, but this has arisen not from their prelacy, it has been notwithstanding that obstructive influence. Let prelatie notions be acted upon, and harmonious action and co-operation in the evangelization of the world would be arrested.

' Behold, then, a Church which acknowledges the sovereign as

her head on earth, supreme in all causes, ecclesiastical as well as civil—a Church whose supreme council, for we cannot call it a court, divided into an upper and lower house, as never council was before, can talk much, but can do nothing—a Church which, for the last two hundred years, has annually and publicly lamented its want of a godly discipline, and yet has done nothing to recover it ; which permits what discipline she has to be executed by laymen sitting in courts secular in everything but name—a Church within which some affirm that baptism is regeneration, and others as stoutly deny it, so that the question has to be settled by laymen of the law, who sapiently conclude that both opinions have been held in the Church from time immemorial—a Church where the ritualist, who trusts in candles lighted at noon-day, parti-coloured priestly vestments, and the unbloody sacrifice of the mass ; the evangelical, who holds by the puritan theology ; the moderately broad churchman, who doubts the reality of the atonement ; and the more advanced sceptic, who denies the inspiration of Scripture—where all these varieties are compelled to dwell together by the stern hand of the State, and if its pressure were lifted for a moment would fly wide as the poles asunder—a Church, one of whose bishops is a bold denier of the Word of God, and so thoroughly is she manacled, that she cannot cast him out. I have heard this Church compared to some ancient fortress built at various times, and having no coherence of design, but yet so beautiful in its irregularities that one could not wish to see it remodelled by the line and rule of modern architecture. It may be so, but the simile must be carried on to its results. Such a fortress is incapable of defence—can hardly offer a shelter—a useless thing altogether, but wonderfully picturesque' (Rev. W. Wood, of Elie).

In view of all the facts of the case, who can say that Prelacy is vindicated on the ground of expediency ?

What other conclusion from this entire discussion can be arrived at but this—(a) That, as the arguments from Scripture, antiquity, and expediency are beside the question, (b) Prelacy has been disproved ; and (c) by consequence, presbytery established as the scriptural form of church government.

In the absence of the slightest evidence in favour of prelatie bishops, and their fancied apostolic succession, and in the face of the fact, that the majority of eminent Biblical critics and Church historians have decided against their claims; the vast assumptions of Prelacy are at once ridiculous, presumptuous, and offensive to the whole household of faith.

Most earnestly let all true subjects of the King long and pray, that He would purify every Church in which Prelacy, nominally or practically, is found, 'casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.'

QUESTIONS.

1. *Why do Prelatists argue from Expediency?*
 2. *Name two distinguished men who have done so.*
 3. *Mention four considerations of utility given.*
 4. *State another distinction urged, the name of a great and good man who acted upon it, and its consequences.*
 5. *Give another view also acted upon.*
 6. *Give and refute Dr Whately's disallowance.*
 7. *How can it be shown that Prelacy is inexpedient.*
 8. *What then is to be said regarding the many excellent men in connection with it?*
 9. *Give instances of the failure of Prelacy.*
 10. *State the conclusion from this discussion in three particulars.*
 11. *What then is to be said of prelatie claims; and how is it to be regarded?*
-

CHAPTER XXIII.

GOVERNMENT CENTRALIZED.

'Who opposeth and exalteth himself so that he, as God, sitteth in the temple of God.'

II.—THE PAPACY.

POPERY viewed as the subjection of bishops to the authority of a superior, is the climax of Prelacy. Let this last be fully developed even apart from the claim of infallibility, and this is the natural and logical result. The idea of both is that all Church power rests in the clergy. This idea culminates in Popery. If a lordly ruler or bishop is absolutely necessary for many churches and clergymen, a higher ruler must be needful over many bishops. This is acknowledged in the appointment of archbishops. But these archbishops themselves require a higher ruler still. The ascent once commenced must be proceeded with until the one supreme ruler is found in the Pontiff or Pope. The hierarchy must be complete in all its parts. Accordingly, the Church of Rome has consistently declared the universal and perpetual obligation of the completed system. 'If any one will assert that in the Catholic Church there is not a hierarchy, instituted by divine ordination, which consists of bishops, presbyters, and deacons, let him be anathema.'

'A more perfect and imposing system of external unity than that presented, the world has not seen ; exhibiting as it does a vast corporation, with its office-bearers and members, all under subjection to one visible head, and each holding his place in relation to every other in the body ecclesiastical, in virtue of his subordination to the common source of unity and power' (Bannerman, 'Ch. of Christ,' p. 291).

The Papacy assumes that whilst Christ was on the earth, He constituted the Church by an organization which He designed to continue till the end of time. That organization comprised Christ Himself, the apostles, and believers. Further, that by

His special appointment Peter became the Vicar of Christ, taking his place after the ascension as visible head of the Church, and that whilst the primacy of this universal bishop continues in the successors of Peter, who are bishops of Rome, the order of prelates perpetuates the apostleship. Further still, no prelate is legitimate who is not subject to the Pope, as no apostle could exist unless subject to Christ. And so, finally, for the same reason, no one can possibly be a Christian who is not subject to that Romish hierarchy. The whole Christian world are thus under the jurisdiction of the prelates and their supreme head. All else are outside the pale of the Christian Church. The grace of God cannot be possessed unless through the channel of this hierarchy. They therefore proclaim that it is absolutely necessary for salvation, that every individual be subject to the Roman pontiff. 'He who is not in due connection and subordination to the Pope and general councils must needs be dead, and cannot be accounted a member of the Church (Douay Cat. p. 20.)

The government of the Church is thus held to be monarchical—that by divine right one supreme ruler is invested with power over the whole Church. Whether this supreme ruler is an absolute or limited monarch until the promulgation of the recent Infallibility dogma was a matter of dispute amongst Romanists. One party—the Cis-Alpine—held that the Pope is subject to the decisions of a general council and the canons or constitution of the Church. This is still maintained by the Alt Catholic party. Another—the Ultramontane—that his power of jurisdiction and legislation is unlimited, all officers being subject to his control as receiving their authority from him. Both parties have agreed in acknowledging the Pope as the supreme monarch of the Church and the world, the ordinary administration of particular Churches being committed to prelates under him.

The Council of Trent, after strong discussion and much intrigue, decided that (1.) there is a proper visible priesthood under the New Testament whose special characteristic is, that they have a right to consecrate and offer the true body and blood of the Lord, and of retaining or remitting sins; (2.) that there are other orders of clergy in the Church, both major and minor, through the

latter of which men rise to the priesthood ; (3.) that there is a hierarchy appointed by divine ordination consisting of bishops, presbyters, and deacons ; and (4.) that bishops are superior to presbyters, and have the exclusive power of confirming and ordaining.

This authorized doctrine of the Church of Rome contains an explicit assertion of the leading principles of prelatists. The views of prelatists are thus at a glance seen to be identical with those of the Church of Rome on this subject—all that is wanting is the supremacy of the Pope.

The Romish theory is—a Vicar of Christ, a perpetual college of apostles, and the people subject to their infallible control.

1. THE SUPREMACY.

Matt. xvi. 18 is generally quoted by the advocates of Popery in proof that Peter occupied a position of supremacy over the other disciples. It is then assumed that he was Bishop of Rome, and that the present Pope is his legitimate successor in a direct line, and that unless men are subject to him as the Vicar of the Lord Jesus, they have no connection with Christ.

It is, however, evident, that our Lord was on that occasion referring to the *confession of Himself*, which Peter had just made in ver. 16. And it was this Rock, Christ Himself, on which His Church was declared to be built (*a*). This is further evident from the circumstance mentioned in vers. 22, 23, where Peter is found altogether mistaken as to the great objects of Christ's mission, and is declared, instead of being the Head of the Church, to be an *adversary* (*b*). There are, however, two or three passages, in which the rock is most distinctly set forth : (1.) By Paul, 'For other foundation can no man lay than that is laid, which is Jesus Christ' (1 Cor. iii. 11) ; (2.) By Peter, 'This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other.' 'Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner-stone, elect, precious : and he that believeth on Him shall not be confounded' (Acts iv. 11, 12 ; 1 Peter ii. 9), (*c*). Such supremacy was never spoken of or manifested

amongst the apostles. Long after the declaration in Matt. xvi., and shortly before our Lord's crucifixion, there was a strife among them which of them should be greatest, and in our Lord's rebuke, both in Luke xxii. 24-27, and in other parallel passages, we see that no such thing as superiority was meant or was to be allowed to obtain among them. 'One is your Master, even Christ, and all ye are brethren.' This is the law of His kingdom on the earth. Peter was not the first called, as Andrew and others were called before him, nor is he always first named. He was but one of the favoured three on the mount of transfiguration, and in the garden of agony; and he simply shared the government of the Church with the other apostles. This is very evident on looking at Acts viii., where Peter is sent as a messenger; and at xi., where an account is taken of his work; in chap. xv., where he neither presides nor proposes the determination of the question discussed; and in Gal. ii., where he is spoken of along with his brethren, ver. 9; and as having been withstood by Paul for dissembling, in vers. 11-13. In ver. 7, it is expressly stated, that 'the gospel of the circumcision was given to Peter,' as that of the Gentiles was to Paul. All that Matt. xvi. 18, and similar passages refer to, is abundantly explained by the facts recorded in Acts ii., x., and xv. There Peter and the other apostles used the key of preaching, and of admission by baptism, opening the door of the gospel to Jews and Gentiles.

John xxi. 15-17 is also given in proof; but this office, we see in Acts xx. 28, is the ordinary duty of pastors, the very rank which Peter humbly claims for himself (1 Peter v. 1-4). To substantiate the supremacy of the Pope, Romanists would, in addition, require to prove: (1.) That Peter was ever bishop at Rome, as he is not mentioned by Paul either in writing to or from it; (2.) That his office was transmissible, and has been actually transmitted; and, (3.) That the present Pope is actually descended, in an unbroken succession of *holy* bishops, as his rightful successor. But this is impossible.

Christ the Lord is the only Head of His body the Church. This emblem of a human body requires that the Church, though consisting of many members, have but one head. A visible head *is unnecessary*. 'There is no other head of the Church but the

Lord Jesus Christ ' (' West Conf.' ch. xxv. § 5). The Church is not a monster with two heads. It is a real body, with one living, life-giving Head.

It is argued that Christ is acknowledged as the invisible Head of the Church, and that the Pope is only regarded as the visible head. But this distinction is altogether unwarranted by Scripture, and is a daring usurpation of the prerogatives of Christ. Were He dead and not alive—far off instead of nigh—had He withheld a complete revelation of His will, and continued the gift of inspiration, then necessity for a living, visible, and infallible head might be argued. Nay, the necessity is a fiction. Christ ever liveth—He is always present—His Word is perfect—His Spirit ever applying it with power.

Were the Pope of Rome the vicar of Christ—the natural and visible head and ruler—he must be Christ. If he holds the prerogatives of Christ, he must have Christ's attributes. He cannot have the one without the other. If he has universal dominion, pronounces an infallible decision—if dissent from his authority forfeits salvation, then the Pope is heir to the gifts as well as to the office of Christ. If he claims the office while he does not possess the gifts, he must be Antichrist. This principle is conceded by Romanists, and they ascribe to their Pontiff the attributes as well as the prerogatives of Christ. He is enthroned, his foot kissed in token of complete subjection, incense is offered, and he is addressed with blasphemous titles. Finally, anathemas are poured forth on all who decline to own his authority.

This claim must therefore be opposed as a religious duty. A man might claim to rule the world, and yet the claim would not involve either his assumption of divine attributes, or apostacy from God on the part of those submitting to him. But this claim to be the vicar of Christ, is to rule the Church and the world as Christ. The prerogatives exercised, necessarily involve the claim to be possessed of divine attributes. The man virtually claims to be God. To submit to him is consequently apostacy. Fidelity to Christ, therefore, demands the most strenuous repudiation of this Papal claim.

2. THE POPISH VIEW OF THE NATURE OF THE CHURCH AFFECTS THE GOVERNMENT.

The Church of Rome asserts that the Christian Church must always hold a visible position amongst the institutions of the world, and that she has done so ; and, with an air of triumph, she asks, ' Where was your Church before Luther ?'

This dogma proceeds on a misconception as to the real nature of the Church of Christ. That Church is either visible, embracing all who profess to take Christ as their only Lord and Master ; or invisible, embracing all who are united to Christ by a living faith. This being the case, the Church visible may be large to human eyes, and yet very small in the eye of Him who seeth not as man seeth. On the other hand, there may be a very small visible Church, whilst in it there may be very many jewels of the Redeemer.

Such a state of things as Rome contends for has never been the real state of matters either in regard to the Church generally, or in the Church of Rome particularly.

1. The history of the Church of Christ most clearly shows this, as in the following texts concerning the Old Testament Church: Judges ii. 10-13; 1 Kings xix. 10, 14. Only eight persons were in the ark, only seventy went down to Egypt. Few waited for redemption in Israel when Christ appeared. Many went back, and walked no more with Him ; and, persecuted to the cross by the visible Church, Jesus expired, while all His disciples forsook him and fled. Thereafter, the number of these was but one hundred and twenty ; and still it is not many wise, not many mighty, not many noble that are called (1 Cor. i. 26 ; Matt. vii. 13, 14 ; Luke xii. 32).

2. It is also far from true, when the prophetic and admonitory history of the Church of Rome is considered. This is sufficiently evident from Romans xi. 17-21, and in Rev. xiii. and other chapters.

3. THE MINISTRY

is by Popery corrupted—(1.) By making them sacrificing priests ; (2.) By forming them into a vast external organization of orders

for political purposes; (3.) By conferring upon them power of confession and absolution. (See Beecher's 'Papal Conspiracy'.)

1. In favour of confession to the priest, James v. 16 is referred to; but if this is in point, it is equally proof that the priest should confess to the people. The Word of God always shows that confession is made to Him alone of all sin; thus, Ps. xxxii. 5; li. 1-4. Christ showed His approbation of the quotation, 'Who can forgive sins but God only?' If wanting in the power of forgiveness, vain is confession to man. The confessional is a great engine for obtaining family and political secrets, as could be abundantly proved; and it acts, at the same time, as a fearful engine of corruption both to priests and people. How can a man listen continually to every species of sin, and yet remain pure? Continual catechizing in respect to every conceivable sin must tend at once to train the dupes of Popery in guilt, and to banish every appearance of shame in the avowal of it.

2. The doctrine of absolution is founded partly on an inference, and partly on texts of Scripture—(1.) Rome's ministers are said to be sacrificing priests, and therefore empowered to forgive sin. If the premise were granted, the conclusion is denied, for whilst the Jewish ministers were sacrificing priests, they never did or claimed to forgive sin (Isa. xliii. 25); (2.) John xx. 22, 23 is quoted, but the parallel texts show that Christ was speaking of preaching the gospel, and of the ordinary exercise of discipline in the Church. Accordingly, we never find the apostles, in all their practice, doing otherwise. This was their vocation, declaring the glad tidings of great joy, and watching over the flock of God (Acts ii. 38; xx. 20; 1 Cor. v. 3-5). These are still found in the power of the ministers of the Lord Jesus, but they cannot absolve from sin of the conscience: God only can.

4. THE STANDARD OF LAW TO THE CHURCH

is the Holy Scriptures of the Old and New Testament. These are the only, but the infallible rule of faith to professing Christians. With this standard Popery is not content. This divine rule is both corrupted and concealed by Rome.

Admitting that a divine revelation is the sole rule of faith, Popery asserts that the Scriptures are insufficient, and adds to them the books of the Apocrypha, traditions, and the canons and decrees of the Church. It is the process of addition that enables Popery to have a show of authority for the supremacy and erroneous views of the Church and ministry. (See 'Hand-Book of Popery,' by the Rev. Dr Begg.)

5. POPERY CORRUPTS THE WORSHIP AND SACRAMENTS OF THE NEW TESTAMENT.

(1.) The divine worship is corrupted by sensual mummeries, and by hiding all that is intellectual and spiritual ; but especially, by making each house of prayer a *sacrificing temple*, and conducting the service in a dead language.

(2.) The sacraments are corrupted, both by adding to their number, and by altering their character. Penance and confirmation and extreme unction have no countenance in the Scriptures ; orders is no sacrament, that being wanting in emblems ; marriage, ordained for man's good in Eden. The only two proper sacraments—Baptism, is corrupted into regeneration ; and the Lord's Supper, into the basest idolatry.

(1.) DANIEL.

In chap. ii. 31, various mighty kingdoms are mentioned under the figure of the great compound image seen by Nebuchadnezzar, and explained by Daniel—viz., the gold head, the Babylonian ; breast and arms of silver, the Medo-Persian ; the belly and thighs of brass, the Macedonian or Grecian ; and the legs, feet, and toes of iron, as the Roman, strong at first, and weak afterwards, divided into ten portions, till THE MESSIAH'S KINGDOM, the stone cut without hands, should break the whole in pieces. These several successive sovereignties are further described in chap. vii. 3-8, under the figure of beasts which, compared with the foregoing, would be—the lion, &c., the Babylonian ; the bear, the Medo-Persian ; the leopard, with four heads, the Macedonian ; and the terrible, nameless beast, the Roman. This last had ten

horns, and there arose from amongst them a little horn. These are all interpreted in the verses succeeding (19-25) as kingdoms, the little horn being a kingdom altogether diverse from the others in its nature. And nothing in history can answer to the description but Popery. But this system fully does so, in its worldly pride, wisdom, and ambition, as well as in its usurpation of the prerogatives of the Most High, and deadly hatred and persecution of the people of God.

(2.) PAUL.

One of the most striking passages of the New Testament is that of 2 Thess. ii. 3-10, fully depicting the place, period, nature, and future overthrow of this power—the place being where that which let or hindered abode. History shows that this was the Roman secular empire. So the period was when this last was removed. The nature of that development was to be a mysterious and wicked power, whose overthrow could only be effected by the power of God's Word and Spirit, and the coming of the Messiah.

In 1 Tim. iv. 1-4, the nature of the coming Antichrist is further unfolded, showing that it was to arise in the latter or gospel times, being a total departure from the simplicity of the primitive faith, by giving attention to demon-worship, lying under the mask of religion, forbidding to marry, and commanding to abstain from meats.

In each of these respects this system most exactly answers to the inspired description.

Rome exclaims that this cannot be applied to her, as it speaks only of *some* departing; but we find, by referring to Heb. iii. 16, that the very same word is employed by the Apostle to describe not a portion, but an entire people.

(3.) JOHN.

A similar and most vivid picture of this power is set before us in Rev. xiii. 1-8, where a nondescript beast, embracing the peculiarities of all those enumerated by Daniel, is seen arising from the sea, or spiritual world, having seven heads and ten

horns, having a mouth uttering blasphemy, and a limited power allotted him. These horns are interpreted to mean kingdoms, and the heads to denote the seven mountains on which the mystery is seated. In chap. xviii. this power is said to trade in the 'souls of men,' as well as in all other kinds of merchandise, and her final doom is emphatically portrayed.

It is of little avail for the Church of Rome to say that such descriptions of Antichrist are not applicable to her, as *many* antichrists are spoken of in Scripture; for she is set forth as pre-eminently *the* Antichrist, and the descriptions are so full and accurate that it is impossible to be mistaken, her whole external polity and internal workings fully filling up the divine predictions. .

QUESTIONS.

1. *How can it be shown that Popery is the climax of Prelacy?*
 2. *State generally the Papal positions.*
 3. *By what Council were these claims enforced?*
 4. *State and refute some of the texts quoted on behalf of the supremacy.*
 5. *Give some other reasons why it should be rejected.*
 6. *State and refute the Popish idea of the Church.*
 7. *In what way does this system corrupt the Christian ministry?*
 8. *State and refute the doctrine as to confession and absolution?*
 9. *How does Popery treat the Word of God?*
 10. *State generally how the worship and sacraments of the New Testament are corrupted by this system.*
 11. *Mention some of the places of Scripture in which the overthrow of this system is predicted.*
-

CHAPTER XXIV.

GOVERNMENT HARMONIZED.

“ True freedom is where no restraint is known,
That Scripture, justice, and good sense disown ;
Where only vice and injury are tied,
And all from shore to shore is free beside.”

—COWPER.

PRESBYTERIAL EPISCOPACY.

IN order to good government, experience teaches that certain conditions must meet and harmonize. Of these the liberty of the people, the authority of the rulers, and the unity of the kingdom, are of great importance. Without freedom, order, and justice, good government is an impossibility. Let there be an equipoise of freedom and order throughout all its provinces, and not only justice, but the stability and unity of the kingdom, are mightily promoted.

These features are conspicuously and harmoniously combined in this government which the King hath provided for His holy hill of Zion.

I. LIBERTY

is secured to every member of the Church, while that freedom is carefully restricted. This liberty is not lawless.

All the power which Christ has bestowed upon His Church inheres in the entire membership, which includes private and official persons. It resides not in ‘the clergy’ or ministers alone. That idea has developed into prelatie and Popish tyranny. To all in whom the Holy Spirit dwells—all to whom Christ has given His commission for the evangelization of the world and the organization of His disciples—power is communicated. The entire membership are commanded to declare what truths they acknowledge to be the truths of God. They are to confess Christ’s name, to testify and act for Him. Power, in regard to doctrine, discipline, worship, and government, is committed to

the whole Church—ministers and people together. But this inherent power is not to be exercised indiscriminately. It is not to run riot licentiously. In orderly and well-appointed channels it is to flow, to the end that the body may be nourished and her living Head glorified.

1. *Election*

is a principal channel in which this freedom flows. All the members of the Church have an equal voice in the selection of their officers. The poorest and weakest member of the flock has the right, as much as the wisest and most honoured presbyter, to act according to his judgment and conscience, in subordination to the directions of the Bible. This right is so fully declared in Scripture that it cannot be denied. This principle of the Church's constitution lies at the root of the tree of liberty. Let it in any way be removed or weakened, in that proportion is the entire freedom of the Church endangered or destroyed. In every case of election, whether by the congregation of suitable and necessary officers, or by the assembled eldership of other representatives, this law of the King demands the utmost freedom of selection. Dictation, control by party-spirit, disallowance of this privilege, are alike opposed to that liberty which Christ has conferred.

2. *Representation*

is the special organ by which that inherent power is applied. Apostolic commands are addressed to entire Churches. Such commands, however, do not decide how each member is to exercise his share in the government. These same epistles to New Testament Churches show how these powers were applied. In each case, that was by representative associated presbyters. This is the guarantee for liberty. This orderly exercise is quite consistent with the inherent possession of the power. The Church is neither a democratic mob, nor a despotic autocracy. Even in republican governments the inherent power of the people, although most fully recognized, is not applied by mass meetings and votes on all and every point, but by orderly and free election of representatives. If the election be but free and faithful,

the principle of liberty is fully conserved. So in the Church. Not only the pastors ; elders who are to rule well are selected by the free election of the members. These representatives are the special organs by whom the people act. By them the mind of the Church is carried into practice.

If the laws of the kingdom are contravened, provision exists to call these representatives to account. If respected, obedience is rendered to those who have the rule as unto Christ. The members of the Church are never in Scripture regarded as a mob, to whom, in every case, appeal must be made. The power received from Christ is exercised by properly constituted officers. These being, on the one hand, freely elected by the people to act for them, and, on the other, restricted to act according to the revealed laws of Christ, the principles of liberty and order are harmonized.

3. *Assent or Consent*

is another important channel. Representatives being elected to rule in ordinary administration, must, in extraordinary cases, obtain the assent or consent of those for whom they act. The apostles and elders at Jerusalem discussed and came to a finding on one of the greatest questions that could intimately concern all the membership. Before sending forth that authoritative decision, the assent, if not the consent, of the brethren assembled was obtained. Then the decree went forth in the name, not only of the apostles and elders, but of the whole Church. That assent or consent must be equally important at all times in the settlement of great questions. An attempt was made to alter the constitution of the Church in one essential particular. The apostles alone or together might have decided the matter infallibly by inspiration. They did not without a deliberative assembly, associating themselves with the eldership. And even then the decree was not enacted until the matter had been put before the assembled brethren, and their assent obtained. The whole Church was consulted first through the administrative representative officers, second by placing the decision, with the grounds of it, before all the people that could be conveniently reached. The attempt

was thus resisted. In several particulars, steps were taken for the preservation of the essential principles of the Church.

It has been well said—‘The way in which they (the members) are here introduced, plainly implies that they did not stand upon the same platform in the matter with the apostles and elders. It does imply, however, that after the apostles and elders had made up their minds as to what was the mind and will of God in this matter, and what decision should be pronounced, the subject was brought before the people—that they were called upon to attend to it, to exercise their judgment upon it, and to make up their mind regarding it. It implies that all this was done, and that, as the result of it, the brethren were convinced of the justice and soundness of the decision, and expressed their concurrence in it, as well as in the practical step by which it was followed up, of sending chosen men of their company to Antioch’ (‘Hist. Theol.’ vol. i. p. 55).

That example is for all time. As the liberty of the membership depends upon the stability of the constitution, no radical change thereof can be effected without their assent or consent. Where no constitution or written charter exists, declaring the limitations and rights of rulers and ruled, liberty is ready to be sacrificed. This has been experienced by many groaning nations. It is not less the experience of the Church. There must be a known ground upon which men are united in Church fellowship. That ground, expressed or understood, is the charter or constitution. Representative officers are elected by the membership to administer that constitution. They have no authority to change it. If that be attempted, not only are their powers exceeded, the attempt is that of revolution. The revolution may be necessary, but the constituency must in that case be appealed to. Unless in that particular the membership assent or consent, the revolution is arbitrary and unrighteous.

4. Appeal and Protest

are additional guarantees. Advice may be sought or tendered, so authoritative decision may be pronounced by the associated *presbyters*.

Appeal may be also employed. Let any member think that the principles of election, of representation, or of other essential positions have been infringed, freedom is conserved by the right of appeal. Consciences that feel aggrieved or dissatisfied may not only refer the matter from the local to the more extended eldership; a decision supposed to be wrong may be appealed against. Thus injuries may be exposed to searching investigation, and redress provided by other and more impartial judges.

Protest is the final provision for the liberty of the members of the Church. This must ever be the last resort. When neither Scripture, reason, constitution, nor brotherly appeals are heeded—when, as has often happened, for instance, in the extrusion of the Erskines and Gillespie from the Church of Scotland—when men professedly Christian seem deaf to every consideration, and, having obtained power, abuse it,—and when redress is thus impossible, the injured can still protest and appeal at once to a future Free, Faithful, and Reformed Assembly, and to the judgment of the great King.

Free action is thus fully secured for the entire membership. By election, representation, assent and consent, appeal and protest—under the limitation and guidance of the Scriptures—liberty and liberal action are possessed. To preserve this precious boon, centralization of Church authority must be jealously guarded against. This free and orderly action of the entire membership ought to find full expression in the ruling elder.

II. AUTHORITY

is secured, anarchy and domination alike prevented, when the principles of scriptural government are carried out.

The Church being a theocracy, of which Christ is the Head, all power is derived immediately from Him. The authority which presbyters have has been received, not from the people, but from Christ. The call of the people is but the outer expression of the inner call by the Lord Himself. Each presbyter is the servant of, and responsible to Christ, through the Church that has recognized and given effect to His commission.

‘All Church power, *in actu primo*, or fundamentally, is in the

Church itself; *in actu secundo*, or its exercise, in them that are especially called thereunto.' The Church 'doth not give unto such officers a power or authority that was formally and actually in the body of the community, by virtue of any grant or law of Christ, so as that they should receive and act the power of the Church by virtue of a delegation from them; but only they design, choose, set apart the individual persons who are intrusted with office-power by Christ Himself' (Owen, 'Nat. of Gos. Ch.; see also Bannerman's 'Church of Christ').

The teaching elder is, by divine authority, empowered to make and associate disciples in worship and service. So long as the company is not fully organized, his duties must be discharged with what assistance from other officers may be possible. Organization at once produces representatives of the people. These elders are then associated with the teaching elder in regulating all Church matters.

This office of teaching elder may be regarded as the highest in the Church. In Scripture teaching is presented as a more important function than that of ruling. There is no elevation, however, as to any superiority of power and rank. The office of presbyter is one, although distinguished into these two branches. Special requisite gifts for teaching is the only superiority—the impartation of the knowledge of salvation taking precedence of all else. Spiritual oversight as a bishop or pastor is more particularly charged upon the teaching elder, but the ruling elder as well is an overseer of the flock. These teaching elders are on a perfect equality. They hold virtually the same office, however they may be subdivided into pastors, missionaries, doctors, or professors of theology.

All presbyters have authority from Christ to rule, but they have none to dominate or tyrannize.

The spirit of domination is nowhere so decidedly manifest as amongst separatists, who may even disown a settled ministry. A small party profess themselves Christian, and then give us proof by conduct that reveals how unamiable and unheavenly are their dispositions. The exercise of that charity for which Paul pleads (1 Cor. xiii.), appears to be no part of their creed. Shut up as a city, walled up to heaven in spiritual pride, their delight-

ful exercise is to unchurch, if not to unchristianize all others, be they who or what they may. To treat any other parties as belonging to Christ would be to destroy the first principle of their polity. The voice of God proclaiming—‘Whom God hath cleansed, them call not thou unclean,’ is not heard; or, if so, is utterly disregarded. With Popery, they choose rather to utter only maledictions.

Congregationalism frequently either excludes ministerial authority, or yields servility to domination. The power of the pastor is often most urgently required to enforce discipline or to maintain truth and morality, when suddenly the semblance of it which he is allowed is put out of existence. Caprice, lax desire, delinquency, and ‘purseocracy’ unite in expelling the would-be reformer. Those on whose support he depends for the means of living no longer desire his presence or his efforts. He must depart. Authority in such cases there is none. Where this is not the case, Congregationalism frequently yields absolute power to one man. Isaac Taylor, the son, I believe, of a Congregational minister, says—‘Considered in its relation to the pastors individually, the Congregational system is, in one word, the people’s polity, framed or adhered to, for the purpose of circumscribing clerical power within the narrowest possible limits, and of absolutely excluding any exertions of authority, such as the high English temper could not brook. The minister of the meeting-house or chapel is one against all. . . . Feeling that the prerogatives formally assigned to him are altogether insufficient for the free and beneficial discharge of his functions, no alternative is left to him but either to succumb, and to sustain a mere mockery of authority, or to usurp (we must call it usurpation) such powers as he can; and by personal address, or by the force of his temper, or the momentum of his talents and character, to render himself absolute. Nothing tends so rapidly to despotism as pure democracy’ (‘Sp. Desp.’ p. 389).

Popish intolerance in the priesthood is somewhat understood; that of Prelacy ought to be recognized as fully. The High Church theory is, that the entire efficacy of the gospel and saving virtue of the sacraments is bound up in that priesthood or clergy that possesses prelatic ordination. Those who reject Prelacy,

therefore, reject the conditions of salvation. 'We dare not,' say prelatists, 'tell such persons that they can be saved.' 'Are we justified in denying salvation to those who are out of the Church, as *we* consider it was constituted by the apostles? We are not their judges' ('Fut. Church of Scot.' note on p. 36). The great argument employed in pleading on behalf of a Curates' Aid Society, in the hearing of the writer, was that it sought to obviate the grand evils of Popery, infidelity, and *dissent*. Arrogant Churchmen do as much violence to common sense and good feeling, not to speak of Bible truth, in such utterances, as if they were to argue that the pillars of the Church are living creatures, and the worshippers in the pews are merely blocks of inanimate stone (See 'Sp. Desp.' ch. x.) This despotic intolerance cannot be concealed. It is part and parcel of the prelatic system.

Nevertheless, some who are aware of all this, argue that in the Church there ought to be bishops of the prelatic type, securing only that they be placed under proper restrictions. Monarchy, it is contended, is not only the form into which the social system will spontaneously subside, it is the ideal of perfection in government; and further, that this form is only refrained from, because it is difficult to secure a race of absolute monarchs possessed of sufficient competency and disinterestedness. Now, were all this granted, the analogy must still be denied with respect to the government of the kingdom of Christ.

For, *first*, This argument would involve not Prelacy alone, but its logical development in the Papacy. You cannot stop short by placing 'the supreme administrative power in the hands of a father and a shepherd' for each district; these fathers and shepherds necessarily require to be supremely governed by *one* living father and shepherd. The Christian world that studies the Divine Word has had enough of this *fatherly* oversight to yield again to his tender mercies. But supposing that Popery may be avoided, and that the absolutism of Prelacy may be restrained—


Secondly, The plan is contradicted by experience as well as by Scripture. Experience that has become matter of history is looked up to as a teacher. Well, what does the accumulated *experience* of the past three centuries teach as to the benefits of

Prelacy? Has it pre-eminently advanced the interests of Christianity amongst the population of England, Wales, and Ireland above that of Scotland and the province of Ulster? Has it especially expelled unsound doctrine, and overtaken the spiritual destitution of the masses? No impartial judge has hitherto decided in its favour as compared with that of Presbytery. But modify the system if you will. Remove, if you can the prelacy, and retain, as you say, the episcopacy, and, as on the Continent, have superintendents or bishops subject to synods and assemblies, with merely the standing of presbyters, what then saith experience? Ask onward from Norway to Hungary, and observe whether—First, Spiritual religion has been more fully promoted; secondly, False doctrine arrested; or thirdly, Discipline more conscientiously and happily exercised, than in Churches where no such officers are tolerated?

Ah! yes, it is said, 'ecclesiastical business may be managed efficiently, economically, and equitably by a presbytery;' but where energy, promptitude, secrecy, and high sentiments are necessary, such management is deficient, and 'foregoes benefits of a refined sort.' What these refined benefits consist in is not explained; they seem, however, to belong rather to corporeal than spiritual interests. That Presbytery is inconsistent with energy and kindred qualities is quite a misrepresentation. He who stated this probably knew little of presbyterial history, of the Knox, Gillespie, Henderson, Erskine, or Chalmers type. Analogy, however, might here call forth experience. In civil revolution it is not by monarchy that usually adventurous deeds are suddenly performed. That very provisional committee having a president with delegated powers, which is compared to presbytery, is the form into which the spirit of energy, promptitude, secrecy, and high energy develops itself. That president of a committee, or, if you will, a presbytery, is found to be most effective, in a great national crisis; and the Reformation from Popery, and all successive reformations, give the same attestation.

Again, it is said, you must provide a 'gradation of employments and dignities,' because there is a diversity of gifts natural and gracious in religious persons. Historical experience may again be challenged to say whether the scriptural plan of

making the same officer a presbyter and a bishop is such a perversion of the exercise of these gifts as to 'affront reason and nature.' Has Presbytery found no field of labour and danger for the man of bold and ardent zeal? Has she no study or chair of theological instruction for the man of intellectual pursuits gifted with the faculty of acquisition? Has she no pulpit for one gifted with powers of utterance and flow of soul? Can she find no sphere in the personal cure of souls for the man of gentle spirit and placid skill? Are these barriers so constructed by Presbytery that philanthropy and self-denying love are prevented from labouring amongst the poor and wretched? Can Presbytery provide no platform where the soul qualified of Heaven by personal dignity, paternal sentiments, comprehensive judgment, and calm temper for the throne of government, may guide the assembled presbyters to a just and scriptural decision? Really, so to detract Presbytery to promote Prelacy is indeed to 'affront reason and nature' in an egregious manner.

Scripture, to most Christians, will prove a higher authority than experience, whatever be her findings. There, not only by precepts and apostolic examples, Presbytery finds her warrant in subordination to the continual government of the Lord Jesus Christ. Let it never be forgotten that the monarch of this kingdom is not a dead Christ. He is alive, nigh, and therefore accessible in His infinite wisdom and mighty power. He it is that calls, employs, directs, enables, by special providences and operations of His Spirit, every one of His ministering servants in the performance of allotted duty. And let it not be forgotten as well, that He, pointing to the princes of this world, and all their trappings and gradations of rank, has expressly laid down the law of His kingdom for every one of His officers—'It shall not be so among you;' 'One is your master;' 'All ye are brethren.' It is well, therefore, to find those advocating a modification of Prelacy arriving at even such a hypotheticalal conclusion as the following:—'If a choice were to be made between two actual forms of Presbyterianism and of Episcopacy, whereof the first admits the laity to a just place in the management and ad-

 ministration of the Church, while the second absolutely rejects influence, and at the same time retains for its bishops

the baronial dignities and the secular splendour usurped by the insolent hierarchs of the Middle Ages, then indeed the balance would be one of a difficult sort, and unless there were room to hope for a correction and reform of political Prelacy, an honest and modest Christian mind would be fain to take refuge in the substantial benefits of Presbyterianism' ('Sp. Desp.' p. 178).

The only authority allowable in Christ's kingdom is that of presbyter-bishops. Their 'dignity rises and falls in proportion with their real merit and wise management. This puts them upon their good behaviour.' Doubtless men of acknowledged ability do exercise power amongst their brethren. If it be demanded why the title and rank of bishop ought not to be given to these?—it is replied, 'There was once a hen, in *Æsop*, which, upon a moderate proportion of barley, laid every day an egg. Her mistress enlarging her diet, in hopes she would proportionally increase her eggs, she grew so fat upon that addition, that she never laid any more. Dignities and preferments often turn men's heads, blunt their wits, or rebate the edge of their diligence. So long as they are equal in authority, they know it is only their superior wisdom and virtue that can entitle them to respect from or sway among their brethren. This first excites their spirits, and then keeps them on the bend' (Anderson's 'Defence,' pp. 63, 64).

Is it said that it is unreasonable to allow an equal share of authority to the least known or wise with those who are most esteemed? The Roman Senate may be referred to for answer. Parity reigned there in perfection, and yet it was the most venerable bench in the world. So in the Commons House of Parliament, and amongst the Senators of the College of Justice in Scotland. These have in their spheres equal authority, although they may never have equal abilities. Every presbyter being on the same platform with his brethren, the authority of the president of an assembly can only be deputed and temporary. Even amongst presbyters a balance of power is necessary. This is provided in the organization of the congregation. That the people's interests are not submerged is secured by representative ruling elders. So in the association of presbyters in the several courts: any undue assumption is effectually counterbalanced;

legitimate authority is sustained ; whilst clericism, priesthood, or prelacy is destroyed. Any tendency to prelatic domination is or ought to be effectually checked.

In every Church there are occasional tendencies towards Prelatic Episcopacy, even where the name is repudiated. What is the divinely-prescribed remedy for this evil ? Certainly it is not to throw off all legitimate authority. Is it not rather that members and officers attain to, hold fast, fully and freely exercise, Presbyterian Episcopacy ? If that authority is in any way to be disregarded, all parties 'ought to be very sure that the decisions are opposed to the mind and will of Christ ; and that, therefore, they may confidently appeal from the decision of the office-bearers to the tribunal of the Head of the Church Himself.' This parity of presbyters ought to be maintained as the manifestation of the authoritative guidance and instruction of the subjects of the King.

III. UNITY.

The Church of Christ is not a series of separate communities. It is one. The more fully unity of principle is maintained, the more will true unity disclose itself. The terms of Church fellowship being adherence to all known essential truth, the unity of the Church demands such government as will best promote thorough agreement of judgment, feeling, language, and practice. Common advantage and a common cause require agreement in essentials, and, consequently, united action. Presbytery is designed to present such a manifestation of unity in every locality and nation, and in all the world.

1. *Locally.*

In each congregation and district, unity is to be manifested by Presbytery.

Conjunct government by the presbyters, who are of equal rank, while engaged in different departments of duty, gives practical demonstration of the harmonious unity of that one society of believers. In the sittings or sessions of these local presbyters, in which unanimous counsels prevail, strong testimony is given that

the Church of Christ is one. So in the district ; presbyterial authority is extended so as to be commensurate with privileges and responsibilities. Every organized society of believers is placed on a footing of equality, and is associated, as far as possible, with others. The presbyters of that congregation form the outstanding link of connection between it and the entire Church. The congregation is not only subject to its own presbyters, it takes rank with other congregations under common authority. Peculiar local privileges are still retained unimpaired, while other privileges of immense importance are thus secured. As there would be the essence of schism in denying that a congregation or church was Christian, whilst that character was clearly attested, this danger is now avoided by cordial connection and subjection under the common authority of the presbyters.

There being no higher office than that of a teaching presbyter, and these spiritual rulers having equality of official position and power, they must of necessity assemble for consultation, determination, and united action. If all the presbyters of a Church cannot conveniently assemble, all must be fully represented.

In each case the government is carried on as steadily as the flowing of a river. The calm prosperity of the congregations so guided gives silent but emphatic testimony to the grand fact of the unity of that portion of the Church. That testimony is not removed by certain turns of smart disputation in presbyterial courts, the glory and security of which is that personal opinion may be freely and publicly expressed. As well might it be asserted that testimony to the unity of the river is removed when, passing out of sullen-looking pools, it obtains freedom and elasticity in the whirling eddies, swift and noisy currents, or deafening cataracts that are observable in its progress. Do not these occasional demonstrations rather summon attention to the fact of its living unity ?

Such a manifestation is impossible when congregations refuse to unite under a common government. When, however, amongst those united the equal rights of presbyters, congregations, and presbyteries are severally most carefully respected, and when the governing power is recognized as a body of associated presbyters

from every congregation governed, this reluctance will gradually remove.

The extent and regularity with which presbyters and congregations can be associated must depend upon the circumstances in which the Church and the country are placed.

Again, there are conceivable circumstances in which congregations may be compelled to retain an independent position as when essential principles are violated. It is undoubted, as Dr Goold says, that 'a congregation has the power of jurisdiction and discipline within itself, so that, in the case of a congregation standing alone, when circumstances do not admit of connection with other congregations in the form of subjection to a common and superior jurisdiction, it has the free use of all its powers for the purpose of edification and extension' (Art. *Presb. 'Encl. Brit.'*) This is also allowed by Dr Cunningham. 'A congregation of professing Christians may be so placed in providence as to be warranted to organize itself in Independency without actual subjection to presbyterial government, and to provide within itself for the execution of all ecclesiastical functions, and for its own perpetuation; and we do not dispute that such Churches or congregations existed in early times; but if the general principle of such association and organization is sanctioned by Scripture, and if some specimens of it are set before us there in apostolic practice, . . . then we are entitled to say that this associated and organized condition is the complete, normal, and perfect state of the Church, which ought ever to be aimed at, and, as far as circumstances and opportunities admit of it, be carried out and exhibited in practice' ('Hist. Theol.' vol. ii. p. 556).

2. *Nationally*

Unity is manifested by synods and assemblies.

In a province a court is necessary, representing all the local congregations and presbyteries. This higher and wider representative synod of presbyters takes heed to all the flocks represented. In a nation the entire Church is represented in an assembly by the same principle. There supervision, authorita-

tive direction, decision—in all cases that have failed of settlement in the less extended associations—must be secured. Whether the association be a provincial synod or a national assembly, a more extended sphere is found for the manifestation of unity. No action must be taken as to essential matters without the sanction of such an assembly, and that court itself, in extraordinary matters, cannot proceed without the consent of the Church. Scripture, confirmed by right reason and experience, teaches that government is possible and profitable when the smaller portion is subject to the larger, and the larger to the whole Church. Unity is manifested when united action is taken in all essential matters, and then unity expresses herself in uniformity. Then there is practical exemplification given to the world, that ‘there is one body and one Spirit, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all’ (Eph. iv. 4–6). As freedom ought to be embodied in the ruling elder, and order in the parity of presbyters, so presbyterial courts ought to maintain the universal administration of justice, and thus to give the fullest display in a nation of the unity of the Church.

Presbytery exercised, according to the will of God, displays justice, order, freedom, or liberty, authority, and unity, fully harmonized, but that requires a continual association of teaching and ruling elders. ‘No ecclesiastical judicatory or committee thereof can be lawful without consisting of both ministers and elders’ (Pardovan, p. 68). The Scottish Assembly of 1638 annulled as utterly illegal, six preceding ‘pretended assemblies,’ those of 1606, 1608, 1610, 1616, 1617, and 1618; one reason being that, in five of these, no ruling elders sat—some being unlawfully commissioned. When the Commissioners to the Westminster Assembly were appointed, Baillie moved that some elders be sent. He says, ‘I got not a man to second me; yet the absurdity and danger of such an omission pressing my mind, I drew up reasons for my judgment.’ Accordingly, when he had stated that ‘the excluding of ruling elders from a commission of this nature may call in question the validity of the commission, may hazard the approbation of it,’ &c., the principle was recognized and acted upon (Letters, vol. ii. p. 479). This prin-

ciple of double representation pervades presbyterial polity. Consequently, with reluctance can any meeting of session, or congregational elders, be held without the presence of a minister. That principle is the safeguard of the Church's liberty.

Representative councils are now preferred to the ancient convocations in the forum or market-place, not because the people cannot so assemble, but because they ought not. There is a natural tendency to allow power to settle into despotism, whether that power be exercised by one individual, a privileged class, or a multitude. To possess freedom and security, not only must the seat of authority be proper, but checks require to be provided. Accordingly, the device of two chambers, as our House of Commons and House of Lords, has been regarded as a great safeguard or moral restraint fitly imposed by reason and truth upon representative government. To secure the largest amount of good for the people, it is not only necessary that representatives have a fixed purpose to aim at the benefit of the whole, but also an intimate acquaintance with the wants and circumstances of the represented. These two conditions are fulfilled by making the representative the organ of the whole community, while he is elected by a limited circle, and ought to know and express their requirements. Then the two chambers are checks, the one upon the other, against the sudden impulses of excited or hasty legislation. This principle has been acted upon in the freest modern states. No representative government would be regarded as complete without such a provision.

These principles—the glory of modern politics—were found embedded in Presbyterian Church government ages before a true representative commonwealth existed. These very doctrines, which, applied to civil government, have raised countries in the scale of national greatness, are presented in the apostolic government of the New Testament. If true liberty is extending herself over the earth by their application in nations, the strongest demonstration is produced that only by their faithful application can the highest prosperity be attained in the kingdom of Christ.

The cardinal principle to be guarded is, that the government of the Church is in the hands of free representative assemblies.

This is the characteristic that distinguishes Presbytery at once from Prelacy and Independency. The government is *not* by presbyters, but by Presbyteries. Associated representative presbyters is essential. These representatives are all chosen by limited circles. Thus the circumstances and wants of every part of the Church ought to find expression. And yet the interests of the whole Church is a higher good, to which the mere desires of portions of the membership ought ever to yield.

Presbyters are not mere delegates, they are representatives. The offices are radically and essentially distinct. A deputy or delegate is simply authorized to carry out certain instructions. He cannot go beyond these, being only a substitute to do for others what they cannot do in their own persons. A representative is more than this. He is a confidential agent. He not only declares the will of his constituents, he deliberates and acts for them. The representative is chosen because the people have confidence in his ability to deliberate and act. He therefore feels bound to act in conformity with his convictions of what is right. He pursues the dictates of his own understanding on his own responsibility. 'I did not obey your instructions,' said Burke to his electors; 'no, I conformed to the instructions of truth and nature, and maintained your interest, against your opinions, with a constancy that became me.' The power of civil representatives may be traced to the people, the plan originating generally with them. Then the office is created; its powers, duties, and rights are defined. The constitution is thus formed. That written charter is framed for the express purpose of restraining the power or will of people and representatives, and to check the tendency of absolute authority to tyrannize. Let the constitution be once fixed, and *that*, and not the will of the electors, becomes the immediate source of authority to the representatives. To that alone they appeal as to privileges and duties. By that constitution they are bound continually to act. That binds electors and representatives alike. Consequently, representatives are not mere delegates to carry out specific directions as whim or expediency may demand. Reason, and not the popular will, is to guide in accordance with the constitution.

The analogy is complete, with two exceptions—First, Presby-

ters, although representatives, are not the creation of the people. They have the special call and direct appointment of the King of Zion. Secondly, The people have not framed or sanctioned by their authority the constitution. The only ultimate constitution of the Church is the Word of God. That constitution is the creation of the King. Now, it is in that constitution the powers and duties of presbyters are to be found. That binds church officers and members alike. That constitution declares that they are not deputies or tools merely to carry out the wishes of the people, but rulers, who are intelligently to apprehend and apply the laws of Christ. They are not to bend to the caprices of the people in matters of administration ; but, as responsible officers, they are to care for the good of the entire kingdom of Christ. Presbyters do not occupy a position and exercise powers which belong to the members of the Church, were that possible. That the presbyter is termed the people's representative shows that he is their chosen ruler. The way in which the office is acquired, but not the source of its power, is designated by the title of representative. (See 'The Elder Question,' by Dr Thornwell.)

Now, there is not only the divine constitution provided ; a division of chambers, so to speak, is prescribed as a check upon the advance from authority to tyranny. These are pastors and ruling elders. Both are chosen by and are representatives of the people. But pastors are more prominently preachers than rulers. Their distinguishing title recognizes their prominent duty. 'Representative of the people' gives a complete description of the office of ruling elder. He is chosen simply as a ruler. The presence of both is essential to representative assemblies.

3. *Universally*

Presbytery is the proper manifestation of the unity of the Church. Let these principles of associated representative government be logically and fully embraced, and its range must be commensurate with the entire Church. It cannot stop with nations, it must embrace the world. The visible Church can no more be restricted to nations, or partitioned among these as separate and independ-

ent portions, than may the congregations of a locality. The Church is one in all the earth. Universality of government is confessedly one of the most difficult matters in the present state of the Church and the world. Still the subject may be proposed in order to after-solution. The answers to two questions appear to give ground to hope that difficulties will all be eventually overcome, and that the unity of the kingdom will ultimately prevail.

Is Universal Government by Presbytery Scriptural?

The commission of Christ and the actions of the apostles, as well as the predictions of the Divine Word, furnish the reply. Not only in all the world, and to every creature, is it to be preached—the gospel is to be everywhere acted out. Everything commanded by Christ is, in all the world, to be taught and practised. Wherever persistent offences exist, believers are to tell and to hear the Church.

Then the assembly at Jerusalem was not local, not even national—it was universal. Not only the Jewish nation, Syria, and other lands—yea, by the apostles, ‘all nations’ were represented in that assembly. If that example be refused as a model for a universal assembly, it must also be refused as a model for any. Decline to entertain the question as to an assembly for the world, as there exemplified, and all authority for national and local synods is removed. If this be so, then this is the model to which the Church must ever seek to conform. When realized, the prophetic word will be literally fulfilled, when ‘out of Zion shall go forth the law, and the Word of the Lord from Jerusalem: and He shall judge among the nations, and shall rebuke many people’ (Isa. ii. 3, 4).

Has such Government been Beneficially Exemplified?

No doubt very many Councils have been oecumenical merely in name. Three at least will be generally acknowledged as beneficial.

The Council of Nice was held in the year A.D. 325. It arose

out of a discussion as to the mutual relations of the persons of the Godhead, and the nature of the difference between them. This was carried on, in the first instance, chiefly between Alexander, Bishop of Alexandria, and Arius, a presbyter. The orthodox held—(1.) That the generation of the Son of God was from eternity, so that he was coeval with the Father. The Arians believed there was a time when the Son was not. (2.) Again, the orthodox held that the Son was derived of and from the Father, so that he was (*ὁμοούσιος*) of the same essence with the Father. The Arians believed that the Son was formed out of nothing by the creative power of God. They held that the Son was (*ὁμοούσιος*) like to the Father. One letter in the Greek word (*ι*) made all the difference. At first the Emperor Constantine considered the discussion of little importance, admonishing the disputants to desist. When, however, the commotion had widely extended throughout the empire, he summoned the Church to meet in council. There assembled in the central hall of the imperial palace at Nice, in Bithynia, three hundred and eighteen members. The Emperor advanced to the upper end, and, on a signal from the bishops, he sat down upon a golden chair. After preliminary speeches, he himself harangued the council; threw into the fire all private petitions he had received, and bade them proceed to business. A free discussion ensued. Individuals of different opinions offered their sentiments, the Emperor commending or disapproving. Still he left them to decide all questions as to the faith uncontrolled, regarding the members as divinely-constituted judges. He only wished them to come to some decision. When they had done so, he regarded both himself and others as bound thereby. ‘What met the general approbation of the council was committed to writing, and confirmed by the subscription of each member.’ After a feast, presents, and exhortations to peace and love, they returned as they came by the public conveyances, having been meanwhile supported by the Emperor. This was the creed adopted: ‘We believe in one God, the Father Almighty, the maker of all things, visible and invisible; and in one Lord Jesus Christ, the Son of God, begotten of the Father, only-begotten (that is) of the substance of the Father, God of God, Light of Light, very God of very God; begotten, not made; of

the same substance with the Father, by whom all things were made that are in heaven, and that are in earth ; who for us men, and for our salvation, descended, and was incarnate, and became man ; suffered, and rose again the third day, ascended into the heavens, and will come to judge the living and the dead, and in the Holy Spirit. But those who say that there was a time when He was not, and that He was not before He was begotten, and that He was made out of nothing, or affirm that He is of any other substance or essence, or that the Son of God is created, and mutable or changeable, the Catholic Church doth pronounce accursed.'

Strong as this last assertion is, and extreme as were the measures by which this decision was enforced, few will declare that the decree arrived at and sent forth was not productive of extensive beneficial influence throughout the world. That influence has not ceased to be felt at the present day. A doctrine, regarding which confused notions generally prevailed, was clearly defined, the belief of which is essential to salvation.

The Synod of Dort was held in the year A.D. 1618. After violent contests, a controversy regarding the doctrines of sin and grace was submitted to the judgment of the whole Church. 'The Synod convened to consider the question, "Whether the opinions of Arminius could be reconciled with the Scriptures, and with the confession of the Reformed, and particularly with that of the Belgic Churches?" This was no provincial assembly. Such was the original intention ; but "at the request of James I., King of England, seconded by Maurice, Prince of Orange, it was determined to invite eminent divines from foreign Churches to sit and vote in the Synod. Accordingly, letters addressed to the King of Great Britain, to the deputies of the Reformed Churches of France, to the Electors of the Palatinate and Brandenburg, to the Landgrave of Hesse, to the four Protestant cantons of Switzerland, and to the Republics of Geneva, Bremen and Embden, whom they entreated to delegate some of their most pious, learned, and prudent theologians, who, in conjunction with the deputies of the Belgic Churches, should labour to compose the difference and decide the controversies which had arisen in those Churches." In response to these letters of invi-

tation, all the Churches addressed, excepting those of France, were represented in the Synod. "The delegates from Great Britain were five—viz., George Carleton, Bishop of Llandaff; Joseph Hall, Dean of Worcester, and afterwards Bishop of Exeter and Norwich; John Davenant, Professor of Divinity in the University of Cambridge, and afterwards Bishop of Salisbury; Samuel Ward, Archdeacon of Taunton, and Theological Professor in the University of Cambridge; and Walter Balcanqual, of Scotland, representing the Established Church of North Britain."

'Here, then, was Protestant Christendom—the Churches of Great Britain and of the Continent—met to pronounce judgment in reference to the claims of Arminianism.' The subjects discussed are usually known as the five points. As originally stated these were:—1. Election or predestination. 2. The death of Christ, and extent of redemption, or the atonement. 3. The cause of faith, or the power or agency by which faith is produced. 4. Conversion—the agency by which it is effected, and the mode of its operation. 5. Perseverance.

'What was their decision? Would that those who have bartered away the faith of the Reformers for a humanitarian scheme, would ponder the reply. "The Synod examined the Arminian tenets, and condemned them as unscriptural and dangerous errors, and pronounced those who held and published them to be enemies of the faith and of the Belgic Churches, and corruptors of the true religion. In this they were unanimous."

'On their return from the Synod, the delegates of the Church of England, in defending themselves against the attacks of certain writers, published a joint vindication, in which the following passage occurs:—"Whatsoever there was assented unto, and subscribed by us, concerning the Five Articles, either in the joint synodical judgment, or in our particular collegiate suffrage, is not only warrantable by the Holy Scriptures, but also conformable to the received doctrine of our venerable mother, which we are ready to maintain and justify against all gainsayers." 'So harmonious was the Synod, that Bishop Hall, who was compelled to retire on account of ill-health, said, on taking leave of *his brethren*—"There was no place on earth so like heaven as

the Synod of Dort, and where he should be more willing to dwell." 'Nor did his elevation to the episcopate, or the lapse of twenty years, change his views in reference to the Reformed Churches. In his "Irenicum" he thanks God "there is no difference in any essential point between the Church of England and her sister Reformed Churches. We unite in every article of Christian doctrine, without the least variation, as the full and absolute agreement between their public confessions and ours testifies"' (Dr Watts). This Synod also has confessedly been productive of very beneficial results.

The Westminster Assembly, although not strictly speaking universal, was general in this respect, that it embraced learned divines of various Churches within the kingdom of Great Britain. There were few practical Presbyterians present. Of Independents there were several. The great majority of its members were men who held office in the Established Church of England. It was called by the Parliament, at the request of many divines of that Church, who desired agreement in one confession of faith, one directory of worship, one public catechism, and one form of government. The assembly was constituted in Westminster Abbey, by public worship, conducted by Dr Twisse, on the 1st July 1643, after which the business was prosecuted in Henry the Seventh's chapel. There were one hundred and fifty-one members. Of these, ten were lords, twenty were commoners, and one hundred and twenty-one were divines, only six of whom were from Scotland. Each solemnly promised that he would maintain nothing but what he believed to be agreeable to the Word of God, which protestation was read anew every Monday morning. The result was not only the Confession and Catechisms, &c., known by the title of Westminster, but an acknowledgment that presbyterial government is 'lawful and agreeable to the Word of God.' This assembly, which has been productive of universal benefit, partially illustrates what may be more fully carried out.

Universal representative government being thus scriptural and practically beneficial, may it not yet obtain its proper place? May not the very difficulties that present themselves—distance, expense, want of information, hesitation as to the result of ques-

tions submitted, lack of power to enforce decisions, &c.—may not every difficulty tend to promote the end in view? Manifestly only those great questions which concern all the Churches could come before such an assembly; only at rare intervals could they be held, only those represented could share in the decision. Notwithstanding, would it not be a grand moral spectacle were representative associated presbyters from all the Presbyterian Churches of the world to meet in the name and by the authority of the King and Head of the Church, to consult and to determine as to the best means of removing obstacles to, and of promoting the establishment of, His kingdom in every part of the world? Were but one or two representative teaching and ruling-elders from each branch of the Presbyterian Church to assemble, prayerfully and scripturally, to deliberate as to the promotion of God's glory in the earth, only once or twice in a century, would not the fact itself be a most emphatic testimony to the unity of the Church? Might not the very effort be a harbinger of the promised day of deliverance when the watchmen on Zion's towers shall see eye to eye.

When meetings of the British Association, that for the advancement of social science, or others, are held in some of our great cities, the attention of the community is awakened, and strangers from afar consider it a privilege to be present. Ought not the Church to take advantage of the same wondrous facilities of travel, using the opportunity for arresting attention upon the true unity and gracious power of the only association that has the seal of Heaven? However valuable and important others may be, surely the attention of the world should be claimed to this one grand remedy for all its maladies. All Christians hold that every right effort ought to be promoted that tends to the regeneration of the world, and the glory of God. Ought then this one to be indefinitely postponed because of its difficulty? Already an approximation for Christians of various shades of opinion, even on some essential points, has been attempted in the meetings of the Evangelical Alliance. These are good in their own place, and may tend to a better understanding. But something more definite is necessary if the nations of the earth are to be brought into subjection to the King of kings. The

Papacy has held her so-called Œcumenical Council to proclaim her infallibility, and has shown thereby how utterly fallible and prostrate she has become. Cannot that Church—which believes not only that her doctrine is all divine, but that her polity is the only scriptural one, and that by which the essentials of good government can be effectually promoted—meet and give evidence of this to all the world. Not, indeed, until all the branches of the Presbyterian Church, by the power of the Holy Spirit, are brought into true unity of judgment, feeling, language, and action, can an assembly be held possessed of legislative authority. That may, however, be promoted by a consultative assembly, composed of the representatives of all Presbyterian Churches in the world. Let such a conference be held, prayerfully to state and consider how obstacles may be most effectually removed—say in Wittenberg, Geneva, Edinburgh, London, or New York; and this, through the divine blessing, might prove ‘The voice of him that crieth in the wilderness, Prepare ye the way of the Lord; make strait in the desert a highway for our God.’ Let such a conference be held with a single eye to the glory of our King, while the earnest prayer is continually offered in all the Churches represented—‘Thy kingdom come,’ and might there not be confidence of hope that soon ‘Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made strait, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together?’ If not now, sooner or later, it shall be—‘for the mouth of the Lord hath spoken it.’ What a blessed opportunity this might be of seeing many in the flesh, whom, having not seen, we love! Might it not prove as that of Dort, a type of heaven?

This is no mere fancy of recent times. It is the large-hearted desire that was impressed by the study of the Scriptures upon the chief actors in the Reformation. In the ‘Sacred Discipline of the Church Described by the Word of God,’ not only sessions composed of ministers and ruling elders chosen by the people, provincial and national synods are recommended; there is also a proposal for an Œcumenical Council, composed of representatives from every national synod. That book received the

approbation of five hundred ministers in England. The 'Second Book of Discipline of the Church of Scotland' maintained that 'assemblies are of four kinds ; for either are they of particular kirks and congregations, one or more, or of a province, or of one whole nation, or *of all and divers nations* professing one Jesus Christ.' 'There was one great and even sublime idea brought somewhat indefinitely before the Westminster Assembly which has not yet been realized—the idea of a Protestant union throughout Christendom, not merely for the purpose of counterbalancing Popery, but in order to purify, strengthen, and unite all true Christian Churches. . . . This seems to have originated in the mind of that distinguished man, Alexander Henderson.' Dr Hetherington, who describes the efforts put forth in this direction, adds—'Let but the attempt be made in the spirit of sincerity and faith and prayer, and there may now be realized a Protestant, or rather a Presbyterian union embracing the world. We say a Presbyterian union, for the hope of the Christian world for resisting Popery and infidelity must now be placed in a Presbyterian union' ('Hist. of West. Ass.' pp. 362-371).

Suppose this universal assembly possible, it is still the presbytery. In the most extended, as in the most circumscribed limits, in reality it is the same Church court. It is composed of the same elements. It is still the association of representative presbyters. Teaching and ruling elders there meet and act in the name and by the authority of the Lord Jesus Christ. The glory of God and the good of the Church and the world are the fundamental aims. The Word of God is still the grand standard of law. No infallibility is there recognized, but that of inspiration. One is their Master, even Christ, and all they are brethren.

That form of government, in which harmony of essential principles can best be attained, may be recognized by placing the prevailing views of Popery, Prelacy, Independency, and Presbytery along side of fifteen principles obtained by examination of the Scripture record. The following table gives such a *vidimus* of these principles and positions, that this harmony may be seen *at a glance* :—

TABLE OF SCRIPTURAL PRINCIPLES—HOW REGARDED BY THE CHURCHES.

SCRIPTURAL PRINCIPLES.	GOVERNMENT CENTRALIZED.		GOVERNMENT LOCALIZED.	GOVERNMENT HARMONIZED.
	<i>The Papacy.</i>	<i>Prelacy.</i>	<i>Independency.</i>	<i>Presbytery.</i>
1. The only King and Head of the Church is the Lord Jesus Christ.	Repudiated by substitution of the Pope.	Repudiated. In England the civil monarch substituted.	Accepted.	Accepted.
2. The visible Church is the organized society of those professedly believing in and bearing testimony unto Christ.	Repudiated by rejection of all not subject to the Pope.	Repudiated by High Church. All rejected not subject to prelates.	Accepted.	Accepted.
3. The Scriptures are the only ultimate standard of law to the Church.	Repudiated by adding to and subverting its teachings.	Accepted, but power retained to decree rites and ceremonies.	Accepted.	Accepted.
4. Apostolic scriptural practice is of universal and perpetual obligation.	Repudiated, preferring patristic practices.	Professedly accepted, but patristic preferred.	Accepted.	Accepted.
5. The office of elder is essential and permanent in the visible Church.	Practically repudiated.	Practically repudiated.	Teaching elder allowed.	Accepted.
6. The office of the ministry is divinely authoritative and permanent.	Repudiated by changing to sacrificing priests.	Accepted but in name changed to priests.	Almost fully accepted.	Accepted.
7. The office of elder or bishop is identical.	Repudiated.	Repudiated.	Accepted.	Accepted.
8. Every congregation should have a plurality of elders, among whom the duties of teaching and ruling are distributed.	Repudiated.	Repudiated.	Partially accepted. Ruling elder disallowed.	Accepted.
9. The highest position is that of elder or bishop, whose rule is wholly ministerial.	Repudiated.	Repudiated.	Accepted.	Accepted.
10. Every church should have a plurality of deacons conjoined with the elders, specially intrusted with temporal affairs.	Repudiated. Changed to inferior ministers.	Repudiated. Changed to inferior ministers.	Partially accepted. Deacons elevated to the eldership.	Accepted. Not carried out by some branches.
11. The election of all officers is an inherent right of the members of the Church.	Repudiated in practice.	Repudiated.	Accepted.	Accepted. Not carried out by some.
12. Admission to office must be by prayer, and the imposition of the hands of the body of elders.	Repudiated: prelatie only valid.	Repudiated: prelatie only valid.	Repudiated, or only partially accepted.	Accepted fully as to ministers.
13. The course of administration in every congregation is by representative associated elders.	Repudiated.	Repudiated.	Repudiated. People substituted.	Accepted.
14. The congregations of a locality form one church, which is governed by their associated elders.	Repudiated as to government.	Repudiated as to government.	Repudiated.	Accepted.
15. Administration in difficult cases of doctrine, discipline, worship, and government, is authoritatively effected by assemblies of representative elders.	Repudiated, giving power to prelates and the Pope.	Repudiated, giving power to prelates.	Repudiated.	Accepted, and nationally exercised.
Summation, . . .	7. Repudiated. 8. Perverted.	7. Repudiated. 8. Perverted.	6. Repudiated. 3. Changed. 7. Accepted.	All Accepted.

The harmonious exercise of government by Presbytery arises from its essential feature—*Representative Associated Presbyters*.

Presbytery provides the true medium between localization and centralization. Both features meet, and are so harmoniously blended as to reject the bitter and retain the sweet. This may be recognized in the points of agreement and of difference which Presbytery presents both to the Congregational and Prelatic forms. It harmonizes with Independency in opposition to Prelacy, and with Prelacy in opposition to Independency.

With Congregationalism or Independency, Presbytery agrees—(1.) Holding that the apostles established only two classes of officers, presbyters and deacons; and (2.) That election is an inherent right of the membership. And it differs in holding that (a) presbyters are divided, according to gifts, into those who teach and those who rule; (b) that administration is by representative associated presbyters; and (c) that a union of congregations, amenable to a common jurisdiction, is legitimate, denying that congregations possess an absolute independence in the regulation of all their affairs.

With Prelatic Episcopacy, Presbytery agrees in maintaining that—(1.) The officers of the congregation have a measure of authoritative rule; and that (2.) All the adherents, members, families, and officers of a church, form one whole. And it differs (a) in refusing to acknowledge that bishops are a separate authoritative order as successors of the apostles; and (b) in maintaining that presbyters and deacons are the only ordinary officers of the Church, amply competent in the discharge of their respective functions for all necessary purposes.

Government by presbytery must necessarily be modified by circumstances peculiar to the Church and nation in which it is exercised. And yet, where its fundamental principles are practically known, more valuable results follow than is possible under any other form. Considered as to its harmonious and beneficial exercise, as well as in its scriptural authority, Presbytery commends itself as the plan which Christians are bound to adopt and extend. In the language of the late Principal Cunningham—‘Presbytery, in its substance, is the form in regard to which Christ has, with sufficient plainness, indicated that it is His mind and will that it, to the exclusion of all others, in so

far as they are inconsistent with it, should be the form of government adopted in His Church, and in all its branches ; in other words, that Presbyterianism, in its substance or fundamental principles, is binding *jure divino*, as the form of government by which the Church of Christ ought permanently and everywhere to be regulated' ('Hist. Theol.' vol. i. p. 77).

Presbyterial courts, carried out as fully as is possible, manifest the unity of the Church. The parity of presbyters exhibits legitimate authority ; representative elders, the true liberty of the people. Where can these elements be as fully found ? Not in Popery or Prelacy, for in each authority is centralized so as to rob the people of liberty. Not in Independency, for there imaginary liberty is so localized as to destroy effectually all real authority and unity. In the past and in the present this harmony has been to some extent beheld. And when at length the Churches are heartily impelled to prophesy, 'Come from the four winds, O breath ;' then, as a mighty army, they shall stand together in the valley of vision, far more fully possessing liberty, authority, unity in the practical working of GOVERNMENT HARMONIZED BY PRESBYTERY.

QUESTIONS.

1. *Mention three conditions of good government found in Presbytery.*
2. *Where does Church power reside ? and what does this prove ?*
3. *State four channels in which the liberty of the membership ought to flow.*
4. *When a Church is organized, are presbyters merely the delegates of the people, or have they higher authority ?*
5. *How does the spirit of domination show itself amongst separatists ?*
6. *Towards what extremes does Congregationalism frequently tend ?*
7. *Give an idea of the dominant spirit of Prelacy.*
8. *Why may not a modification of Prelacy be allowable ?*

9. *Meet the assertions that Presbytery is unsuited to special exigencies, and to diversity of gifts.*

10. *If, however, some possess rightful authority amongst their brethren, why may they not as well receive the title of 'bishop?'*

11. *How then are tendencies towards Prelatic Episcopacy to be obviated?*

12. *When is it that the unity of the Church fully manifests itself?*

13. *Illustrate the operation of that unity locally, and show how obstacles to it may be removed.*

14. *On what does the extent and regularity of associated government depend and when may Independency be a necessity?*

15. *What rule does Scripture, reason, and experience give, involving provincial and national assemblies?*

16. *Mention two elements essential to these.*

17. *State principles by which true liberty is maintained in nations, and show how this analogy is applicable to the Church.*

18. *State some scriptural positions in favour of universal assemblies.*

19. *Describe the occasion and proceedings of the Council of Nice.*

20. *Give some particulars regarding the Synod of Dort.*

21. *In what sense was the Westminster Assembly universal, and what results followed?*

22. *Give some reasons in favour of such an assembly, and say to what intent it could now convene.*

23. *Mention some parties favourable to this view.*

24. *If possible, of what would it be an illustration?*

25. *How far does Presbytery agree with and differ from Prelacy and Independency respectively?*

26. *In how far is Presbytery binding by divine right?*

27. *Show that the three conditions named are not harmonized by any other plan, and how alone they may most fully in Presbytery.*

THE
GOVERNMENT
OF THE
KINGDOM OF CHRIST.

PART III.

THE PAST AND PRESENT CONDITION OF THE
PRESBYTERIAN CHURCH.

A HISTORICAL CONFIRMATION OF THE SCRIPTURAL FORM OF
CHURCH GOVERNMENT.

‘He is the freeman whom the truth makes free,
And all are slaves beside.’

‘The Lord shall be king over all the earth ; in that day ~~shall~~ there
be one Lord, and His name one.’

Date	Description
1891	Jan 1
1892	Jan 1
1893	Jan 1
1894	Jan 1
1895	Jan 1
1896	Jan 1
1897	Jan 1
1898	Jan 1
1899	Jan 1
1900	Jan 1
1901	Jan 1
1902	Jan 1
1903	Jan 1
1904	Jan 1
1905	Jan 1
1906	Jan 1
1907	Jan 1
1908	Jan 1
1909	Jan 1
1910	Jan 1
1911	Jan 1
1912	Jan 1
1913	Jan 1
1914	Jan 1
1915	Jan 1
1916	Jan 1
1917	Jan 1
1918	Jan 1
1919	Jan 1
1920	Jan 1
1921	Jan 1
1922	Jan 1
1923	Jan 1

CHAPTER I

STARS IN THE NIGHT.

'Those who gave early notice,—as the lark
Springs from the ground, the morn to gratulate;
Who rather choose the day to antedate,
By striking out a solitary spark,
When all the world with midnight gloom was dark,—
These harbingers of good, whom bitter hate
In vain endeavoured to exterminate.'

§ 1. EARLY CONDITION OF THE KINGDOM.

EIGHTEEN centuries ago, one meek and lowly traversed the hills and vales of Palestine. Accompanied by a few poor followers, He proceeded from city to village, stood by its shores, reclined on its hills, and sailed over the bosom of its lakes. A herald preceded Him with the message, 'Repent, for the kingdom of heaven is at hand.' Three years He Himself taught the blessedness of its subjects, fulfilling all righteousness, calling, training, and commissioning officers of that kingdom. At length He expired, dying the cursed death of the cross, while over His head was written: 'Jesus of Nazareth, King of the Jews.' That same Jesus liveth by the power of God. He is exalted a Prince and a Saviour, and shall come again with terrific majesty to judge the world.

Only for a time did that kingdom appear to be destroyed. Soon after the crucifixion, its agents spoke and acted with power. The facts concerning Jesus Christ, His incarnation, His character of unequalled benevolence and purity, His atoning death, His victorious resurrection and ascension, were everywhere attested. Persecution and death added fuel to the flames of zeal. New disciples were instructed and empowered to advance His glory. They lived for one end, to worship and serve the

Saviour. Thus, His chariot advanced through many lands. The kingdom was established, and the promise rejoiced in : 'He must reign,' 'All nations shall call Him blessed.'

Then, in Jerusalem, Antioch, Rome, Corinth, Galatia, Ephesus, Philippi, Colosse, Thessalonica, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea, and many other places, the grand essential principles of presbyterial church government were more or less fully practised. This position has been established by an examination of the testimony of Scripture. This is one secure foundation, and nothing can add to its strength. The structure—government by presbytery—cannot be overthrown. No weapon formed against even this outer rampart of the kingdom can prosper. Every tongue rising against it in judgment is condemned.

It is, notwithstanding, an interesting question, Whether history confirms this declaration ? Have Christians, in former and later times, formed and acted upon this testimony of Scripture ? Their opinions and practices are of no value as an ultimate standard. Still, that truth, possessed from the Bible, may be more joyfully acknowledged and promoted in the company of the faithful.

The preceding table reminds of the period of great tribulation through which the Church of the first three centuries was called to pass. Some attention to the selections already presented from the Christian writings of that period, shows most fully what a difference there is between inspired and uninspired documents. Consequently, on the one hand, it must be remembered that there were many hindrances to the complete organization of the Church ; and, on the other, that this evidence at best is not such a foundation as can be built upon with implicit confidence.

And yet the testimony presented is sufficient to prove that during the first three centuries, several essentials of presbyterial government prevailed, whilst there is no evidence whatever of Prelacy as such. Thus it is evident—

1. That the only officers in the Church, during the ministry of Clement and Polycarp, were Presbyter-bishops and deacons.

2. That the election of these officers was with the consent of the membership of the several churches.

3. That a distinction amongst ministers arose after the middle of the second century, when the presidents or moderators of Presbytery assumed the title of 'Bishop,' which distinction became more prominent about the end of the third century.

4. That no exclusive power was claimed by these 'Bishops' as an inherent right. And, consequently—

5. That whilst the government was being gradually corrupted, it remained for three centuries substantially presbyterial.

The cloud in the middle of the second century was very small. By the end of the fourth century, it had darkened the whole of the ecclesiastical firmament. In the fifth, Leo, Bishop of Rome, advanced a claim, hitherto unknown. Prelates saw that this eloquent and clever man was immoderately devoted to the extension of his power; and with one voice they cried, 'Peter speaks in Leo.'

When the fiery car of persecution was arrested, heresies and schisms prevailed. The presbyters felt unable to cope with the prevailing desire for rank and power. Intrigue, worldly ambition, and other vices, rather than godly sincerity and simplicity, were manifested. The absence of a settled purpose to rectify existing evils according to the Word of God, led to the gradual corruption of the Church. In such circumstances, only a continual miracle could have prevented the growth of Prelacy. Satan, as an angel of light, wrought havoc in the Church. Jewish and heathen practices were added to the scriptural doctrine and government, until at length the 'Mystery of iniquity' was developed. (See Killen's 'Ancient Church.')

§ 2. TIMES OF DARKNESS.

It is not a very uncommon thing, in some places, for the day to become as the night. In London, such a dense fog occasionally thickens and settles down, that the beams of the sun are almost effectually obscured. Then all the appliances of art are required as in the night season. In addition, the extraordinary agency of torches and guides are requisite, that the difficulty of

thick darkness may be so far overcome. Such a moral fog spread over the professing Church of Christ. It rolled on and on. It thickened and settled down until the rays of the Sun of Righteousness were almost wholly obscured. Souls in their difficulty and danger sought for human guides, and torches of human invention. It was as if they were in thorough ignorance, that the Sun was shining in His brightness above these clouds.

And yet, some rays of light did pierce the gloom. These rays were reflected to the joy of many a weary soul. And still their light is pleasant to behold, although they seem to twinkle before the eye. Lovers of the darkness have done all that in them lay to prevent any from perceiving that light. Three methods have been adopted. Firstly, Witnesses for Christ have been maligned. The worst opinions and practices have been ascribed to those who endeavoured so to shine. Secondly, They were mercilessly persecuted. Their very existence was chased from the earth. Thirdly, The memory of them has been destroyed. All memorials that could possibly be reached, have been committed to the flames. This sufficiently accounts for that indistinctness of vision by which they are beheld. Notwithstanding all this, materials exist by which some of these stars reveal themselves. A continual testimony was presented against Prelacy and Popery. That witness-bearing unto the truth existed both without and within the great apostacy. Written documents, held by the Church of Rome, maintained the ancient faith and practice. Sound principles were upheld by individuals, found within and beyond its communion.

IN THE FOURTH CENTURY,

the difference between prelates and presbyters was somewhat set forth in the declarations of Ærius. Because of his heresy the statement by him appeared at a disadvantage. Epiphanius replied on behalf of Prelacy. His arguments are regarded by its defenders as weak and unsatisfactory, but they have not since devised any better. Jerome brought forward the scriptural argument for Presbytery, which is still regarded as conclusive and unanswerable.

In Italy also, Popery, or full-blown Prelacy, was protested against. Milan is represented as being not only a beautiful city, but as having something celestial about it. This arises from the material of which it is built being so frequently lit up by the Italian sky—its snow-white temple floating, as it were, above the middle of the city. ('Pilgrimage' by Dr Wylie.) There, in the fourth century, Ambrose proclaimed celestial doctrines, thereby preparing the inhabitants for a more glorious city. Ambrose held that no power on earth is superior to the Bible; that the sense of any obscure passage can only be determined by a comparison of passages referring to the same subject; and that no one can be the successor of Peter, unless he hold the faith of Peter. Augustine further there maintained that there is no bodily presence of Christ in the Supper, and that there are but two sacraments—while rejecting idolatry in worship. The spirit of Ambrose, who had closed the gates of the cathedral in the face of the Goths of Justina, and had caused the Emperor Theodosius to perform a public penance, did not soon die out. Their mutual influences were powerfully felt in the Churches of Lombardy. For many centuries the Milanese fought the battle of independence with Rome. Only after all others were put to silence, were the Milanese, as the Culdees, subjugated in the twelfth century.

IN THE FIFTH AND SIXTH CENTURIES,

the principle of election of church officers by the people, in the natural, legitimate, and honest sense, was still the law of the Church.

In the latter, nine bishops of Upper Italy united in protesting that they were independent of the Church of Rome.

IN THE SEVENTH CENTURY,

the principal corruptions that characterise the Papal Antichrist, had become very generally prevalent. Image worship, transubstantiation, auricular confession, purgatory, and the supremacy of the Pope, with other innovations, increased, deepened,

ing and widening until, in the sixteenth century, they were rendered imperatively binding on all in communion with the modern Church of Rome.

In the middle of the seventh century, Mansuetus, of Milan, denied that the Pope was head of the Church.

The Paulicians in Armenia were then found propagating the apostolic faith. Constantine, of Mananalis, near Samosata, extended his hospitality to a wandering missionary. In return he received the gift of most of the New Testament, in two manuscripts. The one contained the four gospels; the other, the fourteen epistles of Paul. These rare and costly gifts were by him fully possessed, and became priceless in his estimation. Attentively read, Constantine attached himself to the most prominent, powerful, and successful of the apostles. Paul's actions and writings claimed his imitation and approbation. Paul was his master under Christ. That pupil became a teacher. The Divine Word was by his disciples understood as the Holy Spirit, through Paul, enabled. This prominence of Paul secured for these numerous disciples the name of Paulicians. Their instructors were known by the titles of Paul and his companions. Constantine was Sylvanus, others were Timothy, Titus, &c. These Paulicians were acknowledged by their enemies to be men of very extensive scriptural knowledge, eminent holiness, and most untiring energy; holding images and relics in detestation as objects of idolatry; although baseless accusations were made against them. The leading object in Constantine and his followers was to restore Christianity to its primitive simplicity. Men soon arose qualified for the ministry, and churches were speedily organised throughout Armenia, Cappadocia, Pontus, &c. Regions once renowned for Christian piety were again blessed with the possession of the light of life.

By many these Paulicians are represented as heretics, but they are recognised by the Rev. E. B. Elliott, in his 'Horæ Apocalypticæ,' as the true Church of Christ (II. p. 240-519). 'There appears,' he says, 'in the record of the Paulikian asserted heresies, albeit given by enemies, a marked and constant tendency to Christ, not *from* Christ. I have rightly judged them (I mean *the really faithful of the body*), even as Christ was not of the

world. . . . And thus it was that the world hated them ; and showed its hate, not only by persecutions . . . but by blasphemies —which even some more candid of their enemies have judged to be false. . . . They were indeed, according to the tenor of the Apocalyptic prefiguration, a line of true witnesses for the Lord Jesus.'

Roused by their growing importance, the Greek emperor persecuted the Paulicians for a hundred and fifty years. The blood of the martyrs was the seed of this Church. Numerous flocks and pastors arose. Sergius, one of their pastors, held for years a distinguished place. Image worship was then in high favour. Theodora, the Greek empress, was determined to have it universally established. Beyond all her predecessors, Theodora pursued the Paulicians. By her blind zeal, and the rage of the multitude, they were devoted to destruction. Inquisitors pervaded Asia Minor in the search. Not fewer than a hundred thousand are believed to have fallen by gibbet, fire, and sword. (Jones' 'Waldenses,' vol. i., p. 350.) A remnant were preserved. They went everywhere preaching the Word. Many a dark corner of Europe owed to this persecution the knowledge of salvation. Still exposed to intolerant severities as they retreated westward, many at length found shelter in the mountains in the north of Italy, and along the southern extremity of France. In the eighth century many were found settled in Thrace, and their existence was traceable in Mount Hæmus on to the seventeenth century. This star thus shone throughout the gloom of the long dark ages, until the clouds had begun to break up, and the Sun of Righteousness had arisen upon Europe.

From the circumstances mentioned, it is impossible to obtain information as to the polity maintained by the Paulicians. As, however, they kept close to the instructions and practices of Paul, and as they aimed at a return to apostolic practice, it is not difficult to infer what, in essentials, their views and actions were in the government of their Churches.

IN THE EIGHTH CENTURY

appeared the Venerable Bede. Learning, abandoned on the Continent, retired amongst the British and Irish at this period.

Next to the Emperor Charlemagne stood the Venerable Bede, so-called because of his eminent virtues. Born and educated in County Durham, in England, Bede lived and died at Jarrow. His works filled eight folio volumes. Although never freed from the yoke of Rome, and honest, but credulous, still he lived as a presbyter to set the people free. His studies, instructions, worship, and writings, must have had a powerful influence on his own and succeeding ages. The earliest translation of the New Testament into the language of the people—the Anglo-Saxon—was written by him. He referred the Archbishop of York to Timothy and Titus, for rules suitable for the ministry. In his last hour he was engaged in dictating to one of his disciples the 20th chapter of John. ‘It is finished, master,’ said the scribe. ‘It is finished,’ replied the dying saint; ‘lift my head, let me sit in my cell, in the place where I have so often prayed; and now, glory be to the Father, to the Son, and to the Holy Ghost.’ And with these words his spirit fled.

In Bavaria, government by presbyters prevailed from A.D. 540 to 740. Then the pontiff Zachary, in a letter to Boniface Moyunt, affirms that he had imposed Vivilo upon that province as its bishop, the presbyters not having received episcopal ordination. To him it was uncertain whether or by whom the pastors in Bavaria had been ordained.

IN THE NINTH CENTURY

Claud of Turin flourished. He was born in Spain. Distinguished for his acquaintance with the Scriptures as chaplain at the court of Lewis, Claudius was, in A.D. 821, appointed Bishop of Turin. Most zealously he laboured to instruct the ignorant. Copiously he commented on the Book of Life. Setting himself against image worship, he removed and destroyed all pictures and images in his diocese. He denied that the cross was to be honoured, and condemned pilgrimages. The only work of his that has been published is his commentary on the Epistle to the Galatians. There he maintains that (a) every one of the apostles was on an equality with Peter, and (b) that Christ is the only Head of the Church. He further held (c) that bishops and presbyters originally were

on a footing of perfect equality. Little wonder that his other works are still allowed to remain in manuscript. The specimen was more than enough for the Church of Rome. The pontifical supremacy had been opposed before. Even in Italy, **Angilbertus**, Bishop of Milan, had refused to acknowledge it. And now, in this ninth century, that opposition was placed on a scriptural basis, and the people taught to disown the usurper. This was all the more important, because of the preference given to human writings. The practice was to make the Scriptures speak only as the Fathers did. Claud taught the apostolic rule, to compare spiritual things with spiritual. His testimony was, thus clear and full. Prevalent corruptions, superstitions, and evil practices, were fully exposed, until his death in A.D. 839. The labours of that reformer contributed mightily to preserve purity and independence in some churches. His instructions spread and were preserved. The valleys of Piedmont shared the privilege in the ninth and tenth centuries.

IN THE TENTH, ELEVENTH, AND TWELFTH CENTURIES,

the terms Cathari and Albigenses appear to be different names given to the Paulicians, who were forced by persecution into other lands. They were, in the tenth century, very numerous in Thrace, Bulgaria, and Slavonia ; migrating also into Italy and France. A person opposing the worship of images, and power of the priesthood, is said, without good reason, to have originated the Albigenses. In Italy the Paulicians were termed Cathari ; in France they were called Albigenses, from Albi, a town of Aquitaine, where a council was held in A.D. 1176, who condemned them. The name Albigenses appears to have been given to all who in that district were opposed to the views and practices of Rome. Hence the Albigenses must not be confounded with the Waldenses, although the remnant of them finally united with the Vaudois. In the eleventh century they came into prominence, chiefly in the south-east province of France. They held the purity of scripture doctrine, although their beliefs were traduced by the Church of Rome. Whether they held the false views ascribed to them regarding Christ, can-

not be certainly known. They constantly denied that they were heretics, and this averment was accompanied by all that could give it weight. Against this inoffensive and Bible-loving community the Pope issued his bull, commanding all men to take up arms to go against them, and 'to crush them like asps.' In the twelfth and thirteenth centuries their extermination was almost wholly accomplished. 'They were slain for the Word of God, and the testimony which they held.' Their blood also still crieth, 'with a loud voice, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell upon the earth.' Those that escaped extermination took refuge in the ark of the Alps. Every effort to effect reformation was arrested by the power of Rome.

So far as can be ascertained, these Albigenses held by scriptural and essential principles in the arrangements of their community. Their readiness to unite with the Waldenses, instead of forming a distinct community, is proof of this. In these Alpine vales they not only found a resting-place, but united in upholding the doctrines and practices of the apostolic Church.

IN THE THIRTEENTH CENTURY

the corruptions and despotism of the Romish Church were very great. Then Cathari, Waldenses, and many others, were found all over Europe; especially in Italy, France, Germany, and Spain. Languedoc was much pervaded by these so-called 'heretics,' the Earl of Toulouse affording them protection. To extirpate them by all possible means the Inquisition was devised and set to work.

IN THE FOURTEENTH CENTURY

arose John Wickcliffe, justly termed 'the Morning Star of the Reformation.' This learned, faithful, and distinguished scholar, taught at Merton College, Oxford, from A.D. 1350 to 1371. His efforts were directed chiefly to recover the Church from her idolatry. This he did by upholding the doctrine of 'election by grace.' Wickcliffe also fearlessly exposed the evils incident to the orders and priests of Rome. He further contended against

the supremacy of the pontiff, proclaiming that Peter had no superiority over the other apostles. He went further still in maintaining the essentials of scriptural government in the Church. 'One thing,' he declares, 'I boldly assert, that in the primitive Church, or in the time of the Apostle Paul, two orders of clergy were thought sufficient—viz., priest and deacon. And I also say, that in the time of Paul a priest and a bishop were one and the same.

IN THE FIFTEENTH CENTURY

several stars shone forth, as John Huss, Jerome of Prague, and the Lollards.

John Huss was not only a minister, but also professor of theology in the university at Prague in Bohemia. The works of Wickcliffe had been brought into Bohemia in A.D. 1405. Then John Huss held Wickcliffe in contempt. Examination of his writings dispelled this prejudice, and led him more fully to study the Word of God. Thereafter he preached vehemently against the vices of the clergy, and strongly commended the writings of Wickcliffe. At Bethlehem his proclamation of the gospel was full of power. But in 1410 he was accused before John XXIII. By that pontiff he was excommunicated, his books denounced, and he forbidden to preach. Summoned to the Council of Constance in 1414, it is well-known that the plighted faith of a safe-conduct in coming to be tried by the council was broken. The most solemn pledge for the security of his life and liberty had been given to John Huss. Notwithstanding, this safe-conduct was violated. Huss was delivered over to the secular power as one accursed of God and man—he was consumed by fire. Men have searched in vain for the cause of such cruelty, until the general verdict has been, that John Huss was most unjustly put to death. And yet it is easy to see how the members of that council so readily gave their voice against him. For (1.) by discourse and writing he had excited the indignation of the people of Bohemia against bishops, priests, and monks. Their honours, influence, and emoluments, were in danger if he were again set free. No money or pains were spared to persuade his judges to condemn.

Then (2.) he had personal enemies in the council who rejoiced as partizans to crush their opponent, and that he was in their power. These causes operated strongly ; but (3.) the chief cause was the refusal to acknowledge his errors until his views were first proved to be erroneous. This was his great crime and intolerable heresy—refusal to submit to the dictation of the pontifical government.

Jerome of Prague was the friend of Huss. He was a master of arts and student of the Word, and had greatly helped to carry on the work of reform in Bohemia. To obtain the precious writings of Wickcliffe he had gone on special purpose to England. Thus aided, Jerome had disseminated divine truth far and wide. Summoned also to the council, his demand for a passport, or pledge of safety, was granted. The grant was worse than the refusal. It contained such a 'salvo to justice,' and to the interests of the faith, that it was worse than useless. Led at length in chains, he was cruelly maligned by the council. Through fear of death he yielded to their mandates, and renounced the opinions which the council condemned. Retained in prison, he received strength anew to confess Christ. He boldly avowed his convictions, and was committed to the flames in A.D. 1416. These noble martyrs held the same views as Wickcliffe as to ministerial parity. Their adversary—afterwards Pius II.—declared that they were 'a pestilential sect, holding no difference of order among those who bear the priestly office.'

These fires were not extinguished at Constance. The smoke from them, as from Patrick Hamilton afterwards in Scotland, 'infected all it blew upon.' A religious war for thirteen years raged in Bohemia. The liberty of drinking the cup at the communion, and the administration of the ordinance in their native tongue, were all the benefits that arose from that struggle to the Bohemians. God's time for reformation had not fully come. Generally they were content with these concessions, remaining in communion with Rome. Still the Bohemians held by the principles which Huss and Jerome had promulgated. As they could not have them fully carried out, they did what they could in the circumstances. They drew their ministry from the Presbyterian Waldenses, and had the office of ruling elder in active

operation. They contended that there was but one order of ministers. Earnestly they longed for a fuller reformation, and in 1536 the Hussites held intercourse with Luther. Eventually they obtained toleration and freedom from persecution.

The Lollards were followers of Wickcliffe. The word Lollard was at first employed to describe a community of brother weavers who lived and wrought under a spiritual director in the thirteenth century. This term, brought from Belgium, was applied as a term of reproach to the numerous followers of Wickcliffe in England in the fourteenth century, and not only were they persecuted, but that Council of Constance, of infamous memory, in a solemn decree condemned the memory and opinions of that reformer. In A.D. 1428 Rome's minions actually dug up the bones of Wickcliffe and had them publicly burned! The term Lollard is, however, not an inappropriate expression, as it means, from its German derivation, 'one who sings or prays much.' In the vulgar of the old German, therefore, a Lollard was a man who was continually praising God with sacred songs. Those distinguished for piety might well endure this reproachful term, although it was meant to denote those who concealed great vices under the cloak of religion.

The first Lollard who suffered death in England was William Sawtre, who held that 'a priest was more bound to preach the Word of God than to recite particular services at canonical hours. Paul Cawar, 'the medical missionary,' as he would now be termed, who came from Prague in Bohemia to preach the gospel in Scotland, was also consumed by fire at St Andrews in 1431. Before him James Resby, a follower of Wickcliffe, had suffered the same fate at Perth in 1422. Their crimes were the same. They dared to proclaim the salvation of Christ, disowning the power and authority of the Popish prelates. Besides these, there were other Lollards in Kyle, a district in Argyleshire, who in 1494 narrowly escaped a similar doom. Only by the intervention of the monarch did these thirty persons of distinction escape with admonition. These facts testify that the truth was spreading far and wide in the fifteenth century. Multitudes in secret received and embraced the grand essential truths of salvation. They breathed after deliverance from the tyranny and corruptions

of dominant Popery, and consequently for the scriptural constitution and government of the Church.

QUESTIONS.

1. *Show how the foundation of the kingdom was laid, its influence extended, and what were the prevailing features of its government.*

2. *In what way may the history of the Church be adduced, and what is its testimony as to the first three centuries?*

3. *Give the three methods employed to prevent the lights of succeeding centuries from being observed.*

4. *Name some of those who contended against Prelacy or Popery from the fourth to the fifteenth centuries.*

CHAPTER II.

THE CULDEES.

'The pure Culdees
Were Albyn's earliest priests of God,
Ere yet an island of the seas
By foot of Saxon monk was trod ;
Long e'er her churchmen by bigotry
Were barred from holy wedlock's tie.'

—CAMPBELL.

§ 1. INTRODUCTION OF CHRISTIANITY.

THE witness-bearing of early British Christians is not least in importance. Very rapidly Christianity spread over the British islands. For nine or ten centuries they were honoured to maintain and extend the doctrine of the cross, and that was along with a polity essentially presbyterial.

Three hundred and twenty years before the Incarnation a highway had been opened between Britain and Syria by the trade in tin. It seemed to be prepared for the gospel. When the zeal of the apostles and early disciples is considered, and how ready

they were to embrace every opening ; and when the early British Churches are found claiming affinity with the East rather than with the West, it cannot be doubted that this highway was employed to bring to Albion's isle the glad tidings of salvation. There was another pathway by which Christianity was introduced. It accompanied the legions of Rome. The Roman empire was then heathen. But the early Church of Rome possessed a missionary spirit. Christian soldiers and zealous missionaries came from Rome to Britain. British soldiers also returned with the transports to fight the battles of the empire. There they came in contact with Christianity, embraced it, and returned to tell their friends what God had done for their souls. As early as the year A.D. 56, Pomponia, a British lady, the wife of Plautius, a Roman general, was tried at Rome on the charge of holding 'a foreign superstition,' which can be fairly regarded only as meaning the Christian religion.

Christianity thus introduced was quickly forced over the greater part of these islands. The Roman power extended northwards to the chain of forts erected by Agricola, between the Friths of Forth and Clyde, sometimes only to the wall built between the Tyne and the Solway. Accordingly, when under the Emperor Dioclesian, in the year 293, a fierce persecution broke out against British Christians, they fled for safety where the Roman power did not extend. Beyond these walls and forts, the fugitive, the captive, and the missionary during ten years of persecution found liberty and room to work. That was a precious sowing time. Writing in A.D. 200, Tertullian declared that there were 'localities in Britain, hitherto inaccessible to the Roman arms, that had become subject to Christ.' If not even in the first and second centuries, there can be little doubt that Caledonia received the gospel during that persecuting period. By the beginning of the fourth century Albion and Caledonia—probably also Ierne or Ireland—had received the religion of Christ, rejecting Druidical superstitions and bloody rites, if these in reality there prevailed.

When the fifth century opens, Christianity exists by belief and practice amongst southern Britons, Scots, and Picts.

In A.D. 400, Ninian, a British Christian arrived at the isle of

Whithorn, in the extreme south-west of the Pictish kingdom. He had, before this, sailed across the Solway Frith to impart to the Picts the knowledge of the Saviour. How must he have been surprised to find that 'already they held views of Scripture different from those of Rome!' They were not heathen, but Christians—they possessed the Scriptures—they drew their opinions and practices, not from men or Churches, but from the Word of God. On that peninsula—formerly the isle—may yet be traced remains of what was probably Ninian's 'white house' (*Candida Casa*). There he erected the first stone building for the worship of God in Scotland. Beneath the surface of all the lying legends found in the memoirs of Ninian, written three hundred and seven hundred years after he had passed away, it is not difficult to see in this man, who is claimed as a devotee of Rome, a noble missionary of the cross. Did truthful materials exist, it may well be believed that Ninian would be less held in esteem by Rome, and more accounted of by lovers of the truth. Palladius also might be thus recognised. Some thirty years after Ninian he came 'to the Scots believing in Christ.' Both Scots and Picts were believers prior to the arrival of these missionaries. This appears even from Romanists' testimony. If they came to introduce the chains of the Papacy, they failed to get them fastened. Seven centuries passed by before Caledonia yielded to that usurpation. Palladius, coming to Lochleven, found Servanus living 'after the forms and discipline of the primitive Church.' This statement shows that the Christianity prevalent in Caledonia in the fifth century, was not a loose profession, but that of organized communities, having forms and discipline exercised, and that these were different from those which Palladius was sent from Rome to introduce. Such indications lead to the belief that the early Church had somewhat of 'Paul's Presbytery'—that is, the essentials of presbyterial government. The fact more plainly reveals itself in the history of Patrick and of Columba, as well as in the long struggle which the Culdees were forced to maintain.

§ 2. THE GREEN ISLE.

Patrick Succat, the son of a presbyter, was born on the banks of the Clyde, or, as some think, at Banavie, in Lochaber. Carried

captive to Ireland—there feeding herds of swine as the prodigal—he remembered the instructions of his childhood. Kneeling upon the grassy sward, he sought and found the Saviour. He vowed that, if delivered from captivity, there he would serve the Lord. The request was granted, and the vow performed. Freed and trained, he returned to the Green Isle. Assembling the people by the sound of the drum, he proclaimed a Saviour's love. Trials were not wanting, but his labours were crowned with success. 'We read,' says Archbishop Usher, 'in Nennius, that, at the beginning, St Patrick founded three hundred and sixty-five churches, and ordained three hundred and sixty-five bishops, besides three thousand presbyters.' It is easy to perceive that the one bishop in each of these churches was the teaching presbyter; the six or eight presbyters to each church those who were ordained to rule in the house of the Lord. Patrick himself was simply a presbyter, as were his fathers. He never was at Rome, never received ordination from 'a bishop.' Thus, while there is no description here of a fully-organized Church, the allusion is to elements that are essentially presbyterial. Called to the work of Christ, he entered upon it without episcopal ordination, the churches he established had no prelate, but possessed presbyterial supervision. (See Dr M'Lauchlan's 'Early Scottish Church.')

§ 3. MISSIONARY INSTITUTES.

On the western coast of Scotland, south-west of the island of Mull, lies an island, three miles in length. Insignificant in size, that island has secured imperishable fame. It is thus extolled:—

'Dear is Iona, for her glories long gone by;
Virtue and truth, religion's self must die
Ere thou shalt perish from the chart of fame,
Or darkness shroud the halo of thy name.'

And why so warmly cherished is this Iona? It is—

'Because the dead who rot
Around the fragments of her towers sublime,
Once taught the world, and swayed the realm of thought,
And ruled the warriors of each northern clime.'

In A.D. 563, a light wherry or currach, formed of osier

twigs and skins, passed down the Foyle, and came dancing over the billows. It was pulled towards the shore; and when the thirteen men had landed, they fired the boat in token that they never meant to return. This was Columba, with twelve companions.

Of royal blood, Columba was ordained a presbyter in his native Ireland. Engaged in founding churches, he was tempted to engage as well in martial conflict. For this conduct he was constrained by the Synod to resolve to bring as many souls to Christ as the men he had slain in battle. The event led to a fuller dedication. Following the example of his Master, he chose twelve, who, with him, under solemn vow, proceeded from Derry to Iona, and there established that missionary institute where men were trained, and then despatched to work for Christ. Scotland gave to Ireland a noble missionary in Patrick—Ireland paid the blessing back in Columba, the apostle of the Western Highlands. Another settlement was afterwards secured in Abernethy, the capital of the Picts, Iona being in the lands of the Scots. A further settlement was by and by effected in Albion. Oswald, Prince of Northumbria, when a captive, was baptized, and learned to appreciate the Culdee institution. Sending to Iona for instructors, he and his people not only embraced Christianity, but by his gift, Lindisfarne was thenceforth 'the Holy Isle,' and became to England what Iona was to Scotland, at least in part. These Culdees, or 'men of the retreat,' sought seclusion in islands and caves, not simply to be safe from the dangers of barbaric warfare, but for converse with God, and for preparation, enabling them to emerge more fully equipped to do battle for the Lord.

Now, what was characteristic of that Culdee Church? Not prelatie Episcopacy, for prelates they had none. Columba was no prelatie bishop, he was simply a presbyter. As the founder and head of that collegiate institution, he had the title of 'presbyter-abbot,' as that of 'principal' is given to presbyters now who preside over modern colleges. Columba was president for life, and at his decease no prelate appears or interferes. The presbyters met and elected a successor. These severally, when trained, selected other twelve disciples, and went forth to carry

on the work elsewhere. It was not Popery, for connection with Rome they had none. They observed no such vows as monks of Rome do. Although claimed now as subjects, the Culdees were condemned by Rome as rebels. They were declared to be 'friers of other and differing Churches; a stubborn, stiff-necked, ungovernable generation, that neither pay tithes nor first fruits, and who do not enter into legitimate marriage (*i.e.*, not sanctioned by the priests of Rome), who neither seek nor render penance, and who do not confess.' Their equality of position as presbyters shows that, if not fully organized, they had a government essentially presbyterial.

§ 4. THE STRUGGLE.

For centuries they maintained an unequal struggle against prelatial Episcopacy and Popery. The British and Irish Churches were the only ones, beyond the bounds of the Roman empire, that were able to hold their ground against the efforts of the prelates and agents of Rome. For centuries they refused to conform. This is prominently proclaimed by two discussions of the period; that of the observance of Easter, and that of the tonsure. The Culdees held fast by the practices of the Eastern Church, in the custom of the tonsure, in opposition to that of the West. In regard to Easter, the period of observance selected proved more fully their independence. But in the very year of Columba's death, Augustine and forty monks arrived from Pope Gregory in Albion, with authority to govern the Saxons. Thereafter, no effort was left untried to gain the submission of the Culdees. By pomp, subtilty, and artifice, continual effort was put forth, operating on the natural fears, or the pride and ambition of man. One of the Culdees of Iona at length was gained—Adomnan of the Hebrides. Sent to the island to introduce prelatial Episcopacy, he went as he came. Summoned to a southern synod, the brethren in England adopted the views of Rome; the northern held to the practice of Iona. This was at the beginning of the seventh century.

Another and more insinuating form of aggression was tried. Letters arrived from two Popes, Honorius and John, urging that

the smaller portion of the Church ought to yield to the larger. Filled with false charges, these letters were fruitless. At another synod, Coleman, the presbyter-abbot, was overborne; but he refused to conform, declaring that "the synod had no power contrary to the judgment of the Word of God;" and resigning his position at Lindisfarne, he returned to Iona. At length, by the influence of a Saxon monk, conformity was secured in the practices regarding Easter and the tonsure. This was in the beginning of the eighth century; when, also, the Scots missionaries were driven by Nectan, the Pictish king, from his dominions. The refusal to embrace Prelacy and Popery was the cause of continual hostility. But not until three centuries later was the constitution of the Culdee Church overthrown. Conformity in outward organization had been determined on; and it was pursued with the vigilance and perseverance that is characteristic of such a foe.

In these three centuries, vast changes passed over the British Isles. The Culdees at Iona and elsewhere were exposed to all the ravages of war. Notwithstanding, they remained unmoved, strengthened with might from on high. By Margaret, a Saxon princess, and her tool-husband Malcolm Canmore, the Scottish king, the Culdees, by fraud and force, were put to silence. This was in the eleventh century. What Margaret left unfinished, her sons completed. One century sufficed. Then Popery was fully dominant. Then the Culdee Church had ceased to be. At the beginning of the twelfth century, the work was done. Noble were the protests raised during that long struggle. When the Pope's legate endeavoured to get the Culdee presbyters to acknowledge the supremacy of the Archbishop of York, Gilbert Murray firmly declared that 'it was wrong to oppress the mother, the Church of Scotland, which from the beginning had been catholic and free. He declared that though he should stand alone, he would dissent from subjecting the free church of his fathers to any other power than that of the Lord; and that if it were needful to die in this cause, he was ready to lay down his neck to the sword.'

Thus, in these churches established by Patrick in Ireland—in the teaching bishop and the ruling presbyters—in the Insti-

tute of Iona, the presbyter-abbot being but the first among his equals, and placed at their head by their own choice or consent, so that order and instruction might be promoted,—and in the conflict with Prelacy and Popery, waged throughout six centuries, until, by force and fraud, their existence as a Church was crushed out,—the Culdee system possessed essential elements of government by presbyters, no higher order being recognized. Under simple and scriptural polity, in that

‘Island of Columba’s cell,
There Christian piety’s soul-cheering spark,
Kindled from heaven between light and dark,
Shone like the morning star.’

How brilliantly these churches—that ‘supported their religious opinions by proofs alleged from Holy Scripture’—shone throughout all the land, may be known from their multiplicity. Traces of their existence are yet found in the prefix or affix ‘*Kil*,’ meaning cell or church, compounded with the name of the missionary who first laboured there. This compound name was applied to the town, village, or land. Some of these, at the introduction of Popery, were removed, as at St Andrews, for that of some patron saint. Others, as Kirkcaldy—Kirk of the Culdees, Kirkcudbright—Kirk of Cuthbert, remain. Over the whole of Scotland, from the Solway onward to Kirkwall, in Orkney, these churches shone for Christ. The influence of this Church is also proved by the hostility of prelatie Rome. The Council of Caelhythe, in the ninth century, decreed that ‘it is interdicted to all persons of the Scottish nation, to usurp the ministry in any diocese; nor may such be lawfully allowed to touch aught belonging to the sacred order; nor may aught be accepted from them, either in baptism, or in celebration of masses; nor may they give the Eucharist to the people; because it is uncertain by whom, or whether by any one, they are ordained’ (Spelman).

By popish despotism the Culdee Church was despoiled and downtrodden. That triumph was alone the result of the powerful suppression of the now Romish kings and their Saxon followers. But that early Church, so pure and faithful, was destined, after the lapse of four centuries, to have in Scotland a glorious resurrection.

QUESTIONS.

1. *Name the several methods by which the gospel passed quickly into and over the British islands.*
2. *What proof is there that Ninian and Palladius were not the first missionaries to the Picts and Scots?*
3. *Show that essentials of Presbyterian government were established by Patrick in Ireland and Columba in Iona, and that Prelacy and Popery had no place in the Culdee Church.*
4. *Give some account of its struggles and final subjugation.*

CHAPTER III.

THE WALDENSES.

'Faithful to death ; be yours the crown of life
 Who, 'mid the darkness deepening into night,
 Held fast the Word of God, amid such strife
 Of superstition, and th' o'ermastering might
 Of priestcraft standing in the place of God.'

§ 1. THE VALLEYS.

ON the ancient great high road between Italy and France, there lie the magnificent valleys of the Cottian Alps. Some thirty miles south-west of Turin, they gather around the lofty summit of Monte Viso. Lofty walls of mountains form amphitheatres of great extent, hung in the gorgeous tapestry of bright green pastures and shady forests of pine. The snows of their summits shine in a purity and brilliancy almost impossible to be described, unless when veiled in volumes of cloud. The silence of these vales is that of a solemn sanctuary, only broken by the dash of the torrent or sweeping of the wind. These valleys, throughout their entire extent, were once peopled by those who loved and served the Lord Jesus Christ. This was truly a place prepared of God—an ark where God hid His Noahs, and lifted *them* above the surging flood of the Papacy. Long after the

plains at their feet had surrendered their liberties, those of the Vaudois mountaineers were fearlessly maintained. Through persecutions almost unparalleled they held fast the possession of their faith, although every succeeding century of persecution reduced the limits of their territory.

The Waldenses were formerly found throughout the whole province of Dauphiny in France; now they are confined within the valleys of Piedmont. These, situated at the eastern base of the Cottian Alps, between Monte Viso and the Col de Sestriere, extend twenty-two miles north and south, and eighteen east and west. They are generally described as three only—viz., the Val Lucerna, through which flows the river Pelice; the Val Perosa, on the river Glusone; and the Val Martino, watered by the torrent Germanasca. To these the two smaller valleys, the Val di Rora and the Val d'Angrogna, must be added. La Tour, their capital, stands in Val Lucerna. These valleys, as their armorial legend proclaims, had, from a remote antiquity, 'the light shining in darkness' (*Lux lucet in tenebris*); a distinguishing honour above those Churches which, as that of Geneva, can only say, 'After the darkness light' (*Post tenebras lux*).

'On approaching this territory from Pinerolo and Bricherasio the scene is varied and magnificent. To the right, on the top of one of the undulating hills which separate the Val Lucerna from the Val Perosa, lies the commune of Prarustino, with its white church peeping out gracefully at intervals from the forest of chestnut and walnut trees. To the left, over the dark mountain chain which intervenes between Lucerna and the valley of the Po, Monte Viso is seen rising in pyramidal form, crowned with virgin snow, like a watchful sentinel keeping guard over the peaceful valleys beneath. In the back ground the valley rises abruptly towards the main ridge of the Alps, and the practised eye can discern the altitude, by the varied hues on the mountain side, so peculiar to these Alpine regions.' Scarcely a vineyard or a meadow there, scarcely a precipice, which has not associated with it a tale of infamy and of blood; scarcely a mountain pass in that land of mountains that has not proved a new Thermopylæ, nor a torrent whose waters have not been dyed with the blood of its martyrs. 'The Crag of Castelluzzo, which frowns

above, the hamlet of St Margueritta, in the Val Lucerna, still proclaims the slaughter of the innocents, who were precipitated from its summit to the plain below. Rora is celebrated to this day for the martial achievements of its hero Gianavello ; as also the Balceglia, in Val Martino, for the memorable defence of the intrepid Arnaud and his followers ; while the Val d'Angrogna is famed for its barricades, behind which the Vaudois defied all the efforts of their enemies' (Dr Stewart).

These spots cannot be looked at or thought of by a Christian heart, without impressing the mind, prompting to unite with the Waldenses in grateful adoration. They sing—

' For the strength of the hills we bless Thee, our God, our fathers' God.
Thou hast made Thy children mighty, by the touch of the mountain
sod ;

Thou hast fixed our ark of refuge where the spoiler's foot ne'er trod ;
For the strength of the hills we bless Thee, our God, our fathers' God.

' We are watchers of a beacon, whose light must never die ;
We are guardians of an altar, 'midst the silence of the sky.
The rocks yield founts of courage, struck forth as by the rod ;
For the strength of the hills we bless Thee, our God, our fathers' God.

' For the shadow of Thy presence round our camp of rock outspread,
For the stern defiles of battle, bearing record of our dead ;
For the snows and for the torrents, for the free heart's burial sod ;
For the strength of the hills we bless Thee, our God, our fathers' God.'

—*Mrs Hemans.*

§ 2. ORIGIN OF THE WALDENSES.

Being the descendants and representatives of the primitive Church of Italy, no date can be given to their origin, any more than to other early Churches. Documents, as well as human beings, were everywhere destroyed by Papal Rome in her mad determination to exterminate these Christian witnesses. That failing, she strove to represent them as heretical dissenters, who had their origin from Peter Waldo of Lyons.

Waldo derived his name from these his native valleys, as have also the designations Vallenses, Valdesi, and Vaudois. The valleys were called Vaux, the inhabitants Vaudois—those who

dwelt in the Vaux. So Valdesi, or Vallenses, had regard to the word *val* or *vallis*, and *valle*.

The ambition and corruption of the Papacy forced resistance from upper Italy into the chain of the Alps. In the eighth century that resistance increased, until the existence of the Vaudois was fully revealed. Within these valleys the successive corruptions of the Papacy were long unknown. When known, they protested against 'the variety of things invented, an horrible heresy'—condemning the Church of Rome in departing from the purity of the faith. They spoke of it not as 'the Catholic,' but as 'the Roman Church.' To the Catholic the Vaudois still adhered; from the Roman they were compelled in fidelity to separate. Peter De Bruys was the precursor of Waldo. He was born in the Val Louise of Dauphiny. Their doctrines had much in common. Writers nearest to Waldo do not speak of the Vaudois as the disciples of that reformer. Their most ancient manuscripts declare that they have maintained the same doctrine 'from time immemorial, in continual descent from father to son, even from the times of the apostles.' Their confession, 'The Nolla Leyçon,' dating A.D. 1100, claims that ancient origin. Ecbert, in A.D. 1160, spoke of them as 'perverters' who had existed during many ages. Reinerus, the Inquisitor, a century later, declares they are 'most dangerous,' because 'most ancient,' 'for some say that it has continued to flourish since the time of Sylvester, others from the time of the apostles.' Rorenco, grand prior of St Roch, commissioned to inquire, states 'that they were not a new sect in the ninth and tenth centuries.' And Campian, the Jesuit, that they were reputed to be 'more ancient than the Roman Church.' Not one of the Dukes of Savoy ever contradicted their assertion, that they were 'the descendants of those who preserved entire the apostolic faith in their valleys.' Their inaccessible and remote valleys received fugitive Christians, and thus the doctrine of the cross was early received and faithfully preserved.

In the twelfth century the Vaudois Church came prominently into view. At that period, Peter Waldo, having become a rich merchant of Lyons, returned, and excited a powerful influence upon his brethren. His piety and zeal were manifest. The

- . . Scriptures were translated into the vulgar tongue. He powerfully promoted the preaching of the gospel. These exertions were accompanied by the power of the Spirit of God.

§ 3. PERSECUTIONS.

That ancient Church, in all its history, proclaims undying love for the pure truth of God, and enmity to Rome. There are no human records that are so full of thrilling interest as those which tell of their struggles and victories as witnesses for Christ; and none that more clearly convict the modern Church of Rome as being 'the man of sin, and son of perdition'—the greatest foe of God and man. Their history is one of the brightest, purest, and most heroic in the annals of mankind. For five centuries did they experience the most unrelenting persecution. Urban II. declared, in A.D. 1096, that the valleys were infested with heresy. During the period that elapsed from that date to 1209, when Otho IV. anathematized them, the Waldenses had become very numerous.

Their first persecution dates from A.D. 1300 to 1500. This was carried on by the Duchess of Savoy, and her son, the Duke of Savoy. A Bull of extermination was given against them by Innocent VIII. in 1487, enjoining all temporal powers to take up arms for their destruction. This Bull was executed by an army worthy of such an infamous cause. In that first struggle God gave the Waldenses a pledge of His protecting care. 'A dense and dangerous mist, such as sometimes unexpectedly appears in the Alps, settled down upon them (the persecutors) just at the very moment when they were in the paths most full of difficulty and of peril. Ignorant of the locality, marching apprehensively, uncertain of the route which they ought to take, and not able to advance except singly, over rocks, upon the brink of precipices, they gave way before the first assault of the Vaudois, and not being able to range themselves in order of battle, they were easily defeated' ('Israel of the Alps,' vol. i., pp. 31, 34).

The second general persecution dates from A.D. 1560 to 1561, in which the Count de la Trinité was, by the Waldenses, succes-

sively defeated. But they were now restricted to their valleys, and horrible brutalities filled the whole of Europe with indignation. Sovereigns interposed on their behalf. Cromwell, in particular, was zealous and active in their service. Morland, his youthful plenipotentiary, thus addressed Charles Emmanuel:— ‘The most serene Protector himself adjures you to have compassion on your own subjects in the valleys, so cruelly maltreated. Misery has followed the massacres; they wander upon the mountains; they suffer from hunger and from cold; their wives and children drag out their lives in destitution and consuming affliction. And of what barbarities have they been the victims! Their houses burned; their members torn, scattered about, mutilated, sometimes even devoured by the murderers! Heaven and earth shudder at it with horror! Were all the Neros of past and future times to view these fields of carnage, infamy, and inexpressible atrocities (let it not wound your royal highness), they would conclude that they had never seen anything but what was good and humane, in comparison with these things! I say it without offence to your majesty. O God! Sovereign Ruler of heaven and earth, avert from the heads of the guilty the just vengeance which so much bloodshed calls for.’ In later times the Emperor Napoleon befriended them. The storm was lowered, but still broke forth with more terrific violence in a third and a fourth persecution, under which they resolved to abide by and to defend their native villages, until by treachery and barbaric cruelty they were fearfully reduced. At last they were totally expelled the valleys, from A.D. 1686 to 1687. The history of their sufferings and of their glorious return under Arnaud in 1689 from Geneva, must be read in detail to be thoroughly appreciated. The succeeding story of their conflicts, expulsions, and colonization, is not less full of thrilling interest, until their civil and political emancipation during the reign of Charles Albert, A.D. 1847 to 1850.

To two English Christians, General Beckwith—who devoted twenty years to their service—and Dr Gilly, not only the Waldenses, but the whole Church of Christ owe grateful feelings, in being the instruments of healing, in some measure, the deep wounds inflicted by barbaric Rome. Even under Victor Em-

manuel they were badly treated till thus emancipated. The Waldenses have been destroyed by persecution in all the countries once occupied by the Vaudois—in Bohemia, in Provence, and in Calabria. The churches of Saluces, of Bagella, and of Barcelonnnette exist no longer. The only churches of the Waldenses that continue to this day are those in the valleys of Piedmont, which remain under the sceptre of the house of Savoy. 'Here, however, are not mere ruins, but a people—a Church—and industrious and devoted citizens, an honour to their country.' To think of their past and their present, cannot but stimulate to utter anew that majestic meditative prayer of Milton :—

'Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold;
Even them who kept Thy truth so pure of old,
When all our fathers worshipped stocks and stones.
Forget not : in Thy book record their groans,
Who were Thy sheep, and in their ancient fold
Slain by the bloody Piedmontese—that rolled
Mother with infant down the rocks. Their moans
The vales redoubled to the hills—and they to heaven.
Their martyred blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant. That from these may grow
A hundredfold, who having learned Thy way
Early may fly the Babylonian woe.'

§ 4. CHURCH GOVERNMENT.

Now, it is a most interesting fact that this witnessing Church—that has existed from the most remote antiquity—that has survived the fiercest series of persecutions to which Christians have ever been exposed—and that is now enabled to enter in at the door the Lord has opened in Italy—has ever been essentially presbyterial in her administration.

Dr Gilly, while endeavouring to prove them Episcopalian, admits that 'their discipline is now Presbyterian, very much resembling that of the Church of Scotland' ('Hist.' vol. i. pp. 540, 541). Cœlius Sylvius, afterwards Pope Pius II., declared of them that 'they deny the hierarchy, maintaining that there is no difference among the priests (presbyters) by reason of

dignity of office.' Professor Raignolds, an eminent Episcopalian, states that 'the Waldenses taught that all pastors, whether styled bishops or priests, have one and the same authority by the Word of God.' George Mauzel, one of their own devoted ministers, writing in A.D. 1530 to Ecolampadius, declares that the different orders of bishops, priests, and deacons did not exist in their ministry' ('Scot's Continuation of Milner,' p. 139). Peter Heylin, a prelatist, declares 'that they had fallen upon a way of ordaining ministers among themselves, without having recourse to the bishop, or any such superior officer, as a superintendent.' Leyssel, Archbishop of Turin, after he had visited that part of his diocese in 1520, said that 'those whom they judge to be the best among them they appoint to be their priests—(i.e., presbyters)—to whom, on all occasions, they have recourse as to the vicars and successors of the apostles.'

As other Presbyterian Churches, the Waldenses held by all its essential features. Their senior barbas or pastors, who performed particular duties for the sake of order, claimed no authority by divine right, but were subject to the Synod. Heads of families not only elected the elders and barbas who formed the consistory or session, they also elected those sent to represent them in the Synod. Ordination was conferred by the whole company of the presbyters laying on of hands, and prayer. As every pastor was required to take his turn in the work of evangelizing, under the guidance of a senior barba, the experience gained must have been of great value in the settled work of the pastorate, and his return must have been a season of delight to those who had meanwhile upheld him with their prayers. Very few of them, in old times, were married men. This was not on account of any vow, but because of their poverty, mission tours, warfare, and danger. Pastors were changed every three years, except the aged barbas. Their preaching and other exercises of devotion were similar to other churches that were reformed. The Vaudois, however, in a low voice, repeated the prayer that preceded and followed the sermon. Hymns were sung only in private. Their confession was issued in A.D. 1120, comprising fourteen articles. Their doctrines may be thus summed up: 'The absolute authority and inspiration of the Bible—the Trinity in the Godhead—the

sinful state of man, and free salvation by Jesus Christ ; but, above all, faith working by love.'

The 'travellers' were missionaries who, in various ways, sought an entrance for Christ into the homes and hearts of men. Here was one method pursued with advantage in the Italian plains :—

" Oh ! lady fair, these silks of mine are beautiful and rare,
The richest web of the Indian loom, which beauty's self might wear;
And these pearls are pure and mild to behold, and with radiant light
they vie :

I have brought them many a weary way—Will my gentle lady buy ?

" Oh ! lady fair, I have got a gem, which a purer lustre flings
Than the diamond flash of the jewelled crown on the lofty brow of
kings :

A wonderful pearl of exceeding price, whose virtue shall not decay,
Whose light shall be as a spell to thee, and a blessing on the way !"

' The cloud went off from the pilgrim's brow as a small and meagre book,
Unchased by gold or diamond gem, from his folding robe he took :

" Here, fair lady, is the pearl of price ; may it prove as such to thee !
Nay, keep thy gold—I ask it not ; for the Word of God is free !"

' And she hath left the old gray halls where an evil faith hath power,
And the courtly knights of her father's train, and the maidens of her
bower ;

And she hath gone to the Vaudois vale, by lordly feet untrod,
Where the poor and needy of earth are rich in the perfect love of God.'

In all essentials, the government of the Waldensian Church was by associated elders or the presbytery. This apostolic government was exhibited by them in other lands as well. They established themselves in Lombardy in the end of the twelfth century. In the thirteenth, they were found even in Rome. Congregations were formed in Geneva, Florence, Aquila, &c. A colony from the valley of Pragella settled in Calabria in the fourteenth century (1370). Exterminating crusades cut them off, or drove them from place to place, but did not cause them to give up their Bibles, or their Bible principles.

It is, notwithstanding, maintained that the prelatric form of government anciently prevailed amongst them, and that the change

to Presbytery took place about 1630, when the clergy came from France to Switzerland, to replace the pastors who had been mostly cut off by plague. This is a mere unsupported theory. No such organic change is hinted at by historians, although the discipline was then somewhat relaxed. A manuscript dated 1587, deposited in the University of Cambridge, tells that their council or synod was held in the month of September, that 140 barbas assembled at one time, and that they had always their consistories. Although bishops are mentioned in their manuscripts, this word is always in the plural. One says, 'Among the powers which God has given to His servants as belong to their station is the election of rulers (*regidors*), and priests (*preires*).' The term *regidor* is not equivalent to prelatie bishops, as the subjects ruled are the people, not the presbyters. Reinerus Sacco, an apostate Waldensian barbe, afterwards an inquisitor, declared that, so far back as the thirteenth century, prelatie authority was not recognized by them. Among the 'blasphemies' which he ascribes to them, is the affirmation, 'that prelatie names, such as pope, bishop, and the like, are to be reprobated; that obedience has to be given not to the prelates, but to God; that no man is greater than another in the Church, for all ye are brethren.'

§ 5. PRESENT CONDITION.

In 1842 Dr Stewart found that efforts were made to introduce a modified Episcopacy. Under the title of perpetual moderator, one minister was to hold no cure of souls, but to manage the affairs of the Church, and be the organ of official communication with the government. But this met with favour neither from pastors nor people.

The Consistoire is composed of the pastor, of the elders elected by the heads of families in their respective quarters, and of a deacon for relieving the poor, and repairing the temple. The Synod is composed of all pastors or ministers, who are or have been employed; of two laymen from each parish, having one vote between them; and of two laymen who were members of the last table. This court meets only once in five years, because of the paucity of transactions necessary, and the cost of letters patent

from government, amounting to £50. Without this the Synod could not be held. The Table must put a list of subjects to be attended to, a month previous, before the Minister of the Interior for the information of Government; and the Intendant of Pinerolo, with his secretary, is present to watch the deliberations. All strangers are excluded, the Synod meeting with closed doors. Still the Synod excites much interest, a copy of its proceedings being read by each pastor from the pulpit. The Table—a kind of Commission of Assembly—is composed of three ministers, the moderator, his adjunct the secretary, and two elders. Formerly there was a regular gradation of kirk-session, presbytery, and synod, the two presbyteries being called the colloques or classes; and still the consistoire, or kirk-session, exists as a local court in each parish, and the synod as a court of review. There are no licentiates or probationers. After a student has finished his course, and is examined, if found qualified he is ordained as a minister. Formerly the ordination was at Geneva, or some other college. Now the ceremony takes place once a year, in the valleys. Every candidate, before receiving imposition of hands, signs the Confession. The pastor alone has the cure of souls. He is elected by the heads of families by ballot. The call is then signed by the consistoire. The parishes are divided into two classes. The first are these four—Maneglia, Macel, Rodoretto, and Prali. These being in mountainous regions, only young men possessed of physical energy are eligible. The dangerous nature of these positions may be imagined from the fact, that only a few years ago the pastor of Rodoretto, with his whole family, were destroyed by an avalanche of snow which swept away the presbytère or manse. The other parishes are Rora, Brobio, Villario, La Torre, St Giovanni, Angrogna, Prarustina, Germano, Pramol, Pomaretto, Villa Secca, and Turino. In these sixteen parishes, in 1844, there was a population of 26,920. Of these, 22,450 were Protestants, and 4468 Roman Catholics, the latter receiving every possible advantage from Government.

Besides a residence, with its little plot, each pastor receives 500 francs from Government. This the municipal council raises along with the other taxes from each commune, and pays it over to the minister. Some sums are also received from Holland—a

collection being made annually on their behalf—and from an English fund recently restored, begun in the reign of William and Mary. The entire income of a pastor does not reach more than £60. In 1827 a chaplain was also appointed to minister at Turin to the Protestant ambassadors of Britain, Prussia, and Holland.

A liturgy appears to have been anciently used, a copy of which is at Geneva. A modern one received the sanction of the Synod in 1839. In addition to public and family prayers, it contains a burial service—introduced by prelatic influence—along with their Confession of 1655, and the formularies of ordination. This liturgy is not intended to do much more than the Directory appended to the Westminster Confession. Extempore prayers, as well as spoken sermons, are still the rule. When a lady took her prayer-book to church, the people said, ‘Poor thing, she does not yet sufficiently understand French to follow the prayers without a book.’ The organ is not used, more from want of means (Dr Stewart thinks) than of inclination, the church of La Torre having had one, and the custom being general on the Continent in all Presbyterian Churches. Baptism, except in cases of severe illness, is administered during public worship; and the Lord’s Supper is dispensed eight times a year. After reading the words of institution, and fencing the tables, the minister first communicates, then the elders. After that the men pass before the table in single file, and then the women, and partake of the elements standing. Discipline seems not to have been rigidly maintained, and this led to a secession in 1831. It is confined to the parish of San Giovanni, where the former pastor held Socinian views, the Table refusing to allow the people then to communicate in other churches. The small secession is therefore ascribed to harshness and tyranny. Now, however, the pastors all hold and preach the evangelical faith.

The Vaudois are very poor. During five months of the year they reside in wooden chalets in the higher Alps for the pasturage of their cattle. In winter they live among their cattle, because of the scarcity of fuel. Though not so eminent for piety as their ancestors, they are the most moral, religious, and Bible instructed people in Europe. Impurity is so rare as to

cause a feeling of disgrace. Drunkenness is unknown. The prevalent sin is Sabbath breaking after morning service in the Church, but efforts are put forth to arrest the evil. This little Alpine Church is doubtless spared not only as a witness for the truth, but to perform important work in the evangelization of Italy; and ought therefore to receive the sympathy of all branches of the Church.

The Synod of the Waldensian Church met in May 1871, at La Tour. As might have been expected, when the annual report of the commission of evangelization was presented, and the president referred to the opening of Rome to the gospel, for which they had so long prayed, the whole assembly rose as one man, 'to give thanks to the Lord of Hosts for having, by a series of marvellous providences, led them down to the very gates of the Vatican to publish the gospel of peace.'

M. Salomon preached on the internal condition of the Waldensian Church, and then proceeded to the ordination of Mr John Pons, a licentiate, who had been labouring for a year as evangelist at Guastalla. The only point of difference between the ceremony of ordination in the Waldensian and Scottish Churches is, that in the former the pastors do not lay their hands upon the head of the young minister, but standing in their places stretch out the right hand towards his head.

The person who fills the Moderator's chair in the Synod has the title of president only, and his powers and honours cease when the Synod closes. There is no great inconvenience in the case of this functionary, but there is a very serious one in the fact that the Church has no permanent clerk, and that a new and inexperienced man may be, and often is, elected each year at the opening of the court, to resign his duties at its close.

The Synod requires annual returns from the sixteen parishes of the valleys, and from all the mission stations, as to their religious and moral condition; and four of these reports, drawn by lot, are read each year in open Synod, and afterwards discussed. The reports read this year were those from the parishes of Turin and Massel, and from the stations of Pisa and Florence.

Another peculiarity in the Waldensian Church is that the *Corps des Pasteurs* meet perhaps a week before the Synod, and

appoint two committees to read, criticise, and present a report to the Synod regarding any faults in the administration, or any peculiarities needing remark in the reports of the Table and of the commission of evangelization. The next work done by the Synod was to listen to these fault-searching reports, which were read by M. Malan of La Tour and Professor Albert Revel. The order of work in the Synod is just the exhausting of these two pair of reports; after which a committee, answering to our committees on bills and overtures, reports the different propositions which have been lodged, and the Synod discusses these.

A considerable portion of the Table's report is occupied with the moral and religious condition of the parishes. The members of Table are bound to make a parochial visitation of so many parishes each year (six during 1869-70), when public worship is held, and the people are afterwards invited to state whether they have any complaints to make against the pastor and consistoire, and *vice versa*. It appears that in the month of January there were 4520 scholars attending the various schools in the valleys; which is more than a fourth of the whole population. Many of these schools, however, are of a very inferior grade, and are taught only during the five winter months.

QUESTIONS.

1. Give some idea of the position and extent of the Waldensian valleys, with their special interest.
2. Also of the origin of that people, and Waldo's connection with them.
3. Indicate some of the leading persecutions to which they were subjected, and how they were described by the plenipotentiary of Cromwell.
4. What proof exists that the Waldenses were essentially Presbyterians, and how may the assertion be disposed of that this plan was recently introduced?
5. Describe their present practice and condition.

CHAPTER IV.

THE REFORMATION.

'When Zion's bondage God turned back, as men that dreamed were we,
Then filled with laughter was our mouth, our tongue with melody;
They 'mong the heathen said, The Lord for them great things hath
wrought,
The Lord hath done great things to us, whence joy to us is brought.'

GERMANY.

WHEN the sixteenth century dawned Rome had attained the height of her ambition. Her sway was supreme. Almost the whole Church was sunk under or groaned beneath her domination. A few obscure individuals in various lands were enabled to lift up a testimony on behalf of the truth, and to reject her authority. The penalty was death. But in the face of difficulties second only to those encountered by the apostles, the yoke of Rome was broken, and subjection to Christ alone proclaimed. The true Church at length attained that which she had been sighing after for centuries. Apostolic purity in doctrine and government prevailed. This was the Reformation. The Church was re-formed, or reorganized after the divine model.

The most powerful nations and sovereigns had complained of the tyranny, extortion, profligacy, ignorance, partiality, severity of Romish agents. Reformation was longed for, not only in spiritual, but in civil matters. And yet they trusted to the sovereign power of the Papacy to rectify prevailing evils. In that supreme sovereignty they put implicit faith. Learning, with the printing press, had risen from her tomb, but ventured not to question the supremacy of the boasted vicegerent of Christ. By fire and sword and lying subtlety the spirit of independence had been at length subdued. Only by a few miserable countrymen, in far-off valleys hidden amidst the Alps, the remnant of a once powerful race, or in other hidden caves and dens of the earth, was that supremacy now called in question. All were hushed. Freely as depravity demanded, might and did popes and prelates gratify their fondest wishes of external pomp and power, or

secretly wallow in the mire of licentiousness. They could securely laugh at the threats of Louis XII. to overthrow the Roman power, or of cardinals to attempt reform. Not only was the whole of the professing Church subservient; mighty monarchs counted it their highest honour to protect the Papacy, and money flowed abundantly into her treasury. Rome proclaimed—‘I sit a queen, and shall see no sorrow.’

Suddenly a feeble presbyter arose, as the mouthpiece of the Word of God. The palace of the Papacy trembled and tumbled. Vast gaps in many places were visible. Desperate attempts were made to patch up the old building as formerly, but to no purpose. No sooner had the masons succeeded in getting one position, as they thought, well fixed, than another began to tremble and rush down. Even yet occasional tremblings and tumblings are experienced within this musty old palace—all telling plainly that ‘in one day shall her destruction come.’

§ 1. THE PRESBYTER.

Martin Luther—in Saxony, a province of Germany—a monk and professor of theology in the University of Wittenberg, was the feeble presbyter, who stood alone on behalf of the truth in opposition to the entire Roman power. This son of a miner of Mansfield, was born at Eisleben, A.D. 1483. He publicly exposed ninety-five propositions against the sale of Papal indulgences, on the gate of the cathedral in A.D. 1517. These indulgences were artifices by which Rome enriched herself at the expense of the credulous. To complete the building of St Peter’s was the grand object professed. But these indulgences gave liberty to buy off punishments of sins. Tetzl loudly solicited the Germans to expiate future, past, and present sins, for themselves and their friends, by giving him money, or rather through him to Leo X. Luther chastised his madness, and censured the pontiff for suffering the people to be diverted from Christ.

This was the commencement of a mighty war. In 1518, Cajetan, the pontifical legate, ordered the monk peremptorily to confess his error, and submit himself to the pontiff, without convincing Luther that he had erred. Luther appealed from the

pontiff ill-informed to the pontiff better-informed. And when Leo X. commanded all his subjects to believe that he had power to forgive sins, he appealed from the pontiff to a General Council of the Church. Afterwards Luther was prevailed upon to write to the Pope, agreeing 'to remain silent if his enemies were silent.' At length he resolved to withdraw from the Roman Church, and this he proclaimed by a noble public deed. On the 10th December 1520, Luther caused a fire to be kindled without the city. In the presence of professors, students, and a vast multitude of spectators, he took the Pope's bull condemning him, and a copy of the pontifical canon law, and, deliberately putting these into the fire, he lifted up his hands with his heart to God in the heavens, and prayed, 'May God Almighty consume this system as I thus publicly consume in this fire these documents.' From that hour the system began to be consumed, not only in Germany, but also in other lands. The rights of private judgment in religion, and of the people to a share in the government, were trumpet sounds that aroused the nations from their dormant condition. This solemn obligation and right, when felt and exercised, led to the consumption of papal and prelatic tyranny. Driven to the wall by the Pope's condemnation of his person, his doctrines, and his friends, Luther's refuge was in God. With redoubled zeal he searched the Scriptures to know His will. Philip Melancthon, and others of the wise and good joined him in the enterprise. The Spirit of God fed the flame. The spark of truth struck at Wittenberg sped on mightily, as a heath or forest fire.

Charles V. of Spain, being elected Emperor, was commanded by the Pope to inflict punishment upon this detested presbyter. This was in 1519. Counsellled, however, by Frederick the Wise of Saxony, to respect the rights of the Germanic churches and empire, Charles resolved to hear Luther before passing sentence upon him. Prelates having seats in the German Diets, it was not strange that Luther should be tried for such an offence before the Diet at Worms. Protected by a safe-conduct from the Emperor, Luther boldly pled his cause before the assembled nobles, declaring that he could never renounce his opinions and be reconciled to the pontiff, unless convinced by Scripture and *reason that he had erred*. 'Here I stand' he declared; 'I can

do no otherwise, so help me 'God.' On the 27th May 1521, the Diet declared that Luther and his adherents were enemies of the Roman Germanic empire. It was at this time Luther was arrested by friends in disguise, and lodged for security in the castle of Wartburg—not, perhaps, without the knowledge of the Emperor. Ten months were profitably spent in that castle in the study of the Word of God. Luther returned to Wittenberg to suppress the fanatical sect, which Carlstadt had excited to the abuse of this dawn of liberty. 'Error,' he declared, 'must first be extirpated before the objects of the errors can be removed.' This was accomplished by the translation of the Bible into German which he had effected. At the Diet of Nuremberg, in 1522, the German princes demanded a free council to deliberate on a general reformation in the Church, giving in a list of one hundred evils issuing from the Court of Rome.

On the death of Frederick, in 1525, his brother John became Elector of Saxony. Satisfied of the truth proclaimed by Luther, and knowing that either the pontiff or the truth must go, he resolved to dismiss the former from his dominions. Hence, under his direction, Luther and Melancthon drew up regulations in regard to the constitution and government of the Church. These were promulgated throughout his electorate by his deputies, while by his care pious and able teachers were appointed in the churches. Other princes and states of Germany followed the example, casting off the dominion of the Pope, and establishing the Church according to the principles they drew from the pure fount of Scripture. Of course, others of the German princes preferred the old faith of their fathers, and hence dissensions in religion could not but arise in their cabinet. Only by the troubled condition of Europe, were the patrons of the Papacy prevented from attacking by force of arms those who now openly organised and maintained the Reformed Churches.

§ 2. THE PROTEST.


The Diet of Spires convened in 1526. Of it, Ferdinand, the brother of the Emperor, was the president. Demand was made that confirmation should be given to the edict against Luther at

Worms. This was resisted by many of the princes until a general council could be held, to examine and judge the case. This course was at length adopted, the Emperor was petitioned to call such a synod, while every prince was left at liberty to manage religious affairs in his own dominions as he judged best. This result was favourable beyond anticipation to the cause of the reformed. The old superstitions were now banished from their territories, without fear of civil punishment.

That beneficial resolution was revoked at the second Diet of Spires in 1529. All changes in the public religion were now declared to be unlawful until the meeting of a general council. The arguments of the Elector of Saxony, the Landgrave of Hesse, and others, being ineffectual, they gave in their famous 'Protest' on the 19th of April, appealing to the Emperor and a general council. Thus the term 'Protestant' was originated, which has been applied to all professors of the Reformed religion. Envoys being sent by the protesters to the Emperor, then travelling from Spain to Italy, and, as they manifested the same daring spirit, by his orders they were placed under arrest.

§ 3. THE AUGSBURG CONFESSION.

Three important matters followed this event. First, The friends of the Reformation endeavoured to have framed a solemn compact for self-defence; and secondly, a conference was held at Marburg. Philip of Hesse, who had brought together the meeting between Luther and Zwingle, was disappointed. The four days' disputation did not terminate as was desired, some difference still existing regarding the Lord's Supper; but this conference for a time put a period to unfounded accusations between these brethren. Thirdly, A confession of faith was prepared. The Emperor, having failed to obtain the consent of the Pope to a general council, and concluding that it would be unjust to make war on his subjects without a fair hearing, and no formula of the religion of Luther and his friends being ready for inspection, this, at the request of the Elector, was accordingly prepared, and is known as 'the Augsburg Confession.' That confession was exhibited by Bayer, the Chancellor of Saxony, in the palace of the Bishop of Augsburg on the 25th June 1530, when Charles had



convened the Diet. It was eagerly listened to by all of the German princes, and some who, from ignorance, opposed, now declared their approval. The Elector of Saxony and four princes of the empire subscribed it, in testimony that it was the expression of their belief. This is still the public standard of Lutheran Protestants. It does not enter fully into Church government, but declares that the civil and ecclesiastical powers are quite distinct, and that bishops have no legislative power, that they can bind the conscience only by showing that the gospel enjoins what they inculcate.

As Augustine writes, 'We must not obey the Catholic bishops if they go astray,' contrary to Scripture. D'Aubigné acknowledges that the confession was defective in not explicitly rejecting the domination claimed by the Pope. Although presented in Latin and in German to the Emperor, he would not permit it to be read in the public Diet. He called the Protestants to hear the confutation read, which had been prepared by the priests of Rome, without allowing the Protestants to have a copy, or to discuss it. He then demanded their submission, which they declined to give. An answer was afterwards offered to that confutation, which the Emperor refused to receive. Tyrannical Rome was thus supported by tyrannical practices.

A compromise by consultations was, however, attempted. Protestant and Popish principles, like oil and water, could not be made to cohere. This failing, and toleration being refused, a severe decree was issued, admonishing all to return to the old faith, if they would not incur the vengeance of the Emperor. This caused the Protestants to enter into a defensive league in 1530 at Smalcald and Frankfort. War at length broke out in 1546. Not till 1555 was a religious peace concluded at Augsburg. After much bloodshed, those embracing the Augsburg Confession were declared free from the jurisdiction of the Pope and his prelates. Liberty was now given to all to embrace the religion which they considered accordant with the Word of God.

§ 4. POSITIONS AND PRINCIPLES.

The Lutheran Church, thus at length securely established, yielded the supreme power to civil sovereigns; but held that, by

divine right, there is no difference of rank and power amongst ministers of the Word. They, however, supposed it useful that some should hold a position superior to others. But these superintendents or bishops—for bishops in the modern sense they are not—were ordained by simple presbyters as Luther. Luther's views in this matter were at variance with all other Reformers.

The great distinguishing feature of the Reformation was the restoration of sound scriptural doctrine as to the worship of God and the way of salvation by faith in Christ. This, however, could only be accomplished by overthrowing the falsely-assumed power of Prelacy and the Pope in governing the Churches. Doing this, the Church was brought back to apostolic purity and practice.

The guiding hand of God is most manifest in the Reformation, in doctrine, worship, and government. Those who accomplished that result were men of no ordinary capacity. They were richly furnished with the gifts and graces of the Holy Spirit. They were but men. All they did, and all they wrote, must be tested by the only standard; and yet they were very highly honoured. No body of men were more so. Therefore their testimony is worthy of high regard. Being so honoured, it may form a presumption to some that what they held was right. To all, their unanimous opinion and practice are strong confirmation of a position which we find established by the Word of God.

Luther never claimed to occupy a higher position than that of presbyter. Being fully occupied, his attention was never fully directed to the reconstruction of the scriptural system of Church government. And although simply a presbyter, Luther held that he was fully entitled to execute all the functions necessary in the Church. This scriptural truth gives a death-blow to Prelacy and Popery. He first realized that the Pope, and then that the prelates have no power to rule in the Church, either by divine or human right. Luther, by the sword of the Spirit, overthrew 'those falsely denominated bishops.' At first he misapplied the scriptural principle that all believers are priests, holding that they indiscriminately should take part in Church government.

Afterwards, he recognised the scriptural authority of a standing ministry and fixed officers, distinct from the members. In discipline he procured the assistance of lay advisers, convinced that presbyters are competent to all necessary duties.

Luther was ordained a presbyter at the age of twenty-four. For thirty years he continued to ordain other presbyters. On one or two occasions he even ordained a superintendent or sort of bishop. He was so intensely desirous for the peaceful promotion of the gospel, that he invested these men with some control over other pastors. This, however, he did, not on the ground of Scripture, but of expediency. Only presbyterial ordination was conferred. The office was not necessarily permanent. They were under the supervision of the presbyterial synod, both giving account and receiving direction. This dangerous course requires, however, to be brought to the test, and to be laid under the control of the Word of God. Luther ascribed too much discretionary power to expediency. Notwithstanding all this, his testimony was clear and decided on the equality of rank and power in the ministers of the Church. Expounding Acts **xx.**, Luther says,—‘You see plainly that the Apostle Paul calls those alone bishops who preach the gospel to the people, and administer the sacraments, as in our times parish ministers and preachers are wont to do. These, therefore, though they preach the gospel in small villages and hamlets, yet, as faithful ministers of the Word, I believe, beyond all doubt, possess of right the title and name of bishop.’

The Articles of Smalcald, one of the Lutheran symbolical books, distinctly maintains Presbyterian principles. It sets forth that all the functions of Church government belong equally of right to all who preside over the churches, whether called pastors, presbyters, or bishops; and that, consequently, ordination by ordinary pastors is valid. Thus the Lutheran Church held that —(1.) There is no higher office than the presbyterate; and (2.) That presbyters are fully competent to the discharge of all ecclesiastical functions.

The Lutheran Church was thus consolidated by the Augsburg Confession in 1530, and by separate jurisdiction in 1552. Its peculiarity, as distinguished from the Reformed, is adherence to

Luther's view of the presence of Christ *in, with, or under* the elements in the Lord's Supper. The civil sovereign possesses supreme power in the Church, but he is prohibited from changing at pleasure the essential principles, or from imposing what he pleases. Boards, called consistories, watch over the interests of the Church in name of the sovereign. The difference between the presbyters and the superintendents—subject to the Presbytery—is greater or less in different states, according as the scriptural polity is regarded. Everything pertaining to religious worship is performed according to the liturgy adopted in each country.

The concessions of Melancthon and others excited various contests, as also endeavours thereafter to compel the Lutherans to unite with the Reformed.

Still, while it is overlaid by Erastianism, there are some affinities in the Lutheran practice to presbyterial government. Thus—(1.) There is a representation of the people, although indirect—from a list nominated by the congregation, the consistory elected those teaching and ruling elders whom they deemed most fit for the office; and (2.) No officer, superior to a presbyter, is acknowledged.

It must be remembered that the people were then emerging from a condition of ignorance, and that Luther derived most assistance from princes and magistrates. While he submitted to these arrangements, Luther unhesitatingly condemned magisterial interference with the functions of the ministry. Nothing else was possible than the consistorial system at the first, and the civil magistrate would not surrender what he had acquired. The consistories even lost much of the spiritual character which, at first, they possessed. In 1547 the Assembly of Estates at Leipsic decreed that the consistories should deal with secular as well as sacred interests. This proves the danger of acting from expediency alone.

§ 5. THE PRESENT RELIGIOUS CONDITION OF GERMANY.

The relative proportions of the population at the present date show the vast influence of the Reformation during the past three centuries, and the tenacity of purpose with which the Protestants

have clung to the teaching and example of the Reformers. The several German States have each their own tale to tell.

IN THE PRUSSIAN STATE

the grand effort to combine the Lutheran and Reformed Churches cannot be passed over. These were united by the direction of the king, or rather of his minister, Altenstein. But this forced union was productive of very sad results—persecution, banishment, and disunion. An order of council was given in 1834 which incensed the public mind. A new agenda or directory for worship and government was issued, and the title of ‘United Church’ prescribed. Lutherans and Reformed were alike displeased—the former, most of all, at the abolition of that which they held to be the only scriptural communion. When the people inquired at their pastors, they were told by some that the union implied conformity of doctrine; by others, that it was only a union in the spirit of love from which questions of doctrine were excluded. It was argued by some that points of divergence were unimportant, and that the general consent was ground sufficient. The consensus, however, had not been formularized by any authorized party, and that itself was felt to be valueless so long as the Churches practically diverged. The professed spirit of love was badly illustrated, when, for the first time in Prussia, it led to imprisonment and persecution for conscience’ sake. The believing part of the community were attacked, while sceptics were left undisturbed. Agitation and disruption were greatly increased by the fervent addresses and imposing appearance of Ehrenström, who, to vast multitudes, denounced the introduction of false doctrine, and the deprivation of ecclesiastical possessions, under the name of brotherly love and toleration. After the death of Altenstein, there was a general conviction—First, That the attempt had been a complete failure; and, secondly, That religious convictions can neither be created nor suppressed by forced measures; thirdly, That the more vigorously these were enforced, the more resolutely would they be resisted; and, fourthly, That when confidence in ecclesiastical authority is once lost, it is not easily regained. Never-

theless, legal measures were still pressed on in support of the United Church.

A General Synod was held in 1841 at Breslau, to endeavour to allay the ferment, when negotiations were entered into between it and the civil authorities. This was denounced by Ehrenström as treachery to the Lutheran Church. The enmity against the National Church had now reached its maximum. People not only withdrew from the churches, but also their children from the schools, refused to pay rates, and submitted to distraint. Regarded as destitute of historical right, every step to the recognition of the United or State Church was felt to be treason against conscience and God. At length thousands emigrated to the neighbourhood of Buffalo in the United States, overcoming every obstacle which was put in their way to prevent them. From February 1843 hundreds streamed from their loved fatherland to America, seeking, as the Pilgrim Fathers from England two hundred years before, 'freedom to worship God.' The services in the churches were deserted; the few who remained did so, because careless of God and of His Word. The cream of the people were thus driven away, because this new agenda was forced upon them, which, while retaining some of the old Lutheran expressions, modified the doctrines to a considerable extent. Concessions were at length made, and toleration so far allowed, but this only gave intensity to the feeling that the seceders had not only been deeply wronged, but that they had conquered; and they loudly proclaimed that churches and endowments belonged by right to the faithful Lutherans. The United Church received the special gratulation of the children of the world, who were satisfied with the 'banner of liberalism' which had been erected within the Church. 'A very alarming symptom,' exclaims Dr Büchsel of Berlin, 'while the people of God were grieved at heart.' Hence, while owning that God overruled these proceedings for the promotion of a work of grace amongst those who remained, his conclusion is most worthy of note:— 'They but hinder real union, who are always haggling about words and isolated expressions, and who want to take down the old house before the new one is built. Yes, they who would weaken and undermine the old Confession of Faith before a new

and comprehensive one is born, are the enemies of the good cause.' 'No power of this world, no wisdom of this world, can bind hearts truly together; this is only possible to the grace of Him who can turn them like to the water brooks. Force and diplomacy—let them come whence *they will*—will only bring trouble and division into the Church' ('Ministerial Exper.')

'In the PRUSSIAN STATE, the royal family belongs to the Reformed or Calvinistic faith; but all Christians enjoy the same privileges. The Protestant religion, in its two branches of Lutheran and Calvinist, predominates, and is professed by 65 per cent. of the Prussian people. To the Roman Catholic Church belong 34 per cent.; and to all other creeds, 2·65 per cent. In the provinces of Prussia, Pomerania, Brandenburg, and Saxony, the great majority are Protestants; while in Posen, Silesia, Westphalia, and Rhenish-Prussia, the Roman Catholics predominate. In the new provinces, annexed to the kingdom in 1866, the Protestants form the mass of the population. At the census, 1864, in the kingdom, as then constituted, Protestants were 60·23 per cent. of the total population; Roman Catholics, 36·81 per cent. The annexation of the new provinces, after the war of 1866, altered the proportion in favour of the Protestant ascendancy, the former kingdom of Hanover adding 1,682,777 Protestants, and only 226,009 Roman Catholics; Schleswig-Holstein and Lauenburg, 990,085 Protestants, and 1953 Roman Catholics; and Electoral Hesse, Nassau, Homburg, and Frankfort, 905,605 Protestants, and 336,075 Roman Catholics. Protestantism is otherwise spreading among the population, and Roman Catholicism decreasing. When Silesia was acquired by Prussia in 1763, the mass of the population were Roman Catholics; but at present the Protestants form the majority in the two most important provinces, the regencies of Breslau and Liegnitz.

'The Protestant Church is governed by "Consistories," or boards appointed by Government, one for each province. There are also synods in most circles and provinces, but no General Synod has yet been held. The incomes of the parochial clergy mostly arise from endowments. In 1864 there were 6531 Protestant ministers, and 9514 churches. In some parishes the clergy enjoy a public provision from the State.'—(Statistics, as given in *Statesman's Year-Book*, pp. 104-191, Macmillan & Co., Lon. 1872.)

Prussia has 11 provinces, divided into 37 districts, with 24,106,847 inhabitants.

There are six celebrated universities, which, with all educational

establishments, are under the control of the 'Minister of Public Instruction and Ecclesiastical Affairs.'

At Wesel, on the Lower Rhine, a conference was held in 1566, which issued in a declaration of the divine right of the eldership. Attention had been called to the matter by refugees who fled from the Netherlands during the persecutions of Alva. In 1571, a great Synod was held at Embden, when the system which continues to this day was enacted. General Synods were to meet biennially, Provisional Synods annually, and Presbyteries quarterly.

The Presbyterian system was partially introduced into Westphalia in 1588, and into the province of Nassau in 1578. The Consistorial system prevailing, Presbytery was restored to the Churches of Westphalia and the Rhenish provinces.

In BAVARIA, out of a population of 4,824,421, there are 1,328,713 Protestants, and one minister to every 1013. The Protestant Church is under a general consistory—'Ober-Consistorium'—and four provincial consistories. Of the three universities of the kingdom, two, at Munich and Würzburg, are Roman Catholic; and one, at Erlangen, Protestant. The Constitution guarantees complete religious liberty to all inhabitants—Protestants being eligible to all civil offices and military appointments.

When the Elector Frederic III. was gained to the Reformed Confession, a new policy was introduced into the Churches of the Palatinate. It was a combination of the Presbyterian and Consistorial systems. Each congregation had a presbytery composed of pastors and censors, elected by the authorities of the Church. National Councils were also appointed by the Elector, having authority over the whole Church. This Council met at Heidelberg. It was composed of three deacons and three civil councillors. There were superintendents appointed for every diocese, subject to this Council; and these superintendents, along with the minister, met in convention.

In WÜRTTEMBERG, the 'Evangelical Protestant' Church of Württemberg was formed in 1823 by a union of the Lutherans and the Calvinists, or the Reformed. In 1867, there were 1,220,199 Protestants, forming 68 per cent. of the population. Six superintendents have the administration of the Church, under the King—that Church being the religion of the State. Besides seven colleges, there are four training establishments for ministers.

In SAXONY, the royal family profess the Roman Catholic religion; a vast majority of the inhabitants are Protestants, who have 1400 churches. The clergy are paid out of the local rates and from endow-

ments, the budget contribution of the State to the department of Ecclesiastical Affairs amounting to about £12,830, chiefly spent in administrative salaries. The government of the Protestant Church is under the National Consistory, presided over by the Minister of Ecclesiastical Affairs. A similar course is adopted in other States.

NORTH GERMAN STATES.	REFORMED.	LUTHERANS.	TOTAL PROTESTANTS.
1. Prussia	15,800,000	...	15,800,000
2. Saxony	5,566	2,361,861	2,367,427
3. Mecklen Schwerin	...	556,658	556,658
4. Saxe Weimar	...	269,007	269,007
5. Mecklenburg Strelitz	...	98,000	98,000
6. Oldenburg	241,381	...	241,381
7. Brunswick	1,676	296,017	297,693
8. Saxe Meinengen	...	177,560	177,560
9. Saxe Altenburg	141,226	...	141,226
10. Coburg and Gotha	166,235	...	166,235
11. Anhalt	197,041	...	197,041
12. Waldeck	54,672	...	54,672
13. Reuss Schleitz	...	88,097	88,097
14. Reuss Greiz	...	43,889	43,889
15. Schaumburg Lippe	31,000	...	31,000
16. Lippe Detmold	11,352	100,000	111,352
17. Lubeck	...	48,538	48,538
18. Bremen } Hanse	...	109,572	109,572
19. Hamburg } Towns	...	306,507	306,507
20. Hesse—(3 Provinces)	...	558,597	558,597
21. Schwartzburg Sond.	67,179	...	67,179
22. Schwartzburg Rudol.	...	74,868	74,868
SOUTH GERMAN STATES.			
1. Bavaria	2,431	906,386	908,817
2. Württemberg	1,220,199	...	1,220,199
3. Baden	475,918	...	475,918
Total,	18,415,876	5,995,557	24,411,433
Other Protestant denominations	...	...	509,567
Total Protestant population of German Empire in 1867	...	...	24,921,000

In the Reichsgebiet of Alsace-Lorraine, annexed May 10, 1871, Roman Catholics are 81 per cent., Protestants 15 per cent.

THE MORAVIANS.

Bohemian Brethren, Hussites, or United Brethren, were known as a religious body in Moravia, a mountainous marquisate of

Germany. They had conferences with Luther, Calvin, and other Reformers, but then could not agree as to Church discipline. Latterly, they adhere to the Augsburg Confession, and, as the Lutherans, they have a kind of bishops; while still maintaining that ordination by presbyters is equally valid, and that their bishops are wholly subject to the courts of the elders. Their numbers decreased, until in 1722 they were headed by Count Zinzendorf, who ultimately became their bishop. After holding religious meetings in Dresden—having a situation in the government of Saxony—he purchased an estate in Lusatia, another marquisate, the upper part of which is very mountainous. Although banished because of his views, he was allowed to return.

SPIRITUAL LIFE

and energy in Germany was much promoted by what in derision has been termed Pietism. This originated with a minister at Frankfort-on-the-Maine, afterwards of Dresden, named Spener, about 1666. He instituted mutual conferences called the College of Piety, without giving countenance to the separated views of some. This active Christianity spread widely, encountering the opposition of those preferring a formal and lip Christianity. In 1686 a college of Bible-lovers was formed for the exegetical study of the Scriptures, which, passing the bounds of prudence, was abolished by the faculty of Leipsic. The leaders found refuge in Brandenburg, where pietism obtained the recognition of a national church and theological representation, with Halle for its centre. It aimed at three things, the regeneration (1.) Of theology, by bringing men back to the study of Scripture as the means of true spiritual life; (2.) Of the Church, by abolishing the distinction between clergy and laity, to the extent of reducing it to those who teach and care for souls and their brethren who have been or are to be instructed, so as to be fellow-workers, the members being encouraged at meetings to open their lips and edify one another; or the congregation was organised into sections, with a president, under the direction of the minister; (3.) Of morals, by earnest prosecution of a sanctified life, and more full separation from worldly conformity and

everything which leads thereto. After the death of Francke, this pietism gradually degenerated in Northern Germany. But it had two vigorous offshoots, the Moravian Brotherhood along with Zinzendorf, and the school of Bengel, which is regarded as a precursor of a renovated theology. (See Dorner's *Prot. Theol.* iii. pp. 203-227.)

Recently many good men mourn over 'liberalistic unbelief, madness of socialism, and dissolution of family influences.' Dr Messner, professor of theology in the university of Berlin, gives, as an illustration, this fact:—'Of the 630,000 Protestants in Berlin, on an average only 11,900, or not quite two per cent., attend the church. Indifference toward the Church shows itself in the fact, that at only 3777 out of 23,969 funerals in all, has a clergyman been present.' Although this may be an extreme picture, and while there appeared more hopeful symptoms during the recent war, yet so much depressed are the evangelical portion of the community with the crushing load of Erastian bondage, that their hearts are mainly set upon that one deliverance: 'Our Church must be set free from State control. Let the Church have, as soon as may be, her full independence.' Then, they expect that deliverance will come from the trammels of rationalism and extremes of wickedness. In these desires and expectations, all the churches unite, praying, that by God's blessing, that great empire, now politically ascendant, will yet become as of old a centre of reformation light to Europe. The difficulty is very great. One conversant with the facts says:—'The grand evil is the state of enslavement in which the Church lies. You meet with pious people who admit and deplore this evil, but feel powerless to amend it. Only one party, the *Protestantenverein*, or Union of Protestants, seems to admit the gravity of the position, and to have raised the cry for a free church. But this is a society which has Baumgarten the evangelical for one leader, and Schenkel the rationalist for another, and the Church they aim at would be so broad as to allow the denial of everything distinctively Christian. This is made quite plain by Baumgarten's recently-published letter to King William, and no hope therefore can be built on their efforts.'

It is felt that only one thing can save the Church there, the restoration of her liberty. If a vigorous, popular Church, at once evangelical and perfectly free, could be set up, the gospel would yet flourish in the Fatherland.

On behalf of the rights of the pastors, elders, and people, Spener, Schleiermacher, and others have spoken boldly out, and signs from time to time appear, indicating that the indifference of the people will give way when the desire gains greater force for a full restoration to the people of a substantial share in the government. Then the elements of the presbyterial system still retained, when brought into exercise, will anew disclose their vitality in preventing the admission of the irreligious, and in securing the highest benefit of the members of the Church.

QUESTIONS.

1. *What condition was the Church in prior to the Reformation, and what was that movement?*
 2. *Give some account of Luther, his actions, and those of his opponents and friends.*
 3. *Explain how the term 'Protestant' arose.*
 4. *Describe the compact, conference, and confession of the Reformers, and the results.*
 5. *What were the principles and positions of Luther and the Lutherans as to government?*
 6. *Give some account of the past and present condition of the German Churches.*
-

CHAPTER V.

SWITZERLAND AND THE REFORMERS.

'Now Israel may say, and that truly,
If that the Lord had not our cause maintained;
If that the Lord had not our right sustained,
When cruel men against us furiously
Rose up in wrath, to make of us their prey;
Then certainly they had devoured us all,
And swallowed quick, for ought that we could deem;
Such was their rage, as we might well esteem.
And as fierce floods before them all things drown,
So had they brought our soul to death quite down.'

§ 1. THE SWISS REFORMATION.

ULRICH ZWINGLE inflicted another mortal wound upon the Papacy. He was a wise and learned Presbyter in Zurich, Switzerland. Before Luther publicly contended against Rome, he had found the truth. Surely, this is the finger of God! In 1519, he publicly opposed Samson of Milan, an indulgence seller, as Luther had Tetzel in Germany. Without concert, or aid, both were led to the same truth and the same result, while, from peculiar circumstances, Luther has the honour of first publicly declaring open war with Rome. Although labouring in the narrower sphere of a Swiss Canton, Zwingle's labours ought not to be overlooked. In learning, in judgment, and in progress, Zwingle even outstripped the Reformer at Wittenberg. Zwingle was born in the Canton of St Gall in 1484. Teaching at Basil, he himself was taught. Wittenbach, his professor, was not ignorant of Rome's errors, and imbued his pupils with the desire of free inquiry. For ten years Zwingle was pastor at Glarus, casting aside human authority and zealously expounding the Scriptures. Removed in 1516 to Einsiedlin, Rome's monkery and trickery were more fully exposed. Chosen to the cathedral in Zurich, he stipulated for liberty to expound the whole Book of God. In 1519, he openly opposed Samson, and obtained his expulsion from the canton. Reformation went forward. Luther's

writings were read, but not by Zwingli, lest others should call him a disciple. Accused of heresy in 1523, Zwingli triumphed in a Council, in proof of sixty-seven propositions, embracing fundamental truth; and in 1524, Public Worship was by his advice reformed in Zurich.

The magistrate—being a Christian—was entrusted with the government, the council of the two hundred administering the affairs of the church. This plan, which was also carried out in St Gall and Schaffhausen, was Erastian rather than Presbyterian. And yet Zwingli, in the year 1523, vindicated the rights of the people to representative government, and thus made a commencement of the Presbyterian system.

His testimony continued with much power till the year 1531. According to the usage of his country, as a true patriot, he bore the standard to the battle-field, when the canton was invaded by a Popish force. By the enemy he was slain and his canton defeated; but the truth which he lived to maintain, and his noble example in upholding it, live on in undying glory.

In opposition to Luther, who, while rejecting transubstantiation, held consubstantiation, Zwingli maintained that the bread and wine in the Lord's Supper are merely symbols representing Christ and the blessings that flow from Him, in the commemoration of His death. Luther's view was inexplicable—that somehow, partakers of the communion truly received the body and blood of Christ along with the bread and wine. This led to the controversy that occasioned the conference at the Marburg, producing the separation of Protestants, that cannot but be lamented, into the Lutherans and the Reformed.

John Calvin was the second founder of the Reformed Church in Switzerland. A native of Noyon in France, he came and taught at Geneva. Even by his enemies he is venerated for his genius and learning. His labours and writings have produced immense results. John Calvin will be held in everlasting remembrance. The Reformed Church—so called at first in France—was not confined to Switzerland. Simultaneously in many lands the work of Reformation arose, and was carried forward by many labourers. Although John Calvin was at the *head of a small portion of the Swiss Church*, his influence was

greater, and extended wider, than that of any other man. Directly, he did little to extend or introduce reformation ; but he did much to consolidate and enlighten in doctrine, discipline, worship, and government. Most national churches, except the Lutheran, embraced the doctrine he taught, because it is the doctrine of the Bible.

Geneva became the focus of light to the world. Here was produced a model and pattern of what might bless mankind. Persons of rank and fortune flocked from France, Italy, and other lands. A college was established by the senate of Geneva in 1558, in which Calvin, Beza, and other learned and wise men gave instructions to students from all places. These, returning to their native countries, propagated the precious lessons they had received. Even after the death of Calvin in 1564, the influence of the Swiss Church powerfully promoted the work of reformation.

At first, that Church had vast difficulties with which to contend. Farell and Froment had been driven from Geneva. Returning in 1533, they, in company with Viret, gathered a numerous Church, which now the Council supported. That Church was Presbyterian in its arrangements when John Calvin arrived, although he completed its organization. In the year 1538, Calvin and Farell inveighed against the conduct of the Council, who endeavoured to introduce the ceremonies agreed on at Berne, as to the sacraments. The Council with a high hand banished both these teachers from the Republic. But in 1541, Calvin, at the urgent request of the citizens, returned from Strasburg to Geneva, among whom he lived and laboured till his death ; but he did not return until it had been agreed that the authority of the eldership would be allowed, the nomination of the elders lying with the local council and the pastors.

Calvin held that the Church is free and independent of the State, and ought to govern herself by bodies of presbyters, and synods or conventions of presbyters—the magistrate's position being simply that of protecting care over the Church. He held that all ministers of Christ are *jure divino*, on an equality of rank and power ; and that bishops or other grades of rank are contrary to the word and will of God. At Geneva was seen in

actual practice the apostolic mode of government. The administration in the Church was by associated elders, called ~~a~~judicatory or consistory. Apostolic discipline was renewed, offenders being excluded from the Church. This organization was completed with the full consent of the senate and people.

§ 2. POLITY OF THE REFORMERS.

Ignorance asserts that Calvin invented Presbyterianism. Were it supposed that Presbytery was unknown in apostolic times, amongst the Waldenses and others, it must still be remembered that it was in full operation in Geneva, long before Calvin appeared there as a Reformer. That scriptural form of government was adopted in Switzerland in 1528. Zwingli, too, had long before taught the doctrine of ministerial parity. When Calvin arrived, he found it already established by Farell and Viret. Calvin simply completed the organization by the ordination of elders for the exercise of discipline. This department of presbyterial polity had been long before practically exercised in the Bohemian branch of the Waldensian Church, as well as in the ancient church of the Vaudois. This also Calvin did, not as a borrowed expedient, he claimed for it the authority of the Bible.

Undoubtedly, Calvin gave a more accurate exposition of the scriptural scheme of church government than had ever been given. On scriptural grounds, he denied the supremacy of the Pontiff. By Scripture, he asserted the parity of all pastors, and the necessity of others, not pastors, exercising rule in the Church. So he maintained the permanency of the ministry, and their full authority to perform all functions. So he held that a permanent prelatie-episcopacy is forbidden, as well as destitute of sanction—that there is a clear distinction between ministers and people, and that office-bearers alone should have the regulation of affairs. These principles were so thoroughly based on the Divine Word, as to secure universal adoption by all the Reformers. Hence their unanimity of testimony in favour of presbyterial government. Luther alone seemed unconscious how unlawful it is to introduce a permanent arrangement into the Church, which

is destitute of divine authority. That this introduction of an officer having supreme authority over others is unlawful, was held by all the other Reformers. They maintained that the Apostles, neither by word nor act, gave any indication that they were to have successors, and that presbyters and deacons were the only permanent officers established. Hence in their writings and confessions, the fundamental principles of presbyterian government are given as a portion of the unchangeable truth of God.

Calvin held that the election of officers in the Church was legitimate only if 'By the consent and allowance of the people' (Instit. b. iv. ch. iii, 15-27). Shortly before his death, Calvin wrote on Acts xx. the following passage:—'Concerning the word bishop, it is observable that Paul gives this title to all the presbyters of Ephesus; from which we may infer that, according to Scripture, presbyters differed in no respect from bishops; but that it arose from corruption, and a departure from primitive purity, that those who held the first seats in particular cities began to be called bishops. I say, that it arose from corruption—not that it is an evil for some one in a college of pastors to be distinguished above the rest, but because it is intolerable presumption, that men in perverting the titles of Scripture to their own humour, do not hesitate to alter the meaning of the Holy Spirit.'

On scriptural principles, Calvin held—First, That a government in the Church is indispensable; and that the Presbyterian, composed of teaching and ruling elders, is that best fitted for the preservation of discipline; second, That the presbytery must be free to prescribe terms of admission, and to enforce expulsion in cases of contumacy.

Geneva was too narrow a sphere for Synodical action. Hence Calvin made no provision for it there; but Courts of Review were by him introduced into the plan of government which he drew up for the French Church. This is a matter that of necessity must be modified by circumstances.

Although Calvin did not introduce Presbytery, he first clearly unfolded it as the scriptural and practicable plan; and at the cost of a severe struggle he first obtained its practical establishment.

In Basle, elders were elected by the people, on the recommen-

dation of Ecolampadius. These were associated with the pastor, but their action was afterwards modified by the State.

The Reformers contended against the Priesthood, Prelacy, and the Papacy—the three leading features of the Romish system. They maintained and established the leading features of Presbyterian government, as that which they found laid down in the Word of God.

The liberty of the people was strongly contended for. The authority of the presbyters was not less fully secured. The Reformers held that the Church is not only entitled but bound to have officers, and that there should be just the two kinds that are mentioned in Scripture. Calvin gave an accurate exposition of the scriptural scheme; that by Divine appointment (1.) the ministry is separate and perpetual; (2.) presbyters are competent to all necessary duty, including ordination; but that (3.) the administration is not confined to pastors, but is shared in by chosen and ordained officers.

The unity of the Church was further maintained. This is beheld in the various assemblies held for the regulation of Church affairs.

§ 3. EXPEDIENTS OF PRELATISTS.

Prelatic controversialists endeavour to destroy the force of the fact that the Reformers, almost without exception, embraced Presbyterian principles as those of the Word of God. They first of all conceal the distinct utterances of the Reformers on this subject, then they give garbled quotations from incidental expressions. This is generally done by copying from others without any examination of the writings of the Reformers. Bancroft, in 1593, made the first collection of these garbled extracts, in an insolent book called 'Survey of the Pretended Holy Discipline.' It merely excited prejudice without discussing the subject, pretending that the Reformers had no fixed principles, and that Presbyterianism was the invention of Calvin for selfish purposes.

The defenders of Prelacy have another refuge. The poor Reformers, say they, were compelled by stern necessity to set up Presbyterianism. Consequently, all those who have no such plea of absolute necessity, are guilty of heinous offence. This

also is a pure fabrication. The assertion rests on no evidence whatever. The Reformers openly and continually declared that they were following implicitly the guidance of the Word of God; and there is no reason why the sincerity of these declarations should be called in question.

Dr Wordsworth, in 'Theophilus Anglicanus'—used as a text-book for students (Ed. 1863, p. 105)—gives most of the passages handed down from the days of Bancroft and Durel, endeavouring to prove that the Reformers were forced into Presbyterianism against their real convictions of the scriptural authority of Prelacy. Thus from Melancthon's apology for the Augsburg Confession :—

'We are exceedingly anxious to preserve the ecclesiastical polity and the orders in the Church, **ALTHOUGH APPOINTED BY HUMAN AUTHORITY.** For we know that this Church polity was **ESTABLISHED BY THE FATHERS** in the way that the ancient canons describe with a good and useful design.' Melancthon then throws the blame of overthrowing this established order upon the Romanists, asserting that the other side were willing to yield the bishops their jurisdiction, 'if they would only cease to rage against our churches.'

This quotation, with the words in capitals left out, was recently quoted by the Rev. Mr Chadwick, a prelatist in Belfast, as if (1.) it were part of the Augsburg Confession, instead of the apology, and (2.) as if it expressed the real views of John Calvin, who signed the confession. He also tried by the same process to pervert the words of Beza, but has been admirably exposed by Dr Watts.

Beza, after quoting from Nazianzen, a Greek Father of the fourth century, an important testimony against Prelacy, adds :— 'I wish that it were again and again weighed by those who rightly condemn the abuse of that authority and desire its reformation, but yet conceive that those grades are to be retained in the Church, to whom I will then yield when they show one man absolutely free from all ambition, or a sure method of restraining those who are ambitious.'

Calvin, it is true, was moderator of the Presbytery of Geneva as long as he lived. One good reason was that no other would

take the chair when he was present. After his decease Beza declined to have a similar mark of respect paid to him. He insisted that the practice of having a constant moderator should be abandoned, as likely to lead to injurious consequences. Experience has amply testified that the tendency of such an arrangement is to introduce a proper Prelacy.

Garbled extracts, apart from their real meaning, are also quoted from Calvin, or those in which the words *Episcopus* or *Episcopate* are used in their scriptural sense, to make an appearance of support to the Prelatic assertion. Calvin's own declaration is unmistakeable :—' In that I call these who rule the churches bishops, presbyters, pastors, ministers, indifferently, I do so according to the usage of Scripture, which employs these terms as synonymous, giving the title of bishop to all who discharge the ministry of the Word ' (*Instit. lib. iv. cap. iii. 8*). :

In reference to Melancthon's apology, it should be remembered that, overwhelmed with danger to the Protestant cause; that Reformer was far too ready to make any concession for the sake of peace. Considering both the place and jurisdiction of bishops to be of human appointment, he was ready to concede not only bishops but the supremacy of the Pope, *jure humano*—if only the gospel were safe—as if such a thing could possibly be. So acting, he was a thorn in Luther's side, who wrote—' I have received your apology, and wonder what you mean by wishing to know what and how much you may yield to the Papists. For my part, I hold that there is only too much yielded to them already in the apology.'

§ 4. PRESENT CONDITION OF SWITZERLAND.

All Christian sects are tolerated, but the 'order of the Jesuits is vigorously excluded from every part of the Republic.' The government of the Protestant Church, Calvinistic in principle and Presbyterian in form, is under the supervision of the magistrates of the various cantons, to whom is also entrusted, in the Protestant districts, the superintendence of public instruction. Education is very widely diffused, particularly in the north-eastern cantons.

Switzerland is divided into twenty-two cantons, three of which are subdivided. In 1870 it had a population of 2,266,095, of whom Roman Catholics form two-fifths, and Protestants three-fifths, the number of other sects and Jews being about 5000 each. The number of the Reformed was 1,567,003—an increase of 149,087 since 1850.

The Council of Neuchâtel, in Switzerland, has, by a majority of a single vote, decreed the complete separation within the canton of Church and State. The worst article in the constitution of 1848, which expressly reserved 'the spiritual supremacy of the State' in all matters, was abolished in 1858. In its stead it was enacted that 'the administration of the Church in all matters spiritual belongs exclusively to the synod.' But then the acts of the synod, whatever they were, required to be countersigned by the Council of State—in cases of suspension and deposition of ministers, there lay an appeal to the civil powers—and, to complete all, it was expressly provided that all disputes about the meaning or application of the constitution were to be absolutely settled by the civil courts. The income derived from ecclesiastical property (for there is to be no confiscation or secularization of the endowments) will be paid over each year to the representatives of the churches and parishes to which that property respectively belongs; the glebe houses will be appropriated, as before, as dwellings for the clergy, and the churches will be at the command of the various religious communities for the celebration of public worship, the majority in each district having first choice of the hours of service. How will this work?

It is said that, among these cantonal churches, there exists a complete and open apostasy from the doctrines of the Reformation, so that it is feared the evangelical members will be obliged to secede; but there is little discipline exercised, as they have no proper elders, and every native being entitled to membership.

QUESTIONS.

1. *What testifies that God's Spirit brought about the Reformation?*

2. *Give an account of Zwingli's life, labours, opinions, and death.*
3. *Prove that Calvin did not invent this polity, and show what his great work in connection with it was.*
4. *Expose the artful practices of prelatists; name some who have endeavoured to promote this mode of controversy, and refute some of their assertions.*
5. *What is the present condition of the Swiss Churches?*

CHAPTER VI.

FRANCE AND REFORMATION.

'The medal, faithful to its charge of fame,
Through climes and ages bears each form and name,
In one short view subjected to our eye.'—POPE.

§ 1. PROGRESS AMIDST PERSECUTION.

THE Sorbonne, or University of Paris, condemned Luther and his works in 1521 as insolent and blasphemous. Two years later, multitudes throughout the provinces were opposed to the doctrines and practices of Rome. The first evangelical Church formed was at Meaux. Bishop Brissonet permitted this to be accomplished by the labours of a few men, specially elevated by the hand of God. These were James le Fèvre, William Farell, and General Roussel. But in 1533, Parliament ordered an investigation. Then Brissonet drew back, the Reformed opinions were condemned, and the disciples were dispersed to sow the seeds of the kingdom throughout the French provinces. One of the Meaux preachers, John le Clerc, in denouncing indulgences, represented the Pope as Antichrist. For this he was brought to receive the martyr's crown. Not only was he beaten, he was also branded with a hot iron. Fleeing to Metz, there at length he expired. Francis I., the king, was for a time inclined to listen to

Margaret, his sister, the Queen of Navarre. Embracing the Reformed religion, she earnestly desired that Melancthon should be invited to come and reside in France. The king, however, only favoured the Reformed, when thereby he could inflict a chastisement upon his enemy, Charles V. So soon as, by the labours of pious men, religious societies increased, and some commotions occurring, he protected the Papacy.

Calvin sought shelter in Geneva, Le Fèvre and Roussel at Navarre. Bearne and Guienne became full of evangelical Christians. Margaret was rebuked, and ordered by Francis to proceed no further in this direction. The Queen promised to stop if the following practices were adopted :—viz., that there should be—(1.) No private masses ; (2.) No elevation or (3.) worship of the host ; (4.) Communion in both kinds ; (5.) No adoration of Mary, or the saints ; (6.) Common bread in the Supper ; and (7.) No compulsion of celibacy in priests. These requests were refused, and the sword was unsheathed. About the year 1534, the blood of the Protestants flowed throughout the country, atrocities being greatest in the mountains of Provence. Cardinal Tournon was the instigator, but the King consented to these bloody deeds. He was filled with remorse, and professed to repent, and from his bed of death exhorted his son to act a different part. This advice was disregarded by Henry II. The Huguenots, as they were contemptuously called by their enemies, experienced greater sufferings. From 1547 to 1559 persecution was most determined and unsparing, estates and books were confiscated, and very many imprisoned and put to death. The Parliament, however, refused to ratify the King's decree, that no appeals were to be heard by the civil courts, and that all magistrates must execute the orders of the ecclesiastical. Henry II. died of a wound in the eye, received at a tilting match, and was succeeded in 1559 by Francis II., husband of Mary, Queen of Scots. Young and feeble, he was used as a tool by the princes of Guise. The Prince of Condé they condemned to death ; but they were arrested by the death of Francis, and the ascension of Charles IX. Charles being yet a child, a triumvirate was formed, and Protestant worship declared to be unlawful in 1561. The queen-mother, Catherine de Medicis, for party purposes, acted for a time as

mediatrix ; when, till 1565, the Protestants seemed to multiply in proportion as they were slain.

§ 2. ORGANIZATION.

The Inquisition being introduced, under the title of 'La Chambre Ardente,' a meeting, called 'A Mercurial,' was summoned, and those judges who secretly favoured the Reformation, with numbers of others, were imprisoned or put to death.

Notwithstanding, the Reformation progressed—one-fourth of the nation had seceded from Popery. The King of Navarre, the Prince of Condé, and a truly Christian patriot, the Admiral of France, de Coligny, with many nobility and gentry, professed the evangelical faith, and encouraged its extension. In 1559, a meeting of some thousands of professing Christians convened in a meadow near Paris, in open day ; and in that year the first synod of the Reformed Church of France was privately held. The last was held at Loudon in 1669. At the first, a confession of faith and a presbyterial form of Church government were adopted. In the confession it is said—' We believe that the true Church ought to be governed by that policy which Christ Jesus our Lord hath established—viz., that there be pastors, presbyters, or elders and deacons.' And again, ' We believe that all true pastors, wherever they be, are endued with equal and the same power, under one chief Head and Bishop Christ Jesus.' Single churches were governed by consistories or sessions, composed of pastors and ruling elders, many of the latter being noblemen. From these an appeal might be taken to the colloquies, classes, or presbyteries, which met twice a year. These were formed of pastors and elders deputed from the consistories. From the classes there was also opportunity of appeal to the synods of each province, which met annually. The supreme ecclesiastical tribunal was the national synod, which met only as occasion required. It was composed of one pastor and one elder from each of the sixteen provincial synods. At each meeting the next was arranged to be called by some one province. From 1559 to 1669 no fewer than twenty-nine national synods were held. The Pope was assured that he ' might discover that a fourth part of

the kingdom is separated from the communion of the Church, which fourth part consists of *gentils-homme* (noblemen), men of letters, chief burgesses in cities, and such of the common people as have seen most of the world, and are practised in arms. . . . Neither do they lack good counsels, having among them three parts of the men of letters; neither do they lack money, having among them a great part of the good wealthy families, both of the nobility and of the *tiers état* (most eligible classes), and, what is more, they are so united, and so resolved never to abandon each other, that it is hopeless to attempt dividing them. Thus France possessed a fully-organized Presbyterian Church, covering all her borders, and doing the work of the Lord heartily and well.

In the year 1571, they claimed to possess two thousand one hundred and fifty churches, although many of these were family churches, owing to their peculiar circumstances. The churches proper reached to eight hundred, some of which were very large, having from three to five pastors. A striking instance of the government and discipline of the French Presbyterian Church is furnished in the fact, that the Prince of Condé was debarred the communion by the consistory of Rochelle in 1578. This was because one of his ships had taken a prize after the signing of the last peace, and because he continued to hold it as a lawful prize, urging that it was taken before the forty days allowed had expired. The Prince appealed against the judgment of the consistory to the national synod, and that synod decided the case by confirming the judgment of the consistory.

§ 3. THE MASSACRE AND THE MEDAL.

That sacred fire was destined to be quenched in blood. 'Those violent enemies,' says D'Aubigné, 'which the Reformation encountered simultaneously in France gave it a character altogether peculiar. Nowhere did it so often dwell in dungeons, or so much resemble primitive Christianity in faith, in charity, and in the number of its martyrs. If, in other countries, the Reformation was more glorious by its triumphs, in France it was much more so by its defeats. If elsewhere it could point to thrones and

sovereign councils, here it might point to scaffolds and "hillside" meetings. Whoever knows what constitutes the true glory of Christianity upon earth, and the features that assimilate it to its Head, will study with a livelier feeling of respect and love that often blood-stained history.' (D'Aubigné's Hist., vol. iv. p. 326).

Blood-stained it truly was, on to that consummation of blood, August 23-24, 1572, the Bartholomew massacre. It began at midnight, at the tolling of the great bell of the palace. The brave Admiral Coligny was the first victim. For three days it continued in Paris, when horrors untellable were perpetrated. Five hundred noblemen and six thousand Presbyterian Christians fell in the city alone. The whole plan was the fruit of the infamous Catherine de Medicis and the Duke of Guise. Protestants from all parts were summoned to Paris to witness the nuptials of Henry, the young King of Navarre, to Margaret Valois, the sister of King Charles. At midnight Catherine descended to the King's chamber, and found him wavering. Finding that the fatal mandate was not yet issued, she gave him a cutting insinuation of cowardice. This settled the point, and he ordered them to commence the work. The deadly work was speedily promoted throughout the provinces. The slain were reckoned from thirty to one hundred thousand—the bloody banquet extending to the principal towns of France.

Over the whole of Europe there was a general feeling of horror. The northern princes were at no pains to conceal their detestation of the deed. John Knox denounced 'that cruel murderer and false traitor, the King of France, predicting that his name would remain an execration, and that none of his family would enjoy the kingdom in peace.'

At Rome, the news of the massacre was received with every demonstration of joy. The Pope and Cardinals gave public thanks to God, and ordered a universal jubilee. Guns were fired, bonfires were lighted. In fine, the Pope ordered a medal to be struck. On the one side, his own head, with the inscription Gregory XIII. Pontiff; and on the other, an angel attacking and murdering the helpless, with the words '*Hugonotorum strages*'—'the slaughter of the Huguenots'—are beheld, a per-

petual monument of the infamous transaction. (See *Bulwark*, vol. i. pp. 35-39.)

Instead of accomplishing this event, it seemed to defeat the end sought, for this massacre was followed by an accession greater than the victims to the Protestant ranks. But dearly has France paid for that homage to Popery. These barbarities were at length terminated by the Edict of Nantes in 1598, in which Henry IV., who, while he decided to adhere to the Romish faith, yet saw that the Reformed could not be subdued, and gave full liberty to worship God with equal rights to all his subjects. Henry did more; he gave an annual stipend of forty thousand crowns for the support of their ministers, and protected the Protestants to the end of his reign in 1610.

That was a sad day for France when Henry IV. decided to abide by the faith of Rome. One-half of his kingdom was evangelical and presbyterian. If, instead of a continued tale of blood by the civil power doing the work of Rome, the gospel had been protected and freedom of conscience secured, France might have become the most elevated of all the nations of Europe. The assassination of Henry awoke the suspicions of the Protestants. The Queen, under Spanish influence, provoked them by infractions of the Edict of Nantes. In 1629, they were finally put down by the terrible energy of Richelieu. Toleration was, however, granted by the Edict of Nismes. Thereafter, the Protestants were known as good and faithful subjects, maintaining the rights of monarchy in opposition to seditious practices.

'We can hardly suppose that Henry IV. meant to dupe the Reformed, just as they had established him on the throne. But in the preamble of his grandson's revocation, the party (the Jesuits) which made both monarchs its tools in turn, plainly avows that the peace it had proclaimed in 1598, and the liberal maxims it professed and practised afterwards, were mere blinds, under covert of which those enemies, whom wars and massacres had failed to exterminate, were to be gradually weakened and undermined, till too weak to withstand any such crisis as that at length produced by the joint efforts of La Chaise, Louvois, and De Maintenon' ('Suppr. of French Ref.' by D. Dundas Scott).

France has produced some of the most eminent and learned

Calvinistic divines, as Sadeel, Claude, Charnier, and Blondell, who have defended Presbyterian polity, and the rights of the people to the substantial choice of their officers. This was specially vindicated as consistent with scriptural practice by Larroque, and special canons were framed upon this subject. The colloquy or provincial synod were requested to appoint a nominee, who was to preach 'for three several Sundays.' The silence of the people was held as express consent. If charges were brought against him, and the nominee was cleared, still he was not to be settled contrary to their express desire.

A new view of the constitution of the Church and its government was put forth by J. B. Morellius or Morley, akin to the Independent or Congregational theory of modern times. In 1561 he published at Lyons his '*Traicté de la Discipline et Police Chretienne.*' His views were condemned by the national synod at Orleans in 1652, and again at Nismes in 1572. Ramus, a celebrated philosopher, who was killed in the Bartholomew massacre, had also embraced them, but they spread little further.

§ 4. PRESENT CONDITION OF PROTESTANTISM IN FRANCE.

By the census of 1866 there were 1,591,250 Protestants in France. This official statement varies with that of the synods, which estimate the members of the Reformed Church at 630,000, and those of the Lutheran at 305,000, giving a total of less than a million, —there being other Protestant Churches. In 1866 there were 41,244 Protestants in Paris. All religions are recognised by the State, but only the Roman Catholics, Protestants, and Jews, are noticed in the budget—the latter only since 1831. The last budget gives the allowance to the Protestant Church at 1,493,436 francs, or £59,737. The whole income of Protestant ministers about £150,000.

Lutherans are, in their religious affairs, governed by a general consistory, established at Strasbourg. The Reformed Church is under a council of administration, the seat of which is at Paris. The Lutherans have a seminary and a faculty of theology at Strasbourg, with fifty-three churches; and the Calvinists have consistorial churches in fifty-nine departments. They meet occasionally in synod, and have a faculty of theology at Montauban. The government of each parish in the Reformed Church in France was, from the first, confided to a presbyterial council or consistory,

taken from among the general assembly of the members. This was strictly adhered to till the revocation of the Edict of Nantes. The edict of 1787 restored to Protestants the civil rights they had been deprived of a century before, but it made no regulations as to their religious organization.

By the law of the 18th Germinal 1802, five or six churches were organized. They were subject to a consistory, nominated by the twenty-five Protestants of the district who contributed most to the public taxes. Instead of provincial, synods d'arrondissement were established. These consisted of deputies from five consistories. One only met. This was at La Drone in 1850. By the decree of March 1852 considerable changes were introduced. A council was appointed for every parish. From four to seven elders elected by the people were presided over by the pastor. General consistories of a district were held in the principal towns, consisting of pastors and delegates from the parishes—half the members subject to re-election every three years. A civil Protestant council superintends all these, composed of two senior pastors, and fifteen members nominated by the State. (*States. Year-Book*).

The NATIONAL REFORMED CHURCH resolved, at a recent meeting held at Nîmes, to organize a new society for the evangelization of France. It has obtained permission—denied for two centuries—to meet in synod, there being several Protestant members in the National Assembly. In reply to a deputation, M. Thiers stated that he belonged to no party, and was only solicitous to remedy the misfortunes of France. In reference to the interests of Protestant worship, he said that he would constantly maintain religious liberty in all its integrity, and in so doing he yielded to the desire of an immense majority in sanctioning the convocation of the synod.

In 1868 it had 105 consistories, 489 parishes, and 692 annexes; 895 temples and oratories, 1304 day-schools, 579 official pastors, and 82 auxiliary pastors, suffragans, and chaplains.

Theological Faculty, Montauban, over 70 students. Many of the candidates for the ministry in the Reformed Church pursue their theological studies at Strasburg and Geneva. Money received from the State in 1865, 39,488 francs.

LUTHERAN CHURCH.—44 consistories, 232 parishes, and 199 annexes; 392 temples and oratories, 658 day-schools, 263 official pastors, and 40 auxiliary pastors, &c.

Theological Faculty, Strasburg, 80 students, mixed (Reformed and Lutheran). Money received from the State in 1865, 17,970 francs.

CONSISTORY OF ALGIERS.—12 parishes and 59 annexes ; 71 places of worship, 12 schools, and 16 official pastors.

UNION OF EVANGELICAL CHURCHES, or French Free Church (Congregational and Presbyterian).—44 churches were represented at Mazamet, in October 1871, by 44 ministers and 7 elders, with 20 deputies from other churches. It has 71 places of worship, 2686 members, 38 day-schools, attended by 1173 children, 1452 children in Sunday-schools. Synod held every two years. President of synodical commission, M. le Pasteur Fisch, Paris.

EVANGELICAL CHURCH OF LYONS.—An independent church of more than 700 members, mostly converts from Romanism, founded by the late Adolphe Monod. 4 pastors, and 5 places of worship ; also several evangelists who labour in the out-stations. Schools, adult classes, and an infirmary are connected with the Church.

THE CENTRAL PROTESTANT SOCIETY is a sort of home mission of the two national State Churches.

THE EVANGELICAL SOCIETY is a mission to Roman Catholics, best known by the visits of the Rev. Mr Fisch. Evangelical life is said to be sustained amongst the mountains of the Haute Loire by these societies. These evangelists discharge all the ordinary functions of the pastorate to many congregations, whose ancestors were Protestants before the massacre in 1572. In addition to Rationalism, Plymouthism is doing much mischief amongst the earnest-minded inhabitants.

By the treaty of peace with Germany in 1871, 5580 English square miles, and 1,597,219 inhabitants have changed hands, reducing the population of France to 36,469,875.

‘ While Rome has been actually losing ground in France, Protestantism has been visibly on the increase. Since the year 1825 the Protestants have opened more than one hundred and fifty places of worship in quarters where previously a trace of the Reformation could scarcely be discerned ; while the Romanists have not erected a single new church or even chapel for the use of Protestants who have fallen back upon Rome.

‘ The Protestant population, after the revocation of the Edict of Nantes, amounted, according to M. Duruy, to a million of souls, either more or less.

‘ The two Protestant Churches which enjoy the support of the State—those of the Augsburg and the Reformed Confession—

had not more than 580 pastors in the year 1802. At the present day their numbers are nearly a thousand.

'In the South of France the places of worship have risen from about twenty to as many as 300; the numbers of the schoolmasters and schoolmistresses from 700 to 2400. In the larger towns, such as Lyons, Marseilles, and Havre, the Protestant inhabitants have quadrupled. In Paris, where the Oratoire and Les Billettes were the only places of Protestant worship, there are now thirty, independent of the eight chapels where there is English and American service.

'The various undertakings originating with the Protestants furnish additional evidence of the vitality which characterises their progress during the present century, as the institution and growth of their religious societies, of a variety of charitable establishments, and of 700 Sunday-schools.

'At the Universal Exhibition, the superiority of the Protestant genius and hand was strikingly shown; for out of the five gold medals set aside for France, four were awarded to Protestants. They are said by M. Puaux to be but 1,500,000 in number, yet they monopolize one-fifth of the industrial and commercial operations of France. They justly enjoy universal respect for their character and conduct. It is a melancholy truth that Rationalism should have insinuated itself, with its deadly poison, into the ranks of the ministry and laity. But we know it is only for a season.'

QUESTIONS.

1. *Mention the origin and progress of the French Reformed Church, and give an account of its organization.*
2. *Give some details as to the Bartholomew massacre, and the opposite feelings and tendency it called forth.*
3. *What monarch held the future prosperity of France apparently in his hands?*
4. *Who have defended this polity there? and what is its present position?*

CHAPTER VII.

OTHER CONTINENTAL CHURCHES.

'Rome shall perish ; write that word ;
In the blood that she has spilt—
Perish hopeless and abhorred,
Deep in ruin as in guilt.
Other Romans shall arise,
Heedless of a soldier's name ;
Sounds, not arms, shall win the prize,
Harmony the path to fame.'

§ 1. ITALY—LIBERTY AND INFALLIBILITY.

ITALY in the sixteenth century had in every province professors of the gospel. Venetians, Tuscans, Neapolitans, renounced Popery. Bernardino Ochino, Peter Martyr, and others, preached with great power in the kingdom of Naples. Their views coincided with other reformers as to scriptural government. In 1536 there was a general commotion, and much hope for the future. But the Inquisition set to work. It tortured, it slew, it banished. Although the Neapolitans refused to tolerate the Inquisition, Rome prevailed, and the heresy of Bible religion was stamped out. The reformation spark was then effectually quenched. But the dust of the martyrs is precious in the sight of Jehovah. The seed sown shall yet have a glorious harvest. Slumbering for centuries, Italy has at length awoke. When the Papacy had reached the climax of blasphemous presumption in the declaration of the Pope's personal infallibility, God by His wondrous providence has brought about the time of the end, when the temporal sovereignty has been thoroughly overthrown.

The Pope succeeded in wearing the fathers of the Vatican Council into submission. A great number of them had intimated their intention to speak, but when his Holiness announced that he would not adjourn to a cooler season, but would sit all through the hot summer if needful, to listen to their disputations, flesh and blood gave in ; and on the 13th of July 1870, the decisive

vote was taken, there being 450 in favour of the dogma to 88 against it.

This, and the progress of the Free Church of Italy, has been graphically told by Signor Gavazzi. On the 27th June 1871, he said :—‘ Before 1847 they had not one single Christian public worshipper in Italy. There were only a few Waldenses living in Turin, who were allowed to worship privately amongst themselves, because they were Piedmontese subjects ; but they were so watched by the police that no Italian could approach those meetings of theirs. In 1847, however, Charles Albert, the King of Piedmont, gave to his subjects the first Italian constitution, in which he emancipated the Jews and the Waldenses, they being the only dissenting bodies from the Church of Rome that then existed in the States. They were thus made constitutionally free to worship according to their creed. In 1843 the Free Church of Italy was commenced in Turin, where two congregations were immediately formed ; and from 1847 to 1859 they had in Piedmont five congregations, with an average of 400 communicants and an average of 1000 constant hearers. In 1859, after the war for national independence, after the annexation of Piedmont, of Lombardy, of Tuscany, of the Romagna, the liberty was then extended to these States for the preaching of the gospel. But that was only a little step towards the evangelization of those provinces. The real start was made in 1860, and it was entirely due to our popular hero. It seems to me that Providence has chosen this man to be the man of Italy, politically and religiously. Whatever may be the opinions of men about his last mistake, Garibaldi has been the greatest man of Italy—Italy owes more to him alone than to all other men put together. When he was Dictator of Naples, he told me repeatedly, with his beautiful sweet smile, “ Go on, Gavazzi ; go on, and preach the gospel everywhere to your heart’s satisfaction.” We were therefore really free to preach the gospel wherever Garibaldi’s jurisdiction extended to. I was able under his Dictatorship to open the first large Christian congregation in Naples. Since that time, during the ten years from 1860 to 1870, we have now a congregation in almost all our largest towns, and in some of them—such as Naples, Florence, Milan—there are even two or three. There

are now 100 congregations in Italy with an average of 8000 communicants and an average of 40,000 constant hearers. In my poor Italy, ignorance under the sway of the priesthood was so great that, in the last statistics published by our Parliament, in 1866, it was shown that out of 25,000,000 of Italians, 17,000,000 could neither read nor write. Seventeen millions out of twenty-five ! That is Romanism ; and Romanism cannot live but where there is ignorance.' Official statistics give a general average of 64·27 persons without the slightest rudiments of education in every hundred members of the adult population of the male population of Italy. ' Another reason was the rapid spreading of the Bible in Italy. In 1847 he had a Bible, a London edition, presented to him, and it was a curiosity in Italy. Under the constitution of Charles Albert, the Bible could be sold in Piedmont, but with much hindrance and persecution ; and when he left Italy in 1849 there was no Bible in the hands of the Italians. But 5000 copies were sent to Rome. When the Pope was restored to his temporal throne, he found the 5000 Bibles in the Custom House, and he was not such a fool as to give them to the people, 5000 rifles to be levelled at his own power. He therefore kept the Bibles in the Custom House, although he was obliged to pay for them. There are now 300,000 copies of the Bible in the hands of Italians. Evangelical Christians there are so fond of the Scriptures that they will not accept anything that is not in the Scriptures, so far as the Church is concerned. Last May thirty-three of their congregations through representatives met in Milan, and proclaimed their unity, and at their next General Assembly in October they would have at least representatives of thirty-six congregations. He then referred to the introduction of Plymouthism from England. The reason it made so much progress in Italy was the greater freedom it seemed to offer ; but the Italian Church had declared it had nothing to do with Plymouthism, and two Plymouth congregations still existing in Italy—in Florence and Mantua—had in consequence excommunicated the Free Church of Italy. As to the excommunications he made light of them—he was so accustomed to excommunications. Their unexpected entry into Rome was a punishment of God to the man who had dared to call himself infallible. The declara-

tion of the infallibility of the Pope had no parallel in history excepting the rebellion of Lucifer in heaven, when he usurped the place of the Most High, and when he was defeated by the Archangel Michael. So had Pius the Ninth been defeated. He had dared to compare himself to God—to usurp the infallibility of God—to rob Him of his glory; and the sacrilegious Pope had been punished for his tremendous offence. On the 17th of July 1870, infallibility was declared; on the same day, Napoleon declared war against Germany. One month later, Napoleon was a prisoner at Sedan—he, the protector of the Pope, the shelterer of the Vatican Council, and the promoter of the infallibility of the man, was no longer an emperor, but a prisoner of war. A month after, and the man who had declared himself infallible was no longer a prince—he was uncrowned in his own town. There was the hand of God in all this. But that was the serious view. They laughed at the man's infallibility in Italy—an infallible man, and such a man as Pius IX.

‘Three stages are very noticeable. Twenty-three years ago the Bible was a proscribed book in Italy, and freedom of conscience was unknown. No one even dreamed of claiming such a right. In 1849 came a war which opened *Piedmont* to the gospel. Ten years pass away, and in 1859 comes a second war which opens *the whole of Italy* to the gospel, Rome and the Papal States excepted. Another ten years pass away, and in 1870 there comes a third war which opens *Rome* to the gospel. This is the special gain to the world and to the Church of God by the present war. Its crowning achievement is that it has opened gates that have been shut these thousand years; it has shaken to its deep foundations the inner citadel of the great empire of darkness; in a word, it has placed the Bible in Rome. This is of itself an epoch.’

The Italian Government are dealing effectually with the Campagna belonging to various religious orders. Thousands of monks and nuns have frequently by death-bed extortion appropriated these lands, and have reduced them to a desolate condition. Now they are being appropriated, rendered healthy and habitable, convents and monasteries are converted into schools and hospitals. The monks and nuns are provided for

out of the revenues, and in future, monasteries will only be permitted to exist subject to the laws of the kingdom.

Other advantages have followed. One of these was the opening of a Free Church at Rome. After ten years of earnest and trying labour, the Rev. Dr Lewis thus wrote from Rome on January 9, 1871—‘Our new church is completed and opened. We had arranged for its opening on the first Sabbath of the year; but an unprecedented and most disastrous inundation of the Tiber, which laid one-third of the city and all our Protestant churches under water, prevented our meeting on that day. Yesterday, the second Sabbath of the year, we assembled within its walls, having the unspeakable satisfaction of feeling that we had now a church of our own, and that satisfaction not lessened by the fact that the church we that day occupied was the first ever erected in Rome expressly for Protestant worship.’

The Presbytery of Italy in connection with the Free Church of Scotland has but a partial connection with the Home Church.

The Waldensian Church commenced services at Rome on the 9th October, under Mr Prochet of Genoa, who preached first in a room in a hotel, and afterwards in his lodgings. He was succeeded by Mr Meille of Florence, who also preached in his own hired house, and attracted to him an increasing number of Romans, whom he reports to be ‘by no means a light-minded or a sceptical people. At Messina, in Sicily, the pastor preaches to more than 400 in a Roman Catholic Church. The Waldensian Church has no less than thirty-five mission stations in Italy. To supply these there are twenty-one ordained ministers, fifteen licentiates and lay evangelists, with fifty-four teachers. The number of persons attending their ministrations (adherents) is given as 3335, nearly the whole of whom are converts from Popery. The number of communicants is 1910; and the number of scholars attending the day-schools 1589, and of those attending Sabbath-schools 969.

It is well to find that not only is Plymouthism, which caused the late eminent Dr De Sanctis to resign his pastoral charge at Genoa, being thrown out by the Free Italian Churches, but that

they are endeavouring to incorporate themselves into an organized body with a definite and orthodox creed and discipline. That Church has opened a station at Rome, Signor Gavazzi preaching to crowded audiences ; and now two Baptist missionaries, one Methodist, two Libera Chiesa, and the influential Waldensian, are working on harmoniously in faith and prayer. In 1861 there were only 32,684 Protestants in Italy.

ALT CATHOLICITY.

The solemn publication of the personal infallibility of the Pope as binding doctrine—or, at all events, the enforcing of it on ecclesiastical persons—is opposed, more or less rigorously, in Austria and Bavaria, as well as in Switzerland and in the States now presided over by the Emperor of Germany. Prince Bismarck has dissolved the Catholic department of the Ministry. Thus has arisen the Alt-Catholic movement. Dr Döllinger, and all the other members of the Senate of the University of Munich were chosen because anti-infallibilists. Committees are formed in various places to bring about ‘that what is essential, immutable, and imperishable of the Catholic faith, be clearly distinguished from that which belongs to its historic development, and be purified from the obscurations which in the course of ages it has suffered at the hands of Papalism.’ At Vienna these Old Catholics demand, ‘That the priests should be elected by their parishioners, that celibacy among the clergy should be abolished, also that auricular confession, church holidays, processions, and adoration of images should cease, and that deceptions practised by relics should be punished by the State. One thousand members of this ‘Old Catholic’ party are enrolled in Vienna.

A great conference was held at Munich in September 1871, Dr Döllinger, Von Schulte, Hyacinthe, Reinkens, and Michellis took part, and also addressed the public. A leading priest, Manuel Agnas, and many people in Mexico have repudiated Popery since the promulgation of the dogma of infallibility. These are indications of the beginning of ‘the time of the end.’

The positions agreed to were—

1. That in all places where the want exists, and the fit persons to supply it are to be found, a regular cure of souls be appointed, the local committee to determine the occasion. 2. We have a right to have our priests recognised by the State, so far as religious rites are conditions of civil privileges. 3. Each individual is entitled in our present emergency to apply to foreign bishops to obtain the discharge of episcopal functions. 4. We are entitled, so soon as the right moment arrives, to have a regular episcopal jurisdiction established.

In the morning, the first formal Catholic mass in defiance of the bishop was celebrated. The Town Council allowed Michelis to celebrate mass, and he did so with a congregation of seven hundred.

The King and his Government intimated to the Archbishop of Munich their determination to protect Dr Dollinger and his fellow protesters from the pains and penalties denounced against them. Notwithstanding this, the Archbishop and his subordinates have published the encyclical letter of the Pontiff.

The Chamber of Deputies (October 14), in reply to the interpellation, signed by forty-seven members of the Progress party, requesting to know what attitude the Government intended to take upon the Church question, stated that the Government reserved the right of modifying the ecclesiastical laws of the State if the Church changes its own principle on which the former connection existing between Church and State had rested. The Catholic Church had been altered by the doctrine of infallibility. The decisions of the Council were dangerous to the State. That the Government had determined to afford the fullest protection, as based upon the laws of the country, to all those Catholics belonging to the State who do not accept the dogma of infallibility, and, so far as concerns their property, to protect them in all their honestly-acquired rights and positions. The Government recognises the right of parents to bring up their children in what faith they please. Whereto shall all this tend?

§ 2. SPAIN AND PORTUGAL.

Spain was brought into contact with the Reformation by the wars of Charles V. Officers, soldiers, statesmen, theologians, embraced the pure truth of God. But the presence and action of the dread Inquisition kept it in the background. Nevertheless, so greatly had converts multiplied before 1550, that confession of Christ was publicly made. It seemed as if the entire nation was about to abjure the Papal Antichrist. That system arose in its deadly power and crushed the infant Church. Thus was the Reformation in Spain suppressed. Every one of the theologians who had accompanied Charles into Germany were, after his death, committed to the flames, or otherwise destroyed. There were many noble confessors who sealed their testimony with their blood; as Augustine Cassal, the court preacher of Charles, Pontius his confessor, and Bartholomew Caranza. These sympathized fully in most of the views of the German reformers as to doctrine and government.

Spain is now reaping fruit from their labours. The Scriptures they translated and the works they wrote are read with avidity. A revolution broke out in 1868, when, with a loud voice, the Spanish people asked for liberty of religion. At first the Government were disinclined to give it, but liberty of worship is now a positive and constitutional fact in Spain. The great debate on the subject closed on the 6th of May, the final division being 164 for and 40 against. But even this decisive victory would have been more complete if the seventy Republican members of the Cortes had not chosen to take no part in the vote. They, as a class, seem to have taken one wild plunge from Catholicism into unbelief; and, on the infidel ground, they assert that 'the State has no right to profess any religion whatever.' The speaking on the occasion was magnificent. Signor Castelar's reply to the Canon of Vittoria gave a blow to the power of the priests in Spain which they will never get over. It electrified the House to such an extent, that when he resumed his seat almost the whole of the deputies crowded round him, embracing him, shaking his hands, and even kissing him.

Only 60,000 persons in Spain are not Roman Catholics. In

the charter of 1869, 'the nation binds itself to maintain the worship and ministers of the (Roman) Catholic religion.' It is further enacted that, 'the public or private exercise of any other form of worship is guaranteed to all foreigners resident in Spain, without any further limitations than the universal rules of morality and right. If any Spaniards profess a religion other than the Roman Catholic, all that the last clause provides is applicable to them.' Up to a very recent period, the great mass of the population was in a state of extreme ignorance.

In excavations made in Madrid, the ashes of some of the early reformers were found. This was presented by some when asking for the boon of the gospel. Senor Cabrera recently declared, that though the Church was small, their great desire was that it should be Presbyterian and free. A splendid church has been built at Seville.

The election of the Duke of Aosta was at first regarded as the death-blow of Christianity in Spain. The contrary has been the case. Ten thousand Bibles and Testaments, and fifty thousand portions of Scripture, have been distributed. Protestant congregations are in almost every corner of Spain, with a regular church organization. That infant Reformed Church was born at Gibraltar in April 1868: a small band of Christians constituted the first General Assembly of the Reformed Church of Spain. Then the throne was empty, and the Church grew.

At the General Assembly of the Evangelical Churches, which met at Seville, on the 12th April 1871, thirteen congregations were represented. The confessions of Madrid and Seville, a code of discipline, and the appointment of an executive committee, were appointed. Evangelistic work is carried on at Seville, Cadiz, Malaga, Granada, Cordova, Huelva, Zaragoza, Cartagena, and Camuñas—at seven of these by the Reformed Church. At Andalusia work has been carried on since 1854. So also more or less at Lisbon, Bayonne, &c.; at Cadiz and Xerez, aided by Scottish Churches.

IN PORTUGAL

the Inquisition was abolished before the close of last century, and the Jesuits had been previously banished. Yet Popery was

in power, and infidelity spread amongst the more enlightened. When Don Pedro drove Don Miguel from the throne, and a liberal constitution was established, the yoke of Rome was thrown off by the nation, and the monasteries were abolished. But no great reformer appeared to point to the Scriptures as the one source of all true liberty and happiness. By various efforts Portugal was again brought into subjection to Popery. Once the most advanced in science, nautical skill, and general energy, that iron yoke crushed and subdued them to the lowest condition. Many desired a purer faith. Eight hundred converts were the result of the labours of Dr Kalley in Madeira, all of whom remained faithful, notwithstanding the persecutions to which they were subjected. When Dr Kalley first arrived, few of the inhabitants had ever seen a Bible. Administering medical aid gratuitously, he turned the attention of his patients to the disease of the soul, the Physician, the remedy, and the results. During the year 1842 he held meetings, to read and explain the Scriptures. Many walked ten and twelve hours across mountains to hear him. For many months, from 1000 to 5000 hearers of the Word assembled. Then the priests arose and appealed to the obsolete laws of the Inquisition ; Dr Kalley was imprisoned, as were large numbers of the converts. He was released, but finally 800 Portuguese Protestants were driven into exile. They went to Trinidad, and ultimately settled in the United States, where they invited the Rev. Antonio de Mattos, a Presbyterian, and late disciple of Dr Kalley, to become their minister. Dr Kalley was succeeded by the Rev. W. H. Hewitson, who was the means of confirming the old converts and winning many more to the truth. In the course of three weeks, eighty-seven converts received the Lord's Supper, and upwards of a hundred were seeking examination with a view to communion. "There are thousands," he wrote, "who would gladly listen to the preaching of the gospel, if the iron hoof of spiritual oppression did not keep them down." As it was in Madeira, so it would be in Portugal, could equally faithful evangelists be found to carry the glad tidings of salvation to the long-benighted people. Dr Gomez, a Spanish convert, some thirty years ago collected a small Portuguese Protestant congregation in Lisbon, and the Rev. Alexander Dallas laboured

in the north of Portugal. Others have followed. In Oporto, Mr Cassels, a British merchant, has had Protestant meetings. He was accused of the crime of proselytising the natives, convicted, and sentenced to banishment. Many Portuguese sympathised with him. His sentence was reversed, and he not only has been allowed to continue preaching in his hall, but the Government have directed the police to protect the Protestants from insult and violence. Thus the legality of holding evangelical meetings in Portugal is unquestionable, and from the very enmity of the priests, good has sprung. A Portuguese Reformation Society (headed by J. Holt Skinner, Esq., Blackheath), is endeavouring to promote the evangelization of that country. Five hundred Protestants, mostly foreigners, have chapels and ministers at Lisbon and Oporto; and a native congregation has just been formed at Lisbon.

§ 3. AUSTRIA.

The population of the Austrian Empire may be set down at 35,000,000, of whom about 3,780,000 are Protestants. The State religion is Roman Catholic, but there is complete toleration. Sixty-six per cent. are Roman Catholics, 11 per cent. are Greek Catholics, 10 per cent. Evangelical Protestants.

1. *The Hereditary Provinces.*

‘The hereditary provinces consist of the Duchy of Austria, Styria, Carinthia, the Tyrol, Carniola, and Trieste. The doctrines of the Reformation spread very early in these provinces, and prevailed until perhaps not more than a thirtieth part of the inhabitants remained Romanists. But the counter Reformation, under the direction of the Jesuits, succeeded in 1629 in extinguishing Protestantism, and even the Peace of Westphalia 1648, which secured religious liberty for the rest of Germany, produced no change for the better in the case of Austria. It was only in 1781, under the Emperor Joseph II., that an edict of toleration was passed which gave the Protestant Churches a legal existence; and more recently, under the Emperor Francis Joseph, other edicts have placed them in a more favourable position.

'The Protestants of Austria are divided into "Lutheran" and "Reformed." Both denominations are governed by a council nominated by the Emperor. Each denomination is divided into superintendencies, the superintendents of which are appointed from among the clergy by the Emperor on the recommendation of the council. The superintendencies are again divided into seniorates, and the seniors are chosen by the superintendent.

'Each congregation has a kind of kirk-session chosen by the members. By it the elders are appointed. The congregations choose their own ministers, out of three candidates proposed by the eldership when a vacancy occurs. The election is presided over by the senior, and the superintendent places the call in the hands of the person elected, and the consent of the council having been obtained, inducts him into his charge.'

All the congregations support themselves. Their sources of revenue are small endowments, legacies, annual contributions, free-will offerings, church collections; but the stipend of the minister is often insufficient.

2. *Bohemia, Moravia, Silesia, and Galicia.*

'One hundred years before the Reformation Huss had kindled a light in Bohemia which the most violent storms could not extinguish. Accordingly, the doctrines of Luther were immediately welcomed in that country, and also spread very rapidly in Moravia and Silesia, which were dependencies of the Bohemian crown. They retained in some measure the free exercise of their religion until the Thirty Years' War, when all toleration was withdrawn. Henceforward the history of these provinces is the same as that of Austria proper. Silesia was the first to receive the dawning light of ecclesiastical liberty. In 1707 the Emperor Joseph I. concluded a convention with Charles XII. of Sweden, which secured protection to the Evangelical Churches. Galicia next experienced a milder rule. It had formerly belonged to Poland, and on passing under the rule of Austria, it carried with it the religious liberty it had formerly enjoyed, which was secured by the treaty of partition in 1773. Then came the famous decree of toleration in 1781.'

The Moravian Churches have a slight admixture of Episcopacy, preferring ordination by bishops. These bishops are subject to the eldership; and ordination in the Reformed Church is held to be valid.

‘The geographical position of Bohemia is an irregular square, pointing to the north, south, east, and west, in the centre of Europe—bounded on the north-east by Prussian Silesia, on the north-west by Saxony, on the south-east by Moravia, on the south-west by Bavaria, while the southern point extends into Austria proper. It is a kingdom, but subject to the house of Austria; the Emperor of Austria being at the same time King of Bohemia. Present population, about 5,000,000, or 7,000,000 including Moravia, of whom 90,000 are Protestants.

‘Bohemia was the last country in Europe to submit to the yoke of Rome, and the first to attempt to cast it off. It could boast of reformers before the Reformation, and took the lead in the printing and circulation of the Bible in the language of the common people; and, after being worsted in a long and gallant struggle for the maintenance of its civil and religious liberties, it became the noblest victim of the Thirty Years’ War.’

The Rev. A. Moody Stuart says—‘In the library of our Edinburgh University there is a singularly interesting Bohemian document. It is the protest of the Diet of Bohemia in Prague to the Council of Constance against the burning of Huss and the imprisonment of Jerome, with portraits of both. It is signed, or rather sealed, by a hundred Bohemian nobles, the original seals being still appended; and is such an object of interest for Bohemia, that at the request of the municipal authorities a photograph of it was sent to Prague last summer. It is a singularly vigorous and bold protest, and its high moral and religious tone is so striking in a document of state, that we translate its opening sentence :—

“‘Because truly, according to both natural and divine law and by the words of our Saviour, we are commanded, ‘Whatsoever ye would that men should do unto you, do ye even the same unto them;’ as also an elect vessel exclaims, ‘Love is the fulfilling of the law,’ and all the law is fulfilled in one word,

‘Thou shalt love thy neighbour as thyself;’ therefore, so far as in our power, by God’s help, having respect unto this divine law for our dearest neighbour of good memory, Master John Huss, whom lately in the Council of Constance (moved by we know not what spirit)—not confessing, not lawfully convicted, and by no proved errors and heresies—you have condemned, and delivered over unto a cruel and most shameful death.”

‘At a time when preaching was rare, Huss had preached fearlessly against the vices of the Bohemian nobles, and the priests applauded him; but when in turn he preached with equal faithfulness against their own vices, they dragged him to the stake. And now these nobles, turned from the error of their ways through his word, thus boldly and tenderly testify their affection to him as their most beloved friend.

‘The north of Bohemia, toward the Saxon and Prussian boundaries, had an advantage over the south in recent times of persecution, in the forbidden yet most lawful circulation of Bibles and other religious books, and in the secret crossing of the borders by many who longed to hear the word of life, and to drink the cup of salvation. So great was their thirst for the word, that even a distance of nine hours could not keep them at home on the Lord’s day. They set out in the dusk of the Saturday evening, separated into twos and threes to escape observation, travelled through the night till they passed the border, and found the Sabbath a delight as they assembled with beloved brethren in a Protestant church, where they worshipped one God through one High Priest, and partook of one bread and drank of one cup. The dawn of the following morning found them in their own homes again, after travelling eighteen hours for the word of grace and truth. Although these trials belong to a former age, the memory of them remains in this northern district of the land; the exiled Moravians at Herrnhut have not failed to feed the flame by scattering the Book of Life among the people; and the villagers of Zebus, although Roman Catholics, and without personal witnesses for Christ, had not quite been left without the abiding testimony of the Word.

‘We saw the silver communion-cup which had been disinterred from the battle-field. On the rising slope on our right were

large mounds of stones, the heaped-up diggings of a silver mine. In *those mines* thousands of the slaughtered saints of God sleep in their deep graves till the earth shall give up her dead. Banished, imprisoned, scourged, tortured, mutilated, beheaded, quartered, drowned, burned, slain in tens of thousands, were the witnesses of Christ in Bohemia. In the midst of many years of the relentless slaughter of the saints, the year 1421 is marked by a dark line of the blood of the followers of Huss, and specially of the Taborites, who held substantially all the doctrines of the Reformation, and strove to adorn the Word by their holy lives. In that single year this one town, dug about for its treasures of silver ore, witnessed the unparalleled spectacle of a whole 'army of martyrs' dragged as felons to the shafts of three old mines, to one 1700, to another 1308, and to the third 1321. Men of wealth and rank, together with men rich only in faith, and devout women not a few, maidens doubtless as well as mothers in Israel, convicted of no sin except touching the Book and the cup, of reading the Book of Life, and of drinking the cup of salvation, and numbering in all 4329, they were cast headlong into the yawning pits. For two hundred years, till the Reformation was finally quenched in 1621, those martyrs were remembered every 18th of April by a solemn meeting in a chapel erected on the spot to their memory.'

Another writes—'The work commenced in Bohemia was continued, and prospered greatly. Nearly the whole of the population accepted the doctrines of the gospel, and enjoyed at the same time the greatest national prosperity. In 1618 only a fortieth part of the people was connected with the Church of Rome. But in 1620 the battle of the White Hill put an end to their time of prosperity.

'Unrelenting persecution was commenced in 1621 by the Emperor Ferdinand II., with the help of the Jesuits. It is supposed that no nation ever suffered so much as did the people of Bohemia from the terrors of Rome. Thirty-six thousand families left the country, and it really seemed that the whole of Protestantism had been crushed in the land. But the faithful remnant continued to meet in the hills, in caves, and in the forests; and there they also hid their Bibles and psalm-books.

So, when in 1781 the edict of toleration was proclaimed by the Emperor Joseph II., numbers of Protestants came forward in every direction, and congregations were formed again in many places. They were not suffered, however, to constitute themselves as 'Hussites,' nor yet as 'Bohemian Brethren,' under which appellation they had existed before; but they were allowed to choose between the Augsburg and the Helvetic Confession—that is, to become either Lutherans or Calvinists (Reformed). By far the greater number adopted the latter, the smaller portion conformed to the former. Other Protestant denominations were not allowed to exist in the country.

'At this present time these two Churches enjoy nearly perfect liberty, so far as the Government and the constitution are concerned. But the power and influence of the Romish Church being still very great in the land, the Protestants are under many disadvantages, and have frequently to experience secret opposition and oppression, which is being brought to bear upon them in numberless ways.'

The Book of Order of the Bohemians declares that bishops and presbyters are identical, and other documents state that jurisdiction is not given to the pastor alone, but to their assistants, who are chiefly engaged in watching over the flock. Bohemian and Hungarian young men are at this moment studying theology in Edinburgh. The Protestant Churches in these provinces are placed under the same Council of State.

3. *Hungary.*

Matthias Devay was the Luther of Hungary. He began to preach in 1531. Five free cities declared for Protestantism, and presented their Confession to the King. To these were added twelve market-towns of Ziff, with others in Lower Hungary, and several noblemen. Every congregation had originally (*a*) a pastor and a lay inspector, (*b*) elected by the people. They had also a gradation of courts, (*c*) senorial meetings, (*d*) provincial conventions, (*e*) and a general assembly. These synodical proceedings were in operation from 1564, and were suppressed, because the Hungarians sought deliverance from the Austrian

yoke, though still consistorially the affairs of the Church are administered by nominees of the civil government.

‘ Hungary has nothing in common with Austria and Bohemia, except political constitution and laws. The persecution of the Protestants, who were very numerous in Hungary, began with the reign of the Emperor Rudolph in 1576. The Hungarians, however, the liberties of whose kingdom were invaded as well as their religious freedom, opposed force to force, and extorted the Treaty of Vienna in 1606. Synods were then held, and the Protestant Church was organized. After another attempt to deprive them of their liberties, the Treaty of Vienna was renewed at Linz in 1645. But the fact that the nobles of Hungary alone had political rights, and that the Roman Catholic clergy formed, until 1848, the first estate in the kingdom, rendered abortive even the good intentions of their sovereigns. Persecution followed persecution, until the Protestants, sorely diminished in numbers, were at last promised the enjoyment of religious freedom at the Peace of Szathmar in 1711. This may be considered the epoch of the ecclesiastical constitution of the Hungarian Church, although, at the instigation of the Jesuits, the promised liberties were withheld from them until a special edict of toleration was issued for Hungary by the Emperor Joseph II. in 1781, which was afterwards enlarged by decrees of the Diet in 1843–4, and 1847–8, and these are confirmed by the patent of 1852.

‘ The constitution of the Protestant Church of Hungary is far more free than that which exists in the Austrian provinces already mentioned. It is not placed under the Council of State, which in the other Churches is the supreme governing power. The Lutheran and the Reformed are much alike in their organization. They are governed by the congregational meeting, where every member has a seat ; by the senorial meeting, composed either of deputies or of all the pastors and laymen who choose to attend ; by the superintendential meeting, composed of all the seniors, and a lay and clerical deputy from each seniorate ; and finally, by a general assembly, which meets annually at Pesth.’

4. *Transylvania.*

'Transylvania belonged to Hungary until the sixteenth century. When, after the battle of Mohacz, the Bohemian and Hungarian crowns fell to Austria, Transylvania was for 150 years governed by her own princes, at first of the house of Zapolya. All this time this country was a vassal state of the Turks ; and being thus free from Roman Catholic persecution, the Protestant Churches had ample time for development. In 1687 Transylvania was conquered by Leopold I., who solemnly promised the continuance of religious liberty. Notwithstanding which, they were obliged to repel several attacks of the Papal party, until in 1791 the rights of the Protestants were fully secured by law. The constitution of the Lutheran and Reformed Churches exactly resemble that of the same Churches in Hungary' ('Free Church Almanac,' D. Grant, Edinburgh).

STATISTICS OF CHURCHES IN AUSTRIA.

	LUTHERAN.				REFORMED.			
	Superintendency.	Seels-rates.	Congregations.	Souls.	Superintendency.	Seels-rates.	Congregations.	Souls.
1. Hereditary Provinces,	2	4	35	60,001	1	0	4	6,800
2. Bohemia, Moravia, &c.	4	8	67	140,601	2	5	60	93,511
3. Hungary, . . .	4	36	552	1,468,332	4	38	1,427	1,511,842
4. Transylvania, . . .	1	16	279	196,895	1	18	559	300,000
	11	64	933	1,865,829	8	61	2,050	1,912,163

§ 4. POLAND.

By Hussites from Bohemia, many noblemen in Poland had embraced the truth before the Reformation. In 1500 they had two hundred places of worship. This roused the spirit of persecution. Still Luther's writings were circulated, correcting the views and strengthening the hearts of those opposed to Popery. In 1525, several bishops favoured Reformed opinions, and

preachers were heard in Poland and Polish-Prussia. Worship could only be held in private till the middle of the sixteenth century. In 1550 the first Polish Synod was held, and the Book of Order of the Bohemian Brethren was adopted. John á Lasco, one of their eminent preachers, returned from London in 1556, and did much to advance the Reformation. The Protestants of Great Poland were chiefly Bohemian Brethren. Those in Little Poland embraced the views of the Swiss. Both united in 1555, but not with the Lutherans. In 1570, a convention was held at Sandomir, and a confederation of these parties was agreed to. This was founded on a compromise, the opposing views of the Lutherans and Reformed being expressed in vague and ambiguous language. This being held to be injurious to the interests of truth, was abrogated in the next century.

Socinians not gaining a permanent habitation elsewhere, went to Poland, and were mixed up with these Churches for a time. Having at length attacked the doctrine of Christ's divinity, in the Synod of Petrikow, in 1565, they were required to secede from the Reformed Church. They were called Pinczovians, from the town of Pinczow, where the leaders resided. All who dissented from Popery were, in the seventeenth century, persecuted and deprived of churches and schools. This appears to have arisen from the conduct of Socinian students at Racow, in demolishing a statue of Christ extended on the cross. By a decree of the Polish Diet, 1638, their school and church were shut; and in 1658, all Socinians were banished from Poland. In 1661, this edict was renewed, and carried rigorously out.

In 1616, the term 'presbyter' was applied in Poland to the assistants as well as to the pastors. The Book of Order declares that the 'presbyter and the bishop are one and the same thing.'

§ 5. RUSSIA AND GREECE.

The established religion in Russia is the Græco-Russian—the Orthodox Catholic faith. It separated from the See of Rome in 1054; all persons being authorized to read the Bible. The celibacy of the clergy is so strictly prohibited, that no priest can perform any spiritual function before he is married, nor after he

becomes a widower. All religions, except that of the Jews, may be freely professed ; but no member of the Russo-Greek Church is permitted to renounce his creed. Children of mixed marriages are brought up in the State faith. Roman Catholics are most numerous in the Polish provinces, Lutherans in the Baltic, and Mohammedans in Southern Russia. There are 4,132,000 Protestants—3,837,000 in Russia in the East, 285,000 in Poland, 6000 in the Caucasian provinces, and 4000 in Siberia.

In Greece, the entire population, with the exception of 24,000 Roman Catholics, belong to the Orthodox Greek Church. By the constitution of 1864, this was declared to be the religion of the State, but complete toleration is granted to all parties. The Greek Church agrees chiefly with the Roman Catholic in the worship of saints, and in the doctrine of transubstantiation.

§ 6. DENMARK, SWEDEN, AND NORWAY.

The Swedes received the gospel through Olaus Petri, a disciple of Luther. After Christiern, King of Denmark, was expelled, Gustavus Vasa was elevated to the throne. This heroic prince warmly seconded the efforts of Petri, 1523. Learned men were introduced. The people were instructed in the knowledge of the Scriptures in their own tongue. After discussions with and opposition from the bishops, the Reformed Religion, by the sanction of the national representatives, was established, and Popery overthrown.

In Denmark, Christiern, who was a cruel monarch, endeavoured by the Reformation only to increase his personal aggrandisement. He wished to possess himself of the powers of the bishops. By conspiracy, in 1523, he was deposed and banished, and Frederick Duke of Holstein enthroned. Preaching being encouraged, and liberty of conscience granted, the greater portion of the Danes abandoned Popery. Christian III. completed their deliverance. Bishops were stripped of their power, and religion was properly settled by the aid of John Bugenhagen. Jealousy existing between the nobles and bishops, the latter were humbled. A large sum of money, collected by Arcimbald by the sale of indulgences, was laid hold of, 1536. A translation of the Scriptures into Danish was also effected.

The Churches in Denmark, Sweden, and Norway, are all of them Lutheran, and are thus, by their standards, essentially presbyterial. In Denmark and Norway, for a century after the Reformation, some of these elements appeared in practice. The superintendents were chosen by the ministers, and the latter by the people. A kind of kirk-session, or parochial council, and also national synods, were held, in which the ministers were represented. But the influence of the civil magistrate, strong from the beginning, was steadily growing upon the Church, till the King, in 1660, assuming to himself all the sovereignty, also absorbed in his own person all ecclesiastical power. This has been changed by the introduction of new political constitutions, in Norway, 1814, in Denmark, 1848, so far, that the parliaments of the two countries have got parts of the legislative power in Church matters. The Church forms one of the State departments, the King governing it through an ecclesiastical Minister. The ministers and congregations have no voice. The Denmark constitution promised by a special law to arrange Church matters, but that has not been given. Norway received no such promise. Meantime a party of growing influence is trying to secure to the Church greater independence of the State, and a more presbyterial government. The doctrines of these Churches exclude belief in apostolic succession, and are opposed to the claims of an order greatly different from that of the ordinary ministry. Although the official title of superintendents was long retained, yet the name bishop remained in popular use, and found its way at last into the official documents. Thus the government of these Churches, as in those of the first three centuries, is a progression from that of Presbytery onward to Episcopacy and Erastian control—‘the results of a compromise,’ writes an esteemed Scandinavian minister, ‘between State and Church—struggling together within the bounds of both. This has been supreme since 1660.’

‘In Sweden, the Church government,’ he says, ‘may in some sense be called Presbyterian, with the bishops as permanent leaders, and the king as the highest bishop. The Church has its “Privileges of the Clergy,” a kind of concordat, renewed since 1650. Through their delegates, the clergy form one of the four

"States" which formerly composed the Swedish Parliament. By the constitution of the "Rigsdag" there are now but two chambers, the members being chosen by and among all citizens, clergymen included. Instead of their former political power, the Church has got a convocation or general assembly—"Kyrkomoto"—of its own, for deliberation in Church matters. Its sole decision appears to be limited to this, viz., that no new law or alteration of the "Privileges of the Clergy," can be made by the King or the Rigsdag, or both, without the consent of the Kyrkomoto. It is called every fifth year by the King, consisting of thirty ministers and thirty laymen, chosen by the Church, with the exception of the twelve "bishops," and the pastor *primarius* of Stockholm, that city being a diocese without a bishop. It met for the first time in 1868, and is regarded as a great boon, giving hope of the recovery from the Rigsdag of the Church power which it presently exercises. The Swedish Church has also "parochial councils," and a larger amount of self-government in the lower stages than the other two Churches.

The most prominent theological school is that of "Grundtvizianere," in Denmark and Norway, holding that the words used at the consecration of the Supper are alone the Word of God; all else, although inspired, being simply edifying. These alone are the living life-giving words of the Lord. Bishop Grundtviz, now an old man, has exerted great influence in Denmark by earnest zeal, but the party has degenerated. Free congregations are allowed within the Church—that is, ministers are chosen who may not hold by the standards.

In all the Churches a Pietistic party has long existed—in Norway since the beginning of the century. They are called "Hanges Venner," Friends of Hanges. This was a peasant who was moved to proclaim the truth, and who was imprisoned for ten years, arousing very many. Since then important educational and missionary efforts have been put forth. In Sweden and Denmark, the Pietists are called "Lásare," or Lasere, because of their diligent reading of the Scriptures. Retaining connection with the Churches, their influence for good has been immense. Separating from these, the Pietists have generally joined foreign Churches—Baptists or Methodists. Numbers in Denmark have

joined the Mormons, but who were not of either of the parties named.

In Denmark the affairs of the National Church are under the superintendence of the seven bishops of Sjælland, Lolland, Fyen, Ribe, Aarhus, Viborg, and Aalborg. The nomination of the bishops is vested in the King. They have no political character, but inspect the conduct of the subordinate clergy, confer holy orders, and enjoy nearly all the privileges of episcopal dignitaries in Great Britain, except that of voting in the legislature. Complete religious toleration is extended to every sect. It is enacted by Art. 76 of the Constitution, that 'all citizens may worship God according to their own fashion, provided they do not offend morality or public order.' By Art. 77, no man is bound to contribute to the support of a form of worship of which he is not a member; and by Art. 79, no man can be deprived of his civil and political rights on the score of religion, nor can be exempted on this account from the performance of his duties as a citizen. According to the census of 1870, there were only 14,614 persons not belonging to the Lutheran Church. Of these 1430 were Reformed; while 1,770,127 were Lutherans.

In Sweden, according to statutes, the King must be a member of the Lutheran Church. All natives, aged twenty-five, and possessing certain other qualifications, and making public profession of the Protestant faith, may be elected for the Lower House of Parliament. The Legislative Committee takes cognizance of all matters connected with proposed alterations, not only of civil and criminal, but also of ecclesiastical law; and there is a special state department for educational and ecclesiastical affairs. For Church and public instruction the sum of 4,741,500 riksdaler (equal to 1s. 3d.) was expended in 1870.

In 1869, the population was . . .	4,158,757
Of whom the Dissenters were but . . .	1,680

The Protestants thus numbering . . .	4,157,077
--------------------------------------	-----------

In Norway, according to the Constitution of 1814, the whole legislative power is in the Storthing, or Great Court, the representative of the sovereign people. The King cannot nominate

any but Norwegians to public offices under the Crown. Here also there is a department of Education and Ecclesiastical Affairs. For Church and Justice, 487,557 specie-daler (equal to 5s.) were expended in 1869.

In 1865, the population numbered . . . 1,701,365
 Dissenters, 2,800

Protestant, 1,698,565

All sects are tolerated, but Lutherans alone are admitted to public offices.

TABLE OF SCANDINAVIAN CHURCHES.

	NORWAY.	SWEDEN.	DENMARK.
Dioceses,	6	13	7
Provostships, or Deaneries, . .	77	178	73
Cures,	422	1,282	984
Parishes,	901	2,508	1,726
Churches and chapels,	940	2,499	1,720
Ministers,	520	...	1,095
Average number of inhabitants to each—			
Diocese,	283,561	316,472	242,857
Parish,	1,888	1,640	985
Minister,	3,272	...	1,553

§ 7. HOLLAND.

‘Those that were stout of heart are spoiled,
 They slept their sleep outright;
 And none of those their hands did find
 That were the men of might.’

Charles V. governed the seventeen provinces composing the Netherlands by viceroys. Therein the writings of Luther were early and eagerly studied, for the seeds of Reformation had been sown from the fourteenth century by Groot, Wesselius, Thomas à Kempis, Goch, and Graphæus. But the Inquisition had been brought into operation in 1522, persecuting believers unto death. At length seven of the provinces revolted, formed an independent State, and embraced the Reformed religion. In 1566 the

nobility, though mostly Romanists, combined, and revolted against the severe edicts of Philip of Spain, and the people openly trampled on the things held sacred by the Romanists. When the Duke of Alva, with Spanish forces and unparalleled cruelty, endeavoured their overthrow, by the energy of their leader, William of Nassau, Prince of Orange, the Duke was defeated, and the seven United Provinces of Belgium were formed. The doctrines and ecclesiastical organization of the Swiss were adopted in 1573, and entire liberty of opinion in religion was guaranteed. The Protestants who petitioned Philip for toleration were 100,000 in number. They had about sixty places of worship in Flanders, attended by 60,000. So in Artois, Brabant, Utrecht, Zealand, and Friesland. Severities only increased their number. The narrative of their success is deeply interesting : William of Orange attacking the northern provinces by sea, after they had been conquered, recovering them, and finally securing the liberty of the Protestant people.

As the State withheld its sanction for a national constitution, each province adopted one for itself. Presbytery subordinate to magistracy ultimately prevailed.

Thus the same system of government in the Church was adopted in the Netherlands as in Switzerland. Not only was the unity of the Church and the authority of the officers manifested, the liberties of the membership were fully secured by popular election. It is true the initiation of the election was by the office-bearers, but the elders ever required 'the approbation of the members of the particular church.' The Synod of Dort gave a qualified toleration of patronage ; but that was submitted to because it was checked by a right of repudiation on the part of the people. A precognition was taken of the people's inclinations in the matter, to which the presbytery gave weight, the approbation and consent of the people to a pastor being expressly required.

The special Synod of Dort was held in 1618. It arose from the views promulgated by James Arminius, Theological Professor at Leyden. He held loose opinions on the doctrine of election by grace. Opposed by Francis Gomarus, his colleague, and the other professors of the universities, by order of Maurice,

Prince of Orange, the controversy was submitted to a council of divines from various lands. Calvinism was vindicated, and the Arminians pronounced corrupters of the true religion.

'We believe,' said they, 'that the true Church must be governed by that spiritual policy which our Lord hath taught us in His Word—viz., that there must be ministers or pastors to preach the Word of God, and to administer the sacraments; also elders and deacons, who, together with the pastors, form the council of the Church. As for ministers of God's Word, they have equally the same power and authority, wheresoever they are, as they are all ministers of Christ, the only universal Bishop, and the only Head of the Church.' This was a strong declaration in favour of Presbytery.

The first synod in Holland was formed at Dort in 1574. Then the elders were conjoined with pastors in the government. The theory of co-ordinate jurisdiction of Church and State was not, however, realized. After a struggle, government by presbytery, subject to the civil magistrate, prevailed. From that period to 1795, seven distinct ecclesiastical republics have existed, each more or less subordinate to the State, and without any organic bond of union and communion. Deputations and correspondence were the only means of intercourse. A constitution was obtained for the whole Church in 1816, under the sanction of the State.

'This, as well as others of the Protestant Churches on the Continent, once sound in the faith, may be reckoned on the side of Rationalism and Socinianism. This was effected not by any change in the standards, but by an alteration in the formula. The Dutch Reformed Church, by the alteration of a single word in the formula, completely altered the standard. The office-bearers formerly adhered to the Confession because (*quia*) it was in accordance with the Word of God; now the formula runs, in so far as (*quatenus*) it is in accordance with the Word of God. By such a change their Confession became a totally different standard to them.'

Again important changes came in 1852, an impulse having been giving to the Evangelical cause by the election of ministers being placed in the hands of the eldership, who again are freely

elected by the people ; the effect of which is expected to be that the Rationalist clergy will be gradually replaced by men of orthodox and evangelical sentiments. With the altered formula there is no security for this. Since then the National Church is divided into forty-three classes or presbyteries. These are under eleven provincial circuits.

In the NETHERLANDS, according to the terms of the constitution, entire liberty of conscience and complete social equality is granted to the members of all religious professions. The royal family and a majority of the inhabitants belong to the Reformed Church ; but the Roman Catholics are not far inferior in numbers. In the last census returns, the number of Lutherans was 64,539 ; Roman Catholics, 1,234,486 ; Greek Catholics, 32 ; other Christians, 48,960 ; Jews, 63,890.

Recent reliable details of the DUTCH REFORMED CHURCH are as follow :—

PROVINCES.	MEMBERS.	COMMUNITIES.	CHURCHES.
Gelderland, . . .	256,958	194	227
South Holland, . . .	480,076	203	281
North Holland, . . .	311,808	163	215
Zealand, . . .	124,629	101	167
Utrecht, . . .	104,511	69	86
Friesland, . . .	244,962	215	234
Overysael, . . .	164,327	72	93
Groningen, . . .	182,398	154	117
North Brabant, . . .	46,376	95	100
Drenthe, . . .	91,304	50	56
Limburg, . . .	43,497	17	19
.	2,010,846	1,333	1,595

Three theological halls form faculties in the three national universities of Utrecht, Leyden, and Groningen, with a staff of eleven professors. There are also recognised professors of theology at Amsterdam and Deventer. Twenty-three Walloon or French Protestant Churches, with 10,000 members, are scattered over the provinces. The Lutherans divided into two sections in 1867. They have a theological seminary in Amsterdam. A sort of 'Old Light' body arose from a secession from the Dutch Reformed Church in 1834, termed 'The Seceding Reformed

Church or Separatists.' Since 1849 it has been raised to a footing of equality with the other denominations. Its government is the same as the Reformed. It has 208 ministers, and 75,000 members, and a theological school at Kampen. Numerous societies exist calling forth the Protestant and evangelical spirit of the people.

In the eleven provinces of the Netherlands, on the 1st January 1871, there were 3,652,072 inhabitants.

There are congregations in connection with the National Scotch Church at Amsterdam, Middleburg, and Rotterdam.

Three English and two Scotch Presbyterian ministers are constituent members of the Reformed Church, and their salaries are paid out of the public funds.

§ 8. BELGIUM,

up to 1830, formed one kingdom with Holland, and as the Dutch are Protestants, State aid was readily given to all congregations of that persuasion. The endowments thus given were not withdrawn at the revolution; and hence, at the present moment, there exists what may be called a Belgian Protestant Established Church. It is a very small community, numbering only ten congregations; but it interests itself in schools and colportage, and although the majority of its ministers are said to be Rationalists, the remainder are earnestly Evangelical.

The Roman Catholic religion is professed by nearly the entire population. The Protestants do not amount to 13,000. Full religious liberty is granted by the constitution, and part of the income of the ministers of all religious denominations is paid from the national treasury. In 1870, 69,336 francs were paid to Protestants.

The Protestant Evangelical Church, to which belong the greater number of Protestants in the kingdom, is under a synod composed of the clergymen of the body, and a representative from each of the congregations. It sits in Brussels once a year, when each member is required to be present, or to delegate his powers to another member.

EUROPEAN NATIONAL STATISTICS.

Europe had fifty-six States before the Italian war, while now it has only eighteen, with a total superficial area of 179,362 square miles, and a population of 300,900,000. Of these, the German Empire comprises 9888 square miles, and a population of 40,106,900 (according to the census of 1867). The principal States of Europe, with a population of more than 25 millions, are—Russia (71), Germany (40), France ($36\frac{1}{2}$), Austro-Hungary (36), Great Britain (32), and Italy ($26\frac{1}{2}$); their total population is therefore four-fifths of that of the whole of Europe. A century ago, before the partition of Poland, the great powers only possessed one half of the then population of Europe; thus—Russia, 18 millions; Austria, 17; Prussia, 5; England, 12; and France, 26—total, 80. The number of Roman Catholics in Europe generally is now 148 millions— $35\frac{1}{2}$ in France, 28 in Austria, 26 in Italy, 16 in Spain, and $14\frac{1}{2}$ in Germany; of Greek Catholics, 70 millions—54 in Russia, 5 in Turkey, 4 in Roumania, and 3 in Austria; of Protestants, 71 millions—25 in Germany, 24 in England, $5\frac{1}{2}$ in Sweden and Norway, 4 in Russia, and $3\frac{1}{2}$ in Austria; of Jews, 4,800,000—1,700,000 in Russia, 822,000 in Austria, 1,300,000 in Hungary, and 500,000 in Germany. Dividing Europe into nationalities, there are 82,200,000 of the Slavonic race, 97,500,000 of the Latin races, and 93,500,000 of the Germanic race.

QUESTIONS.

Give some account of the past and present condition of the Churches in—1. Italy; 2. Spain; 3. Portugal; 4. The Hereditary Provinces of Austria; 5. Bohemia; 6. Hungary; 7. Transylvania; 8. Poland; 9. Russia; 10. Greece; 11. Denmark; 12. Sweden; 13. Norway; 14. Holland; and 15. Belgium.

CHAPTER VIII.

ENGLAND AND PRESBYTERY.

‘When nations are to perish in their sins,
’Tis in the Church the leprosy begins ;
Then truth is hushed that heresy may preach,
And all is trash that reason cannot reach ;
Then ceremony leads her bigots forth,
Prepared to fight for shadows of no worth ;
While truths on which eternal things depend
Find not, or hardly find, a single friend.’

§ 1. EXCEPTIONAL ADOPTION OF PRELACY.

THE only Reformed Church that adopted Prelacy as its form of government was that of England. The cause of this is found in the manner in which its Reformation was brought about—the King, his court and bishops taking the lead, and choosing to retain what had been long established. This was not because the English Reformers found Prelatic Episcopacy in the Scriptures. Instead of holding the divine right of Prelacy, the greatest and best of these men maintained the essentials of Presbyterian government. The supremacy of the Pope was abolished in 1534–35. For fifty years thereafter Prelacy was in operation merely as a human expedient, necessary in the estimation of the reformers of England. Its advocacy (*jure divino*) by divine right, in 1588, was held to be a novelty, and denounced even by prelates themselves. They intended to retain the expedient only till a more thorough reformation was effected. But the expedient was at length exalted into the most essential of all principles—so essential that nothing short of it could be tolerated in the land. And yet the plan devised and established by Christ and His apostles was at first recognized.

It is well known how God overruled the dispute between Henry VIII. and the Pope for the release of England from Popish thralldom. Whatever the motives of the King—whether real doubts of the validity of his marriage with Catherine, or affection for Anne Boleyn—almost unanimously his Popish

nobility, though mostly Romanists, combined, and revolted against the severe edicts of Philip of Spain, and the people openly trampled on the things held sacred by the Romanists. When the Duke of Alva, with Spanish forces and unparalleled cruelty, endeavoured their overthrow, by the energy of their leader, William of Nassau, Prince of Orange, the Duke was defeated, and the seven United Provinces of Belgium were formed. The doctrines and ecclesiastical organization of the Swiss were adopted in 1573, and entire liberty of opinion in religion was guaranteed. The Protestants who petitioned Philip for toleration were 100,000 in number. They had about sixty places of worship in Flanders, attended by 60,000. So in Artois, Brabant, Utrecht, Zealand, and Friesland. Severities only increased their number. The narrative of their success is deeply interesting: William of Orange attacking the northern provinces by sea, after they had been conquered, recovering them, and finally securing the liberty of the Protestant people.

As the State withheld its sanction for a national constitution, each province adopted one for itself. Presbytery subordinate to magistracy ultimately prevailed.

Thus the same system of government in the Church was adopted in the Netherlands as in Switzerland. Not only was the unity of the Church and the authority of the officers manifested, the liberties of the membership were fully secured by popular election. It is true the initiation of the election was by the office-bearers, but the elders ever required 'the approbation of the members of the particular church.' The Synod of Dort gave a qualified toleration of patronage; but that was submitted to because it was checked by a right of repudiation on the part of the people. A precognition was taken of the people's inclinations in the matter, to which the presbytery gave weight, the approbation and consent of the people to a pastor being expressly required.

The special Synod of Dort was held in 1618. It arose from the views promulgated by James Arminius, Theological Professor at Leyden. He held loose opinions on the doctrine of election by grace. Opposed by Francis Gomarus, his colleague, and the other professors of the universities, by order of Maurice,

Prince of Orange, the controversy was submitted to a council of divines from various lands. Calvinism was vindicated, and the Arminians pronounced corrupters of the true religion.

‘We believe,’ said they, ‘that the true Church must be governed by that spiritual policy which our Lord hath taught us in His Word—viz., that there must be ministers or pastors to preach the Word of God, and to administer the sacraments; also elders and deacons, who, together with the pastors, form the council of the Church. As for ministers of God’s Word, they have equally the same power and authority, wheresoever they are, as they are all ministers of Christ, the only universal Bishop, and the only Head of the Church.’ This was a strong declaration in favour of Presbytery.

The first synod in Holland was formed at Dort in 1574. Then the elders were conjoined with pastors in the government. The theory of co-ordinate jurisdiction of Church and State was not, however, realized. After a struggle, government by presbytery, subject to the civil magistrate, prevailed. From that period to 1795, seven distinct ecclesiastical republics have existed, each more or less subordinate to the State, and without any organic bond of union and communion. Deputations and correspondence were the only means of intercourse. A constitution was obtained for the whole Church in 1816, under the sanction of the State.

‘This, as well as others of the Protestant Churches on the Continent, once sound in the faith, may be reckoned on the side of Rationalism and Socinianism. This was effected not by any change in the standards, but by an alteration in the formula. The Dutch Reformed Church, by the alteration of a single word in the formula, completely altered the standard. The office-bearers formerly adhered to the Confession because (*quia*) it was in accordance with the Word of God; now the formula runs, in so far as (*quatenus*) it is in accordance with the Word of God. By such a change their Confession became a totally different standard to them.’

Again important changes came in 1852, an impulse having been giving to the Evangelical cause by the election of ministers being placed in the hands of the eldership, who again are freely

elected by the people ; the effect of which is expected to be that the Rationalist clergy will be gradually replaced by men of orthodox and evangelical sentiments. With the altered formula there is no security for this. Since then the National Church is divided into forty-three classes or presbyteries. These are under eleven provincial circuits.

In the NETHERLANDS, according to the terms of the constitution, entire liberty of conscience and complete social equality is granted to the members of all religious professions. The royal family and a majority of the inhabitants belong to the Reformed Church ; but the Roman Catholics are not far inferior in numbers. In the last census returns, the number of Lutherans was 64,539 ; Roman Catholics, 1,234,486 ; Greek Catholics, 32 ; other Christians, 48,960 ; Jews, 63,890.

Recent reliable details of the DUTCH REFORMED CHURCH are as follow :—

PROVINCES.	MEMBERS.	COMMUNITIES.	CHURCHES.
Gelderland, . . .	256,953	194	227
South Holland, . . .	480,076	203	281
North Holland, . . .	311,808	163	215
Zealand,	124,629	101	167
Utrecht,	104,511	69	86
Friesland,	244,962	215	234
Overijssel,	164,327	72	93
Groningen,	182,398	154	117
North Brabant, . . .	46,376	95	100
Drenthe,	91,304	50	56
Limburg,	43,497	17	19
.	2,010,846	1,333	1,595

Three theological halls form faculties in the three national universities of Utrecht, Leyden, and Groningen, with a staff of eleven professors. There are also recognised professors of theology at Amsterdam and Deventer. Twenty-three Walloon or French Protestant Churches, with 10,000 members, are scattered over the provinces. The Lutherans divided into two sections in 1867. They have a theological seminary in Amsterdam. A sort of 'Old Light' body arose from a secession from the Dutch Reformed Church in 1834, termed 'The Seceding Reformed

Church or Separatists.' Since 1849 it has been raised to a footing of equality with the other denominations. Its government is the same as the Reformed. It has 208 ministers, and 75,000 members, and a theological school at Kampen. Numerous societies exist calling forth the Protestant and evangelical spirit of the people.

In the eleven provinces of the Netherlands, on the 1st January 1871, there were 3,652,072 inhabitants.

There are congregations in connection with the National Scotch Church at Amsterdam, Middleburg, and Rotterdam.

Three English and two Scotch Presbyterian ministers are constituent members of the Reformed Church, and their salaries are paid out of the public funds.

§ 8. BELGIUM,

up to 1830, formed one kingdom with Holland, and as the Dutch are Protestants, State aid was readily given to all congregations of that persuasion. The endowments thus given were not withdrawn at the revolution; and hence, at the present moment, there exists what may be called a Belgian Protestant Established Church. It is a very small community, numbering only ten congregations; but it interests itself in schools and colportage, and although the majority of its ministers are said to be Rationalists, the remainder are earnestly Evangelical.

The Roman Catholic religion is professed by nearly the entire population. The Protestants do not amount to 13,000. Full religious liberty is granted by the constitution, and part of the income of the ministers of all religious denominations is paid from the national treasury. In 1870, 69,336 francs were paid to Protestants.

The Protestant Evangelical Church, to which belong the greater number of Protestants in the kingdom, is under a synod composed of the clergymen of the body, and a representative from each of the congregations. It sits in Brussels once a year, when each member is required to be present, or to delegate his powers to another member.

EUROPEAN NATIONAL STATISTICS.

Europe had fifty-six States before the Italian war, while now it has only eighteen, with a total superficial area of 179,362 square miles, and a population of 300,900,000. Of these, the German Empire comprises 9888 square miles, and a population of 40,106,900 (according to the census of 1867). The principal States of Europe, with a population of more than 25 millions, are—Russia (71), Germany (40), France (36½), Austro-Hungary (36), Great Britain (32), and Italy (26½); their total population is therefore four-fifths of that of the whole of Europe. A century ago, before the partition of Poland, the great powers only possessed one half of the then population of Europe; thus—Russia, 18 millions; Austria, 17; Prussia, 5; England, 12; and France, 26—total, 80. The number of Roman Catholics in Europe generally is now 148 millions—35½ in France, 28 in Austria, 26 in Italy, 16 in Spain, and 14½ in Germany; of Greek Catholics, 70 millions—54 in Russia, 5 in Turkey, 4 in Roumania, and 3 in Austria; of Protestants, 71 millions—25 in Germany, 24 in England, 5½ in Sweden and Norway, 4 in Russia, and 3½ in Austria; of Jews, 4,800,000—1,700,000 in Russia, 822,000 in Austria, 1,300,000 in Hungary, and 500,000 in Germany. Dividing Europe into nationalities, there are 82,200,000 of the Slavonic race, 97,500,000 of the Latin races, and 93,500,000 of the Germanic race.

QUESTIONS.

Give some account of the past and present condition of the Churches in—1. Italy; 2. Spain; 3. Portugal; 4. The Hereditary Provinces of Austria; 5. Bohemia; 6. Hungary; 7. Transylvania; 8. Poland; 9. Russia; 10. Greece; 11. Denmark; 12. Sweden; 13. Norway; 14. Holland; and 15. Belgium.

CHAPTER VIII.

ENGLAND AND PRESBYTERY.

'When nations are to perish in their sins,
'Tis in the Church the leprosy begins ;
Then truth is hushed that heresy may preach,
And all is trash that reason cannot reach ;
Then ceremony leads her bigots forth,
Prepared to fight for shadows of no worth ;
While truths on which eternal things depend
Find not, or hardly find, a single friend.'

§ 1. EXCEPTIONAL ADOPTION OF PRELACY.

THE only Reformed Church that adopted Prelacy as its form of government was that of England. The cause of this is found in the manner in which its Reformation was brought about—the King, his court and bishops taking the lead, and choosing to retain what had been long established. This was not because the English Reformers found Prelatic Episcopacy in the Scriptures. Instead of holding the divine right of Prelacy, the greatest and best of these men maintained the essentials of Presbyterian government. The supremacy of the Pope was abolished in 1534–35. For fifty years thereafter Prelacy was in operation merely as a human expedient, necessary in the estimation of the reformers of England. Its advocacy (*jure divino*) by divine right, in 1588, was held to be a novelty, and denounced even by prelates themselves. They intended to retain the expedient only till a more thorough reformation was effected. But the expedient was at length exalted into the most essential of all principles—so essential that nothing short of it could be tolerated in the land. And yet the plan devised and established by Christ and His apostles was at first recognized.

It is well known how God overruled the dispute between Henry VIII. and the Pope for the release of England from Popish thralldom. Whatever the motives of the King—whether real doubts of the validity of his marriage with Catherine, or affection for Anne Boleyn—almost unanimously his Popish

bishops and the Popish universities of Europe declared it unlawful, although the Pope withheld his decision. It followed that the former dispensation of the Pope, allowing Henry to marry Catherine of Arragon, must have been contrary to the Word of God, and that his judgment was not infallible. That was the first step. Next, the bishops and clergy in petition styled the King 'the protector and supreme head of the Church and clergy of England.' That title was converted into a reality. Parliament enacted that the Papal supremacy was abolished, and that the monarch was the supreme head of the Church. Thus in 1534-35 the monarch and the Pope changed places, in so far as the Church of England was concerned. Cranmer, till then unknown, and whose advice had been acted on, became Archbishop of Canterbury. Henry, however, raved equally against Lutherans and Romanists, and full reformation was retarded rather than promoted by his instrumentality. That title and position as supreme head of the Church has not only been ever united with the other titles of the Crown, it is exercised to the present day, and constitutes a prominent feature in the Prelacy of England. Still, by God's good hand, the work of reformation went on—the monasteries were swept away as a gigantic moral evil, the Bible was translated into the vulgar tongue, articles of religion were also agreed upon in Convocation, the standards of faith decided on being the Bible, creeds of the early ages and decrees of general councils. Unhappily many corruptions were retained. The despotism of the royal supremacy was soon apparent. His Majesty enforced six articles to put an end to controversy in religion, on pain of fine, imprisonment, or death. These were 'the real presence, communion in one kind, celibacy in the priesthood, observance of vows, private masses, and confession to a priest.' Well was it for England that now she had in her hands the pure Word of God. Cranmer and many others were the victims of this royal supremacy.

In all the books put forth by public authority under their superintendence, it was declared that the New Testament makes explicit mention only of two orders of church officers—presbyters and deacons. And this was before the Protestant system was well understood. Their testimony was clear and full in all

essentials. They held that in the apostolic age there was no prelacy; that the government of the Church was by teaching and ruling elders; that individual congregations were not independent communities, but parts of the whole, and governed for their benefit by representative assemblies. They did not differ from other reformers, who maintained that there is no diversity of rank amongst ministers of the gospel. Cranmer, in 'The Institution of a Christian Man,' in 1537, declared: 'That in the New Testament there is no mention made of any other degree and distinction in orders, but only of deacons or ministers, and of presbyters or bishops.' This declaration, that there are 'but two orders of clergy, and that no one bishop hath authority over another, according to the Word of God,' received the subscription as well as recommendation of two archbishops, nineteen bishops, and the whole of the Lower House of Convocation. This testimony emphatically proclaims that the founders of the Church of England were essentially Presbyterian in their views. Lambert, who was martyred in 1538, contended for ministerial parity, and Cranmer proposed to constitute courts equivalent to sessions and presbyteries, had he been allowed. Tyndal, one of the first translators of the Bible, held the same views as to the perfect equality of rank and power amongst the ministers of the Word. Besides, the reformers invited the aid of leading men in other lands, as Bucer and Peter Martyr, recognising their ordination, though by presbyters. Bishop Grindal, in 1582, appointed Morrison, who was ordained by the Church of Scotland, to pastoral duty in the diocese of Canterbury. According to the testimony of Bishop Burnet, that recognition of Presbyterian ordination continued for a long period. A'Lasco affirmed that Edward VI. intended to remodel the Church according to apostolic purity, which, in the estimation of A'Lasco, was Presbyterianism.

When Popery regained ascendancy, an 'Act about religion' was framed, rendering the King's supremacy most arbitrary and complete. It empowered him to 'confirm, rescind, or change any Act or provision that treated of religion.' During the brief reign of the pious Edward, England was divided into six circuits, the Word powerfully preached, and abuses much corrected; but

when the 'Book of Ordinances' was ratified, Prelacy was confirmed rigidly in the Church.

What has been termed the Puritan element now arose, which from the first was decidedly Presbyterian. The controversy outwardly was as to the wearing of particular vestments, with other rites and ceremonies; but that was but the straw on the surface of the deep current, an intense longing for a fuller reformation. The refusal of Hooper to be ordained in the vestments, as a mere human invention, was the first indication of the running stream. But the Church had to pass through a baptism of blood ere the conflict arose within. Under the Bloody Mary, 1553-58, Popery was restored to place and power. The deeds of darkness then perpetrated arose out of that doctrine of the royal supremacy. At the will of the sovereign the professors of the old religion were honoured and the Reformation mangled. The battle about ceremonies was meanwhile begun at Frankfort amongst the refugees from England. If the explanation given by Queen Elizabeth could be accepted as the whole truth, the supremacy would not be regarded as dangerous—viz., that the sovereign only claimed what always appertained to the Crown; that the sovereignty extended over all manner of persons, so that no foreign power had authority over them; but that no authority is demanded for the ministering of divine service. Facts go to prove that the last demand is as truly made as the former. That the former claim should be fully exercised every loyal subject must rejoice. The latter endangers the religious liberty of all Christians, while it is dishonouring to the King of Zion. That Act of Supremacy was renewed in 1559, giving the monarch supreme power over all causes, civil and ecclesiastical. From that supremacy now arose 'the Court of High Commission.' The Queen was as fond of, as the Puritans were averse to, the pomp and show of the ceremonies. 'Some men,' said Bishop Jewel, 'are so set on matters of habits, as if the Christian religion consisted in garments.' He said that he was 'not called to the consultations concerning that scenical apparel: he set no value on such fopperies. Some were for crying up a golden mediocrity; he was afraid it would prove a leaden one' (Burnet's Hist., vol. iii. p. 424).

In 1562 several corruptions, as holidays, the sign of the cross, kneeling at communion, surplices, organs, &c., were voted away by those present at the Convocation; but by the mere majority of one proxy it was determined that the Reformation should, in the National Church, proceed no further, and that there should be no relief to any whose consciences were aggrieved by these practices. Little wonder that a book of discipline was not ratified. 'If any man,' said Bishop Cox of Ely, 'would go about to persuade our nobility to submit their necks to that yoke, he may as well venture to pull the hair out of a lion's beard.' The royal supremacy was put in force by proclamation, requiring the use of the habits on pain of deprivation. Summoned to Lambeth, the question was put to the London ministers, Would they consent by subscription on the spot? Sixty-one out of the hundred, by threats, were induced to comply; the remaining thirty-seven were suspended, and, after three months, deprived of their livings. These included Fox, the martyrologist, and other eminent men, as Coverdale, in his old age. There was no middle ground, but conform or suffer. They chose the better part.

Remonstrances poured in from other Churches in vain. Such was the determination to gratify the taste for idle pageantry, that many of the most godly were prohibited from preaching or publishing on the subject. Little wonder that, after deliberation, the Puritans resolved to separate from public worship in the Established Church, and to worship in private houses according to the dictates of conscience. This was in 1566. It was the last resort, there being no redress. Those in power were determined not to allow the reformation of the Church according to the Divine Word. That these men, Colman, Button, Hallingham, Benson, White, Rowland, Hawkins, and others, were the true successors of the founders of the Reformation Church, is evident from the principles which they held. They maintained—(1.) That the superiority of bishops over presbyters, claiming sole right of ordination and government, was not only unscriptural, but tended to secularisation and despotism. (2.) That cathedral officers, and worship with instrumental music, were destitute of authority, and merely amused the audience. Further (3.) They lamented the absence of discipline, and the pluralities and non-residence of the

clergy. (4.) They disapproved of the reading of apocryphal books in worship, also of set forms of prayer, as being only necessary in a time of ignorance ; and further still, of homilies as a regular practice, because no minister ought to be ordained unless he was able to preach. (5.) Holidays were condemned by them as a violation of the sacredness due to the Sabbath. (6.) Other rites and ceremonies, as the sign of the cross in baptism, sponsors other than parents, confession, kneeling at communion, and bowing at the name of Jesus, were also condemned. From these and other views, it is evident that the Church would then have been thoroughly reformed had freedom of action been allowed.

§ 2. THE PRESBYTERIAN CHURCH.

The first open meeting of the Presbyterian party was held in Plumbers' Hall, London, on the 19th June 1567, but their worship was interrupted. Officers of the civil court burst in and dragged some of them to prison. Twenty-four persons were kept in Bridewell for a year, because they had dared to forsake the Church of the bishops, and to set up a separate assembly for divine worship. And yet the validity of ordination without a bishop was recognised in the Thirty-nine Articles, which about this time were ratified by Parliament. Prophesying, or meetings for conversation on a portion of Scripture, after explanation by a minister, were now held in the diocese of Peterborough. These were also suppressed by authority, as nests of Puritanism. That the controversy was much the same as at present is seen in the positions maintained by Whitgift, in reply to an admonition presented by the Puritans to Parliament. The Bible, he maintained, is a rule of faith, that is, of doctrine, but not of government. The teachings and practices of the apostles were defective on this point, the Church not being fully developed. That of the fourth century was so, and therefore authoritative as an example.

Five miles from London, on the Surrey side of the Thames, lies the village of Wandsworth. There, in 1572, the first regular Presbytery was constituted. Fifteen ministers of London and

eleven ruling elders were present. The offices of the Church were described in 'The Orders of Wandsworth.' This was the first fully constituted Church on Presbyterian principles in England. Now the Church possessed a vital principle embodied in a systematic organization. If crushed out of sight for a time, this sprang to life anew. Archbishop Parker did all he could by imprisonment and banishment. The Queen seconded his efforts. Grindal was imprisoned and suspended for daring to appeal to her Majesty, and no book against Prelacy was allowed to issue from the press.

These oppressions gave rise to the Congregational or Independent form of government. Those embracing it were termed Brownists, from Robert Brown of Norwich, who first in England devised the plan. With others, he questioned whether the Prelatic Church established was a true Church of Christ, and whether its pastors were true pastors. Of a hot and impetuous nature, he denounced the Church and fled to Holland, but recoiled to another extreme. On his return he consented to become Rector of Northampton. At length he ended his dishonoured days in the county jail. Brown went further than most of his followers, not only renouncing communion with the Church of England, but with all other Churches who refused to adopt his model. His plan was threefold—(1.) A Church was confined to a single congregation. (2.) Its government was democratic. (3.) Its officers and members were without distinction of order. These Brownists were in no favour with the vast body of Puritans. The Puritans either retained connection with the Church in a sort of half-conformity, or associated themselves in Presbyterian Churches. Numbers were persecuted. There were hundreds suspended who could not sign Whitgift's articles, declaring the Queen supreme over the Church, and that the Book of Common Prayer contained nothing contrary to the Word of God. The Court of High Commission imposed an oath causing persons to criminate themselves—Prelacy thus calling in the aid of the Inquisition to enforce her claims. Still Presbytery progressed. Not fewer than five hundred ministers signed a book of discipline for their own guidance in 1586. This was drawn up by Travers, and published at Geneva. It is entitled,

'The Sacred Discipline of the Church described by the Word of God.' It suggests—(1.) The erection of ~~sessions~~ composed of ministers and elders, (2.) chosen by the people; (3.) Provincial and (4.) national synods; and further (5.) an œcumenical council, composed of representatives from every national synod.

It was at this period, when the minds of the ministers were matured as to the scriptural form of government, and when the people were favourable to embrace it, that Prelacy took higher ground than ever before. Dr Bancroft, in 1588, proclaimed that 'bishops were a distinct order from priests or presbyters, *jure divino*.' Prelates must now at length be obeyed, seeing they have authority directly from God. The supporters of Prelacy were amazed at the novelty.

Dr John Reynolds, regarded as the most learned man in England, and Professor at Oxford, gave forth no uncertain sound. Writing to Sir F. Knollys, he declared that the equality of the order of bishops and presbyters was 'the common judgment of the Reformed Churches,' and 'our own.' 'All,' says he, 'that have laboured in reforming the Church for five hundred years have taught that all pastors, be they entitled bishops or priests, have equal authority and power by God's Word.' 'Among others we have bishops, the Queen's professors of divinity in our universities, and other learned men, as Bradford, Lambert, Jewel, Pilkington, Humphreys, and Falke, who all agree in this matter, and so do all divines beyond sea that I ever read' ('Boyse on Episcopacy,' pp. 13-19).

Many charged Bancroft with heresy and an invasion of the Queen's prerogative; for if bishops have their orders direct from God, then the Queen has no direct authority over them as bishops. Whitgift himself declared that 'he rather wished than believed it were true.' These two doctrines—the divine right of Prelacy, and its adjunct, royal supremacy over the Church—contain the essence of despotism. Their operation under Laud proclaimed their virulent effect. At that time their acceptance by the people of England was prevented by the satires of wit and ridicule which secretly but plentifully issued from the Puritan press. These were termed the 'Martin Mar-Prelatic Tracts.' Force instead of argument replied by 'The Suppression of Con-

venticles Act,' many being forced into exile, and others put to death. The two root principles of Popery, sacramental regeneration of the religion and apostolical succession of the hierarchy, were planted in the Liturgy and beliefs of the Church, and by the fostering hand of absolutism these brought forth much bitter fruit.

On the ascension of James I. in 1603, he was presented with a petition from the Presbyterians, which declared, 'That they, to the number of more than a thousand, groaned under the burden of human rites and ceremonies, and cast themselves at his Majesty's feet for relief.' This 'Millenary Petition' was in vain. The conference of Hampton Court was more for his own display than for their relief. The Puritans sought to have—(1.) Doctrinal purity; (2.) Faithful ministers; (3.) Scriptural government; and (4.) An improvement of the Book of Prayer. Instead of discussion, they were mocked, and told, 'No bishop, no king;' 'I will make you conform, or harry (banish) you out of the land, or do worse.' Severities were multiplied. Seventy-two of the canons adopted by the Convocation were directed against the Puritans. None were to be ordained who would not heartily subscribe these. Imprisonment or banishment was in store for all who refused. Despotism, not satisfied, mounted higher still. The twelve judges who were in 1604 summoned to the Star Chamber, gave as their legal opinion, that the King having supreme ecclesiastical power, could exercise it without consulting Parliament. Thus, (1.) He might make orders and constitutions for the Church. Further, (2.) The Court of High Commission might enforce these *ex officio*, and without libel. Further still, (3.) That subjects might not frame petitions for relief without being guilty of an offence, fineable at discretion, and very near to treason and felony. This was a loud toll of the bell, giving intimation that liberty, civil and religious, was about to be banished from our shores.

Parliament now began to enter upon a long-protracted struggle. The issue is well known. The King ventured to dissolve it, and to govern alone. The spirit of the nation was at length aroused.

Meanwhile, by the efforts of Henry Jacob, those embracing

the opinions of Brown, without his intolerance, met, declared their faith, and pledged themselves in mutual covenant to each other and to their God. Mr Jacob was chosen pastor, and deacons were elected, in the first Independent congregation, in 1616.

Desecration kept pace with and sustained the regal despotism by the publication and enforcement of the Book of Sports, but the effort was ineffectual. Men were roused to think, and thoughtful men must be free. The storm, delayed by the death of James, soon broke out with redoubled fury when the absolutism of Charles I. was well understood. Perhaps no Parliament possessed men more renowned for sagacity and patriotism than that denominated 'the Long Parliament.' Life and liberty being at stake, only trusted men, such as Pym, Hampden, Cromwell, and Selden, were selected. Its committees for religious grievances, affairs in Scotland and Ireland, civil grievances, and Popish plots, show their determination. Laud and Strafford were committed to the Tower as instigators of tyranny. The press, set free, spoke out; and 15,000, by petition, proclaimed that they desired 'the Episcopal government, with all its dependent roots and branches, to be abolished.'

In these circumstances, and opposed by the royal prerogative, by which the King sought its dissolution, they passed an Act, declaring that the present Parliament shall not be abolished without their own consent. The following protestation was then adopted for securing their liberties and that of the Protestant religion :—

'I, A. B., do in the presence of Almighty God, promise, vow, and protest to maintain and defend, as far as lawfully I may, with my life, power, and estate, the true Reformed Protestant religion, expressed in the doctrine of the Church of England, against all Popery and Popish innovations within this realm, contrary to the said doctrine.

'And further, that I shall in all just and honourable ways endeavour to preserve the union and peace betwixt the three kingdoms of England, Scotland, and Ireland; and neither for hope, fear, nor any other respects, shall relinquish this promise, vow, and protestation.'

The Court of High Commission and Star Chamber were now

abolished. Soon after, horror and alarm were excited by the outburst of Popery termed the Irish Massacre. The 'Declaration of the Commons, &c., July 25, 1642,' proves that this plot was between the Queen and the Irish Papists, and that the King knew of it.

A remonstrance was carried in the Commons, and presented to the King, and dispersed throughout the nation. The bishops were tried as the authors of the nation's grievances. They were then removed from the House of Lords, in order that they might no longer 'be entangled with secular jurisdiction;' and on the 10th September 1642, there was passed 'An Act for the utter abolishing and taking away of all archbishops, bishops, their chancellors and commissaries,' &c., and ordaining that, after the 5th November 1643, 'there shall be no archbishops,' &c.; declaring that every episcopal office 'shall cease, determine, and become absolutely void.'

Thus the hierarchy was overthrown by a Parliament composed of men favourably disposed to Episcopacy, while they had determined on no other form of Church government.

§ 3. THE WESTMINSTER ASSEMBLY.

The sword was unsheathed, and battles followed each other in the dread civil conflict between the King and Parliament.

One of the articles in the grand remonstrance of December 1641 had expressed the desire of the Parliament that there might be 'a general synod of the most grave, pious, learned, and judicious divines of this island, assisted by some from foreign parts professing the same religion with us, who may consider of all things necessary for the peace and good government of the Church; and to represent the result of their consultations, to be allowed and confirmed, and to receive the stamp of authority.'

The Parliament accordingly determined that an Assembly of Divines should be held to complete the necessary Reformation. As the King would make no concessions to liberty, the Parliament issued an ordinance calling the Assembly of date 12th June 1643.

Nine months had elapsed since the Bill had been passed

abolishing Prelacy; and now a choice must be made either to restore that system, with all its intolerable tyranny, to adopt the Presbyterian form, -or, further, to have no national Church, with the peril of national anarchy. The exigencies of the period prevented any such assembly, unless called as it was by the Parliament. Although this appeared to give to it an Erastian taint, the evil, if any, was unavoidable. The good produced, although not of the extent desired, was yet of incalculable value. The document calling the famous Westminster Assembly of 1643 is of great historical interest. It stated that, 'Whereas it hath been declared and resolved by the Lords and Commons assembled in Parliament, THAT THE PRESENT CHURCH GOVERNMENT BY ARCHBISHOPS, BISHOPS, their chancellors, commissaries, deans and chapters, archdeacons, and other ecclesiastical officers depending upon the hierarchy, IS EVIL, and justly offensive and burdensome to the kingdom, a great impediment to reformation and growth of religion, and very prejudicial to the state and government of this kingdom; AND THAT THEREFORE THEY ARE RESOLVED THAT THE SAME SHALL BE TAKEN AWAY, AND THAT SUCH A GOVERNMENT SHALL BE SETTLED IN THE CHURCH AS MAY BE MOST AGREEABLE TO GOD'S HOLY WORD, and most apt to procure and preserve the peace of the Church at home, and nearer agreement with the Church of Scotland and other reformed Churches abroad: And for the better effecting hereof, and for the vindicating and clearing of the doctrine of the Church of England from all false calumnies and aspersions, it is thought fit and necessary to call an assembly of learned, godly, and judicious divines, to consult and advise of such matters and things touching the premises, as shall be proposed unto them.'

That Assembly was composed of 151 members. Of these 10 were lords, 20 were commoners, and 121 were divines. Only 6 of the 151 were Scotch. These 6 were Alexander Henderson and George Gillespie of Edinburgh; Samuel Rutherford of St Andrews, and Robert Bailie of Glasgow; and two elders—John, Lord Maitland, and Sir Archibald Johnston of Warriston. The attendance averaged from 60 to 80. These men were of all shades of opinion on the subjects to be discussed.

On the 1st of July the Assembly was opened in the Westminster Abbey, by a sermon from Dr Twisse, the prolocutor, on the words, 'I will not leave you comfortless: I will come to you.' The business then proceeded in Henry VII.'s Chapel.

Clarendon declares that '~~about~~ twenty of them were reverend and worthy persons, and episcopal in their judgments' (Light-foot, p. 5). Bishop Westfield, of Bristol, was present, and Bishop Brownrigge, of Exeter, by apology, showed that he did not condemn the calling of the Assembly.

Every member, on admission to sit and vote, took the protestation:—'I, —, do seriously promise and vow, in the presence of Almighty God, that in this Assembly, whereof I am a member, I will maintain nothing in point of doctrine but what I believe to be most agreeable to the Word of God; nor in point of discipline, but what I shall conceive to conduce most to the glory of God, and the good and peace of His Church.' Every Monday morning this solemn protestation was read anew, that its influence might pervade the Assembly.

On the 25th September, the Solemn League and Covenant received the sanction of the Assembly in the Church of St Margaret, Westminster.

There were three parties in the Assembly. *First*, the Erastians, holding that the civil magistrate ought to inflict Church censures, he being the source and ruler of all power, civil and ecclesiastical. *Secondly*, the Independents, holding that every congregation has complete power of jurisdiction. *Thirdly*, the Presbyterians. The Erastians were chiefly lawyers, with a few ministers. There were some twelve able Independents. The majority were Presbyterian in sentiment, although ministers in the National Church. The deliberations of the Assembly on points of doctrine did not assume the form of controversy—a great degree of unanimity prevailing. The question of government was that which agitated the members most. This was discussed chiefly under two branches—Independency and Erastianism. In the former, George Gillespie so confuted the learned Selden, that he is said to have exclaimed, 'That young man, by his single speech, has swept away the labours of ten years of my life.' 'When that learned John Selden again laid

before the Assembly all the arguments and all the authorities he could mass together in support of his Erastian views, old Robert Bailie of Kilwinning laid his hand on George Gillespie's shoulder, saying these emphatic words, "Up, George, and speak for your Master." Gillespie had been observed diligently writing while Selden spoke; and when his notes came to be afterwards seen, they were found to contain little but a repetition of the words, "Da lucem Domine, da lucem Domine"—Give light, O Lord! Selden was confounded with the effect of Gillespie's speech, made no attempt to reply, and Erastianism was defeated. Not the slightest Erastian modification was admitted into the Confession of Faith. The fruit of these discussions was given to the public on the 1st December 1646, in the publication of '*Jus Divinum Regiminis Ecclesiastici*,' or, 'The Divine Right of Church Government, by sundry Ministers of Christ in London.' The works of Gillespie are also valuable in this respect: the former may be regarded as an unanswerable defence of Presbytery. The Assembly held 1163 sessions.

The result of their long and patient discussions was a declaration in favour of Presbytery. But the Erastians, defeated in the Assembly, were victorious in Parliament. Endeavours were in vain made to obtain its recognition by Parliament as of divine authority. The Independents were also able to subvert the labours of the Assembly. Notwithstanding, Presbyterian government was acknowledged as 'lawful and agreeable to the Word of God.' The Assembly maintained, in effect, that Presbytery is divine in all essentials—the Scripture holding out a Presbytery in a Church, which consisteth of ministers of the Word, and other public officers. While some in the Parliament admitted that Presbytery is divine in the abstract, they thought it of no importance to determine the point—as, if of Divine institution, it would remain so whether it were affirmed or not. They were content to state that it 'is most agreeable to the Word of God, and most fitted to be settled in this kingdom.' This, of course, left it in their power to settle or to change the government of the Church as they thought expedient. Still, what is so agreeable must be divine. At length, by order of Parliament, in March 1646, ruling elders were appointed to be

chosen in every English congregation, and ecclesiastical judicatories were also allowed.

These orders were in 1647 ~~carried~~ out in London and Lancashire. In 1648, 'all parishes and ~~places whatsoever~~ were declared to be under Presbyterian government, except chapels for the King and peers.' London ~~was~~ divided into twelve Presbyteries. The first provincial Synod ~~met~~ in the Convocation House of St Paul's in 1647; others were established throughout the country. Independency was but recent, and had then only a few scattered congregations. Thus Presbyterianism was the established religion of England for a brief space from 1646, but without imposing any penalty on nonconformity. It occupied a distinctive position. 'During the seventeen years Presbyterianism prevailed in England, the country enjoyed signal benefits. Dr Owen was Vice-chancellor of Oxford, education flourished, scandalous ministers were ejected, public morals were purified, and national courage was high and unsullied. During its brief reign, Presbyterianism did more for England than has been achieved by Episcopacy during the two following centuries.' Warmly as Presbyterians advocated the cause of liberty, the overthrow of the constitution and the execution of the monarch met with their solemn protest.

On the ascension of Cromwell to supreme power, the strength of Presbyterianism began to decline. Its establishment anew in 1660 was but a brief respite. Other parties then dissented and departed from the Church of England. Presbyterians remained within her, and sought her thorough reformation. Only when expelled did they quit her communion. Some would even have been content with the platform proposed by Archbishop Usher, but they were thwarted by the republicans of the Long Parliament, and subverted by the royalists of the Restoration.

On the proclamation of the Act of Uniformity in 1662, requiring all who had not received episcopal ordination to be reordained by the bishops, and to assent to everything in the Prayer-Book, then the struggle commencing with the reign of Edward VI. came to a head. Upwards of two thousand Presbyterian ministers refused to comply. They were in consequence expelled from their churches and homes, and driven into great

distress. They could not in conscience acquiesce in those terms of communion prescribed by the unprincipled court of Charles II. That dark day, the 24th August, when, a century before, the Huguenots were slain, was the fatal day. 'It raised a grievous cry over the nation, for here were many men, much valued, and distinguished by their abilities and zeal, now cast out ignominiously, reduced to great poverty, and provoked by spiteful usage' (Bishop Burnet). Presbyterianism has since that great crime in the year 1662, formed a separate communion in England. Her roll of worthies embrace such men as Baxter, Howe, Manton, Bates, Seaman, Mead, Annesley, Jenkyn, the Calamys and Henrys, distinguished alike for piety and learning. From that suicidal expulsion the Established Church has never recovered.

§ 4. ENGLISH PRESBYTERIAN AND OTHER CHURCHES.

At the Revolution in 1688, Presbyterianism sprang afresh to do her work in the land. Within thirty years after the passing of the Act of Toleration (1689), her congregations in England numbered 800. There were 40 in London alone, and 59 in Yorkshire. Fully two-thirds of the dissenting interest claimed to be Presbyterian. In the earlier part of the eighteenth century, the Church was pervaded by doctrinal soundness. Watson, Ridgley, Flavell, Williams, Shower, Crusoe, and others, have left a classical store of evangelical literature.

The blight of Rationalism fell upon all the Churches of the Reformation more or less. This English Church did not escape the infectious disease. Two checks were not applied. (a) Subscription to the Westminster Standards was not enforced; and, (b) The Presbyterian system was not in all respects in operation. Hence the disastrous result. Rationalism, merging into Arianism, terminated in unblushing Unitarianism, or, as it should be termed, Socinianism. The churches were deserted, some of them extinguished. Although these churches had neither eldership nor presbytery, the name 'English Presbyterian' was retained, to enable the Unitarian to possess himself of the endowment left by pious ancestors. This declension from the faith of Christ is not peculiar to Presbytery. It is said that six of the pupils of the

pious Doddridge embraced Arian principles. But on this account, unhappily, 'Presbyterian' has been regarded as equivalent to 'Unitarian.' Had the ancient discipline been preserved, the briar would speedily have been rooted out. But when men became Unitarian they ceased to be Presbyterian. Discipline and government being at an end, doctrinal errors were rampant. When a meeting was held in Salter's Hall, London, only 53 out of 110 voted in favour of the doctrine of the Trinity. Socinianism was, however, excluded from the Northumberland Presbytery. In 1850, there were 217 Unitarian congregations. These have no sessions, and no courts uniting the congregations under a common jurisdiction.

Presbyterianism has at length been revived, and is growing into a strong community in England. Several congregations, adhering to the Westminster Standards, the Confession of Faith, the Larger and Shorter Catechisms, the Directory for the Public Worship of God, and the form of government, united in desiring religious ministrations from their Scottish brethren. In 1836, these united in an independent community, and are styled 'The Presbyterian Church in England.'

Since that period much progress has been made, year by year adding churches in various parts of the land. Open-air mission services and territorial work, as at Mr Whitemore's Church, near the Seven Dials, London, are in progress. The Theological College in London is endowed to the extent of £27,000; and the strength of the Church in foreign mission work has been happily directed to China, where the success has been very great.

The United Presbyterian Church of Scotland has 5 presbyteries, and 105 churches, 106 ministers, 555 elders, and 17,861 communicants in England. These have made most progress in London. Efforts are made to have these congregations loosed from their Scottish connection, that they may unite with the former.

There are also 4 presbyteries and 20 charges as an English Synod connected with the Established Church in Scotland. In every one of these Presbyterian congregations there is already an actual union of families formerly connected with all the different

branches. Consequently, all that is wanted to form a strong Presbyterian Church in England is, that the anchors that at present moor these ships to the Scottish coast should be weighed, that they may trade for England alone. In this case, the Church in Wales might cast in her powerful influence, and then, possibly, many independent churches and others would perceive and desire the advantage of such a connection. In no country is Presbyterianism more necessary. The Scotch alone present an interesting field. Thus, in London, in 1861, out of a population of 2,803,989, there were 35,733 natives of Scotland.

The statistics of the Presbyterian Church in England are as follows :—

PRESBYTERIAN CHURCH IN ENGLAND.

PRESBYTERIAL.	Congregations.	Elders.	Deacons, &c.	Communicants.	Total Income.	S.-S. Teachers.	Scholars.
Berwick, . .	9	49	45	1931	£1,184	50	446
Birmingham, .	10	47	94	1136	3,940	206	2001
Cumberland, .	8	24	59	857	1,209	86	692
Lancashire, .	29	112	316	7006	21,111	736	7013
London, . .	24	151	246	6145	27,414	611	5885
Newcastle, .	14	103	116	3909	8,143	368	3,663
Northumberland,	14	67	117	3282	2,355	159	933
	112	546	994	23,966	£65,356	2216	20,008

£8059 were contributed for missions in 1870.

In London there is an important Young Men's Societies' Presbyterian Union, with fourteen branches in and around London. The Secretaries are Messrs T. M'Carrie, 40 Ockendon Road, N., and A. Peden, 19 Oakley Road, N., who would gladly give information and assistance to young men from the country.—(See list in 'Grant's Church Almanac'.)

English Presbyterian Churches,	112	In England, .	237
United Presbyterian do. .	105	Welsh Churches,	1031
Established Church of Scot. Synod,	20		
		Total, .	1268
	237		

THE WELSH CALVINISTIC METHODISTS

is virtually a Presbyterian and National Church.

The assembly and other courts of this Church are not open to the public; but meetings of Church members are held to confer on spiritual religion on these occasions, and the gospel is also preached. In September 1868, not fewer than 30,000 were congregated at Bangor, listening with intense interest to the gospel in their native Welsh.

The General Assembly was held in Liverpool, May 24-26, 1871. All the proceedings were conducted in the Welsh language, with the exception of part of one diet, when a deputation was received from the English Presbyterian Church. The following was the deliverance of the Assembly after hearing the deputation :—

‘That this Assembly wishes to extend the heartiest welcome to the brethren who have attended as a deputation from the Synod of the English Presbyterian Church; and having regard to the identity of doctrinal views, and similarity of ecclesiastical polity existing between us and that section of the Christian Church, we rejoice in the hope that the frequent interchange of such visits will ultimately result in a more visible union that will greatly add to the efficiency of both in promoting the cause of the Redeemer, and blessing the world.’

Number of churches, 1031; chapels and preaching stations, 1126; ministers and licentiates, 773; leaders (or elders), 3321; communicants, 92,735; candidates for Church fellowship, 3737; Sabbath-school teachers, 18,579; Sabbath-school scholars, 143,946. Collections and contributions, total, £108,564, 6s. 11d. Foreign missions are maintained in Brittany and in India.

CONGREGATIONAL CHURCHES

in England, are more and more feeling the want of presbyterial organization. Their efforts in this direction ought to be hailed and encouraged. The history of the New School Presbyterians in America gives ground to hope that they may yet be led to adopt the scriptural remedy.

It is already the custom for the Independent ministers of a district to be associated at ordinations. The *Christian Witness* thinks that those who have taken part in the formation of the pastoral tie have a right to be consulted about its dissolution. They say, ‘We would give them a right to explanations, not in exceptional cases,

but in all cases. The very fact that they have to be rendered will prove a salutary check on the spirit of faction and on other evil spirits in churches.'

The English Independent (1870) specified among the objects for which it will persistently labour—the establishment of councils of advice; the affiliation and grouping of village churches; and the creation of a sustentation fund.

'At meetings of the Congregational Unions of both Nottinghamshire and Lincolnshire there was an interesting discussion on the subject of courts of reference for Congregational churches. A paper was read explanatory of the design and operation of such councils in the United States, and of the modifications with which such institutions might be advantageously adopted by the Independent churches of this country, and that such councils should be summoned, not simply when instances of disagreement arose, but when subjects of unusual difficulty or events of special solemnity occurred in the history of a church.'

The following words ought to be earnestly weighed. If unions are necessary, and yet illogical—is the system right? 'The question raised by such institutions as unions and confederacies among Christian societies, respects not the desirableness of union among such societies, nor the importance of giving expression to mutual esteem and confidence in the ways specified by the preacher, but the legitimacy of forming such societies into one conjoint body for this purpose. In the case of Independent churches, this question is further complicated by the question, whether such union of churches be possible, saving the independency of the churches?—whether, in other words, to say that a society is independent and complete in itself, and yet is a part of another and larger society, be not a contradiction in terms?' (Dr Alexander, 'Life of Wardlaw,' p. 172.)

A painful controversy in a congregation in regard to the minister is mentioned. After raging fiercely for a time, it was by mutual agreement referred to arbitrators. They award—'That considering the exasperated and implacable state of feeling among the members of the church at —, from which so many and such serious scandals have arisen, it is the opinion of this meeting that the only course likely to lead to a better state of things will be for the church to dissolve itself. That it appears desirable that the church, before its dissolution, should appoint some neutral party, to co-operate with the trustees, and to be consulted in all proceedings during the church's non-existence.'

This impressively exhibits the weakness of Congregationalism.

It is said that there are 146 religious denominations in Great Britain.

Of these, CONGREGATIONALISTS have 2896 chapels, 1900 preaching places, and two millions of people. The revenue of the home mission amounts to £4000. Ministers and missionaries, 2980.

The BAPTISTS have 2840 chapels, 10 colleges, with 239 students, and a million of adherents. A considerable portion of the recent increase is due to the young men who are sent forth from the Rev. C. H. Spurgeon's Pastors' College. As these are so far trained in Calvinism and Presbyterianism—elders being appointed, and associated government advocated—there is here also hope for the future. The Baptist Union attempted to organize a sustentation fund, but the bond was too loose. Rural charges being multiplied to any extent, without any regard to surroundings, and free from any external control, having anybody to minister to them—these handfuls could not well be embraced. These attempts will show more fully the necessity for representative authoritative association. Congregational independency is also a serious obstacle in the way of securing a properly trained ministry. The revenue for the Baptist Colleges amounts to £14,797.

At the Union, Mr S. R. Pattison read a paper on a board of arbitration. He proposed that a standing committee be formed, to consist of five members of the Baptist Union, three not being stated ministers. A spirited debate followed. Ultimately the committee was appointed to consider the question, and to report to the autumnal session.

METHODISM

was founded by John Wesley. It is now divided into four principal sections—the Wesleyan, the Primitive, the New Connection, and the United Free Methodists. The Wesleyan statistics show that great efforts are still put forth in the home and foreign fields. There are 1500 ministers, with an army of local preachers, 6500 chapels, and 347,000 members (showing a recent decrease of 1381). £149,769 have been subscribed for missions, sustaining 779 central stations, with upwards of 1200 chapels, 1029 missionaries, and 4448 agents. £50,000 has, under conditions, been subscribed by one individual, for new chapels in London; £5000 for a like purpose, by another, for Rome; and by a third £5000, for Italy.

The governing body of the Wesleyans ought to be a modification

of the Prelatic, the original intention being not to separate from the Church of England. It is centralized in a ministerial senate called the Legal Hundred, from which, and the Annual Conference of management, all laymen are excluded. The constitution framed by Wesley is registered in the Court of Chancery, consequently Wesleyanism has a State connection.

Efforts are being made to effect a reform—(1.) As to local or lay preachers, whose education must be cared for; (2.) Class-meetings, which are discountenanced from a similar cause; and (3.) To substitute a representative assembly, with equal proportions of the lay and ministerial element, in place of the Conference. This must necessitate an application to Parliament for a suitable readjustment.

The Society of Friends has 17,000 members, 265 recorded ministers, and 327 chapels. The Moravians have 23 chapels, 55 ministers, and 5550 members.

THE ESTABLISHED CHURCH OF ENGLAND

is in a critical condition. What is to be its future is an anxious question with its best friends. It is well known that Prelacy, Erastianism, Ritualism, and Rationalism, have spread over it dark clouds, obscuring much of the Evangelical and Protestant light, which, notwithstanding, it has to a large extent vigorously imparted by many devoted and godly ministers.

In the Established Church there are 2 archbishops, and 26 bishops. The archbishops, assisted by at least two other bishops, are in reality appointed by the Premier for the time being. There are 71 archdeacons, who are assistants to the bishops, and 610 rural deans. They have seats in the House of Peers, except the Bishop of Sodor and Man. His revenue is £2000 per annum.

For the management of ecclesiastical affairs the provinces have each a council or convocation, consisting of the bishops, archdeacons, and deans in person, and a certain number of proctors, representing the inferior clergy, each chapter in both provinces sending one, and the parochial clergy two. These councils are summoned by the archbishop, in pursuance of the Queen's mandate, and must have her license before they can deliberate. The sanction of the Crown is also necessary before resolutions are binding on the clergy.

There are 12,000 parishes, with 18,000 stipendiary curates. Some 3850 persons enjoy private patronage. It is estimated that in 1870 12,600,000 claimed membership with the Established Church, leaving 9,300,000 to other creeds.

A recent voice proclaims that 'the crown of pre-eminence hangs at the goal, ready to be carried off by that party, be it which it may, that, with a manly ingenuousness, an honest zeal, and a Christian conscientiousness, shall undertake its own reform—that party which should unsparingly examine its own usages, and apply boldly the remedies which good sense and scriptural principles suggest. A religious body thus acting would quickly outstrip its rivals, would command the respect of the people at large, would draw to itself men of sense and talent from all parties, and soon would imbibe all, embrace all. Everything disastrous may be feared if the Church—we mean here the clergy—will yield to nothing but to impulses they cannot resist. Everything happy might be hoped for if they would anticipate and direct the changes that are to take place.'

'The Free Church of England' is spreading considerably, although its constitution was only enrolled in the High Court of Chancery so recently as 1863.

These Churches have for the most part been established by persons seceding from the Established Church on account of ritualistic practices. Adhering to the order and government of the Established Church, it has its bishop, who is elected by the clergy, and who officiates at confirmations, ordinations, and consecrations or dedications of churches.

This religious body has been in existence for nine years ; it holds annual convocations ; it has twenty-five clerical members, and seven 'visitors,' clerical and lay. It adopts the Articles, Catechism, and Prayer-Book of the Church of England, under 'revisions.' Baptismal regeneration and the real presence is excluded. Apostolical succession also is ignored, and the order of elders is adopted. It claims a combination of Episcopacy, Presbyterianism, and Congregationalism. This Church seems to have too much of a mixed character to have due solidity.

The hope of England certainly lies at present, on the one hand, with the Evangelical party in the Established Church. Two thousand met recently to take measures for the extrusion of Popish doctrines and practices. Let them go on, assisted by all good men, to effect a thorough reformation. On the other hand, were the Evangelical Dissenters to lay aside prejudice, and earnestly to recognize and embrace scriptural church government, a glorious prospect would open upon the land.

It is hopeful to find that this subject is being studied impartially by members of the Church of England. The Rev. G. A.

Jacob, D.D., late head-master of Christ's Hospital, has just published a work on 'The Ecclesiastical Polity of the New Testament, a Study for the Present Crisis' (1871). His positions are—(1.) That the only Church having a divine warrant and authoritative practice is the apostolic; and (2.) That the efforts of zealous men who seek to bring the Church of England back, not to the apostolic, but to the Church of the third or fourth century, is a most ruinous error.

Dr Jacob seeks to ascertain those features that are permanent or vital, which the Church is under obligation to maintain. These he distinguishes from later doctrines which have changed the character of the Church. He is thus led to—(1.) Renounce the sacrificial theory; and (2.) Many features of modern worship; and (3.) To assign a position of power and influence to the membership. Still, Dr Jacob cannot wholly free himself from the influence of Prelacy. With Hooker or Whately, he regards that polity as within the sphere of things lawful—a most irrelevant conclusion surely to draw from the positions to which he has attained. This is to leave the high ground of the express sanction of Scripture, as the one law of the King for this kingdom, and to come down to the 'preferential modes,' or 'suitability to genius and circumstances' of modern times.

It is manifest, however, that the subject only requires to be calmly discussed in the light of the Divine Word by such minds in order to the happiest results to that Church and nation. For instance, Dr Jacob says:—

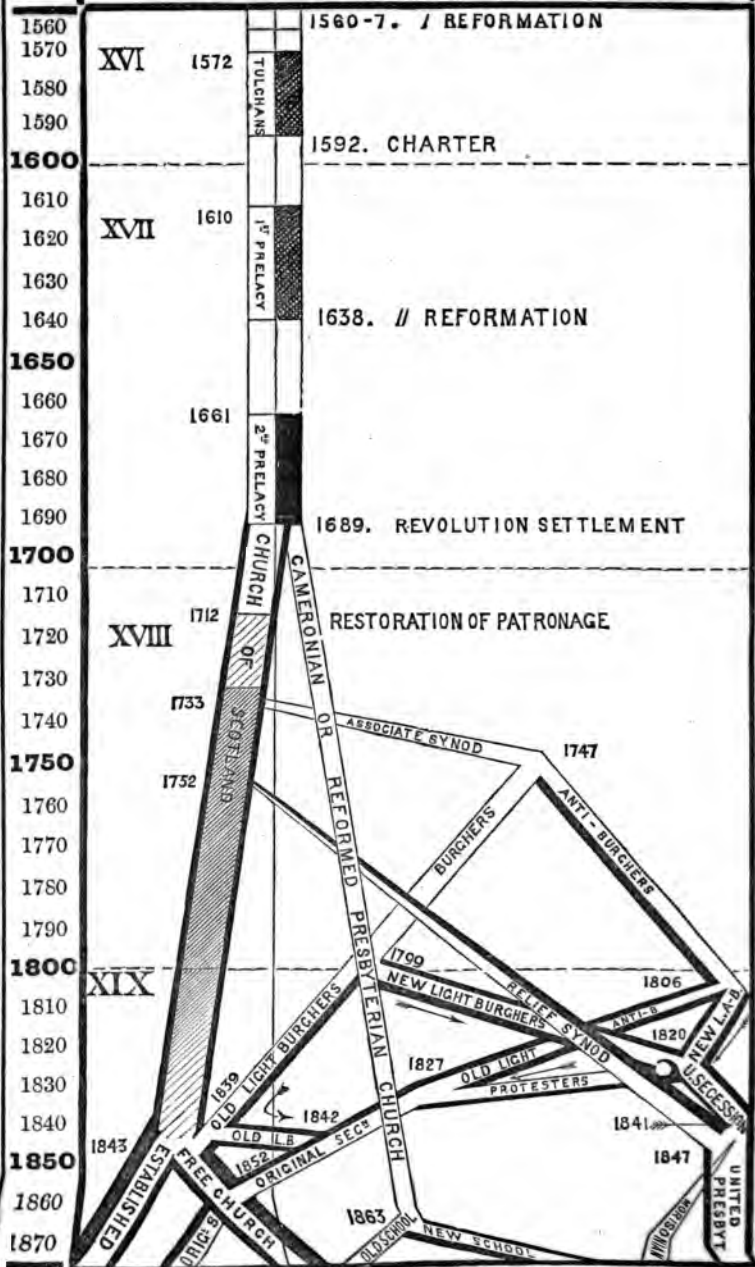
'There is evidence of the most satisfactory kind that Episcopacy was established *after* the decease of the apostles who founded the Churches, and at different times.' 'The custom of the Church rather than any ordinance of the Lord made bishops greater than the rest.' 'Tertullian is the first Christian author by whom the Church ministry is directly asserted to be a priesthood.' The remarkable omissions concerning a priesthood in the New Testament, Dr Jacob contends, are an insuperable bar to all sacerdotal assumptions, because a positive and express appointment is imperative. 'The government and ordinations of Presbyterian churches are just as valid, scriptural, and apostolic as our own.'

QUESTIONS.

1. *Say how it was that Prelacy was adopted in England, and to what extent.*
 2. *Show what were the extent and results of the royal supremacy.*
 3. *Give an account of the rise of Presbytery, Congregationalism, and of High Churchism respectively, and what treatment they received.*
 4. *State how the Westminster Assembly was called and constituted, and what was the issue.*
 5. *Trace the condition of the Presbyterian Church after the Revolution, and say what is the relation of other parties to it.*
-

DECADE.

HISTORY, DIVISIONS, AND UNIONS OF THE CHURCH OF SCOTLAND.



CHAPTER IX.

THE CHURCH OF SCOTLAND.

‘ O wild-traditioned Scotland ! thy briery burns and braes
 Are full of pleasant memories, and tales of other days.
 Thy story-haunted waters in music gush along ;
 Thy mountain glens are tragedies, thy heathy hills are song.
 Land of the Bruce and Wallace ! where patriot hearts have stood,
 And for their country and their faith like water poured their blood ;
 Where wives and little children were steadfast to the death,
 And graves of martyred warriors are in the desert heath.’

§ 1. THE REFORMATION CHURCH.

SCOTLAND for many centuries was enveloped in gross moral darkness. No nation was more strongly bound by the chains of Papal Rome. Its condition was pitiable. The people were sunk in ignorance and superstition. Far from the vice and luxury of the Roman court, the Papal See was regarded with unbounded reverence. Multitudes of ignorant and immoral priests monopolized every office in Church and State, and well-nigh half the wealth of the land. Swarms of friars made preaching a pretext for beggary. The country groaned beneath the tyranny of Rome. God stretched forth His arm and delivered this enslaved and semi-barbarous nation.

As in Germany, preparatory influences were at work. Then came the Word and ambassadors of the Messiah. His Word was received, His message believed, His laws enforced. The usurper was cast down, the nation was free.

About the year 1525, many an inquirer sat at midnight, with barricaded doors and windows, earnestly poring over Wittenberg tracts and the New Testament of William Tyndall.

In the confessional, such conversations as this might have been heard :—

‘ Quoth he—“ Ken ye na heresie ? ”
 “ I wait nocht what that is,” quoth she,
 “ Heard ye na Inglis’ (Tyndall) book ? ”
 Quoth she—“ My maister on them looks.”’

"The Bishop shall that know,
For I am sworn that for to shaw."

—SIR D. LYND SAY.

The Word of God was precious in those days. The living voice was necessary. But who in the face of that tyrannical power will dare to speak for Christ? What man can be found whose social position shall secure for him a hearing? God provided the wise and noble Patrick Hamilton. Twice on the Continent his heart has been set on fire of love. Twice at St Andrews and elsewhere his ministry was exercised, and then he, a martyr to the faith of Jesus, ascended in a chariot of flame. This was in 1528. By the merciful interposition of God, the lives of some hundreds of the most elevated men were preserved from the destruction prepared by Rome, and the Bible was by Act of Parliament permitted to be possessed and read in 1543. The way thus prepared, a fearless preacher appeared, and moved the hearts of multitudes in all parts of the country, and at length sealed his testimony with his blood. 'Think you,' said George Wishart, as the flames gathered up around him, 'think you that I fear this grim fire? I fear it not; I shall sup with my Saviour this night.' From the battlements the Cardinal with his clergy glutted their eyes upon the spectacle. Three months thereafter, in that year 1546, the lifeless body of that haughty and bloody man hung from these same battlements, a signal warning to tyrants. Thus mysteriously the Castle of St Andrews was opened for a refuge. Men sung—

'As for the Cardinal, I grant
He was the man we weel could want;
And we'll forget him soon.
But yet, I think, the sooth to say,
Although the loon is weel away,
The deed was foully done.'

Almost a year had passed away, when one day the little band of refugees, numbering about a hundred and forty, were solemnly engaged, within its little chapel, in the worship of God. The preacher was John Rough. His theme was ministerial election, and the power which every Christian congregation has, however small, to call one in whom they observe the gifts and grace of

God, to labour for their spiritual good. Then, turning to one before him, the preacher said, 'Brother! you shall not be offended although I speak to you that which I have in charge from all here present. In the name of God and of His Son, and of all who call you by my mouth, I charge you not to refuse this holy vocation. As you desire the glory of God, my comfort and assistance, I beseech you to take upon you the public office and charge of preaching.' Of the congregation Rough then demanded, 'Was not this your charge to me?' Together they replied, 'It was, and we approve it.' The person addressed rushed out of the assembly. Retiring to his chamber, he found vent to his feelings at the throne of grace. Such was the impressive manner in which John Knox was called to the work of the ministry—the initiatory example to the people of Scotland of their right and privilege.

On the Sabbath following that ministry commenced. The parish church of St Andrews was filled with a multitude of priests and people. Knox preached of the horn in Daniel's vision, 'diverse' from others, speaking 'great words against the Most High,' wearing 'out the saints of the Most High,' and thinking to 'change times and laws' (Dan. vii. 24, 25). This, said the preacher, is a picture of the Papal Antichrist—that title being alone applicable to a great body governed by a wicked head. The Papacy is antichristian in the lives of the clergy, in the doctrines taught, and in the laws enforced. Thus was the axe laid to the root of that gigantic tree which had long darkened and impoverished the land. Reformation was to be attained, not by lopping off a few branches, but by its complete removal. Knox, as well as Hamilton and Wishart, discovered that grand fundamental principle in religion, that God speaking in His Word alone is supreme. By that infallible standard Popery was tried and found wanting. Knox proclaimed that the system was idolatrous and antichristian. More than this, that salvation is alone by faith in Christ. In a word, two grand outstanding scriptural principles were possessed in Scotland as on the Continent—viz., Calvinism in doctrine and Presbyterianism in government. By presbyters alone was the Papal hierarchy attacked, and eventually overthrown.

How mysterious the ways of God to man! After the darkness light arose; corruptions were laid bare; the gospel was announced. The very man had come fitted for the conflict; the trump of war was sounded, the gospel-seed sown. But his work was scarce begun ere this leader was withdrawn, and Popery left triumphant. People could not but exclaim—

‘Priests, content ye now, priests, content ye now;
Norman and his company have filled the galleys fou.’

In these French galleys—a slave toiling at the oar—and during eight years of exile, Knox had further training for the great work to be accomplished. Not only was he exercised in patient self-control and resolute resistance to evil, from a higher stand-point he looked on the issues of the struggle. He was stimulated to do and dare great things for God.

Returning in 1556, the professing people of God were separated, so far as was possible, from the Church of Rome, and formed into congregations for meditation upon the Divine Word and prayer. And in 1560 victory was finally secured. The free Parliament assembled in Edinburgh, and by solemn deeds abolished Papal jurisdiction and Romish idolatry. The authority of God’s Word in doctrine and sacraments was also formally recognized. By the order of the Parliament a confession of faith was drawn up and ratified. Reformation was accomplished.

That Parliament met in August, and on the 20th December in that year, 1560, the first General Assembly of the Presbyterian Church in Scotland met. Of its forty members only six were ministers. These thirty-four ruling elders proclaimed the character of Scotland’s Church. Thus, so soon as the legislature withdrew its sanction from the Popish system, the Church appeared an organized body, with a large representation of the people, ready to work for Christ in the land. The people, as we have seen, had already exercised the right of election; now they were organized in separate congregations. These representative elders, teaching and ruling, assembled to devise measures for the proclamation of the gospel, instruction of the young, and relief of the poor throughout the nation. ‘We,’ they said, in words and in deeds,—‘we, as servants of Christ, have a work

given us by Him to do. That work is to preach His blessed gospel in this land, and to provide for the preaching of it in all time coming. He whom we serve is the King of kings, to whom the earth belongs, and whose subjects earthly kings are. None may forbid our doing His work. So long as our rulers require of us nothing contrary to our obedience to Christ, we obey them. Whenever they set their authority against His, and put us to choose which of the two we shall obey, we obey Him.'

A book of discipline and government was framed by the same men who had drawn up the confession, and by the Assembly of 1561 that plan of presbyterial government was adopted. It embraced five leading topics :—1. Ordinary officers were divided into four departments—pastor, doctor, elder, and deacon. The two first had simply diverse spheres of teaching; the elder assisted in government and discipline, while the deacon took charge of the poor and the revenues of the Church. 2. Two temporary officers were appointed to meet the exigencies of the time—superintendents for planting and watching over churches by itineration, and readers or exhorters for instructing the ignorant and supplying the lack of ministers. These both ceased on obtaining a full supply of ministers. The superintendents 'were (1) Not episcopally ordained. (2) They derived all their authority from the Church. (3) The exercise of their power was bounded and regulated by the General Assembly, to which they were accountable, and gave an account of their conduct at every meeting. (4) They were not acknowledged as holding any distinct or permanent office in the Church, but merely as persons to whom a provisional superintendency was committed from reasons of expediency at that period. (5) The bishops who embraced the Reformation were not admitted to exercise any ecclesiastical authority as bishops; and when some of them wished to be employed as superintendents, they were rejected for want of the requisite qualifications' (Dr M'Crie). 3. The election of officers was intrusted to the people; and, 4. Four courts, or assemblies of representative elders, ordered the affairs of the Church. These were (*a*) the kirk-session, composed of the pastor, elders, and deacons; (*b*) the exercise or prophesying merging into the presbytery; (*c*) the provincial synods; and (*d*) the General

Assembly. 'They took not their example, said Row, 'from any kirk in the world ; no, not from Geneva ;' but drew their plan from the Sacred Scriptures. And then, 5. National, Scriptural, and compulsory education, under the guidance of the Church, was a grand feature in this scheme. John Knox, in the 'First Book of Discipline,' said—'Of necessity it is that your honours be most careful for the virtuous education and godly upbringing of the youth of this realm.' 'And further, we think it expedient that in every notable town, there be erected a colledge. As also that provision be made for those that be poore, and not able by themselves nor by their friends to be sustained with letters, and in speciall those that come from landward. The fruit and commoditie hereof shall suddenly appeare. For first, the youth-head and tender children shall be nourished and brought up in vertue in presence of their friends, by whose good attendance many inconveniences may be avoyded in which the youth commonly fall, either by over much libertie which they have in strange and unknowne places, while they cannot rule themselves ; or else for lack of good attendance, and [of] such necessities as their tender age requires. Secondly, the exercise of children in every kirke shall be great instruction to the aged [and unlearned]. Last, the great schools, called universities, shall be replenished with these that shall be apt to learn, for this must be carefully provided, that no father, of what estate or condition that ever he be, use his children at his own fantasie, especially in their youth-head ; but all must be compelled to bring up their children in learning and vertue.'

When that plan of government was presented to the Privy Council, though it was signed by several of the nobility and burgesses, yet it was not ratified. The most of the nobility seemed to be determined to obtain for themselves the property of the Church. They refused to agree to the division of the revenues according to the disinterested plan of Knox, or to adopt that discipline which might prove a check upon their rapacity. Still, being adopted by the Assembly, the Church has been for three centuries guided by that plan. So far as carried out, it has proved a rich blessing to Scotland, elevating her to dignity amongst the nations of the earth.

Popery, and the government that supported it in Scotland, fell together ; but the reformers did not yield the liberties of the Church to the Parliament. They held—(1.) That no State can, without sin, countenance the Romish apostacy ; and further, (2.) That every State is bound to embrace, acknowledge, and encourage the true religion. Hence they demanded the withdrawal of the national sanction to Popery, and readily prepared, at the request of the State, that summary of the truth of the Bible. They presented it for the consideration, recognition, and adoption of Parliament. The province of the State was not confounded with the province of the Church. The identity and independence of each were carefully preserved. The State did not form a confession and enforce that upon the Church. The Church, in preparing it, left the State to judge whether it should be recognized by the nation. Then, the Church entered upon her work, meeting in General Assembly, and organizing herself, without leave or sanction of any kind asked or obtained from the State. Thus from the first the Church and State in Scotland were mutually allied, and yet free. They were each co-ordinate in their own jurisdictions, co-operating for the public good, but thoroughly independent of control, the one of the other.

The covetous eye of several of the nobility led them to desire another form of government than that which was ratified by the General Assembly. They could not obtain the Church revenues without an arrangement to which these high-principled reformers would not stoop. Subserviency being much more readily obtained under the prelatic system, they resolved by all means to have it introduced. A loop-hole was found in the order of temporary superintendents now established. By the influence of Regent Morton, a Convention of ministers and superintendents met in 1572 at Leith, the same year in which John Knox expired. From that Convention a resolution was obtained that the episcopal titles of the old faith should be retained. That, however, was not in any proper sense a General Assembly.

By a committee of this Convention and of the Privy Council, John Douglas was appointed Archbishop of St Andrews. The titles were bestowed on condition of restoring the best portion

of the revenue to the patron. This simoniacal practice gave rise to the appellation of *tulchan* bishops. As the stuffed calf-skin was then employed to induce the cow to yield her milk, so the title of bishop brought the civil lord the material substance which ought to have gone for the support of religion. Davidson of Prestonpans wrote regarding this change :—

‘ Had gude John Knox not yet been deid,
It ne’er had cam unto this heid ;
Had they but mintit (hinted) sic ane steir (such a change),
He had made heaven and earth to heir.’

But Knox was not alone in his detestation of Prelacy. Beza wrote from Geneva, ‘ I would have you, my dear Knox, and the rest of the brethren, to remember that which is before your eyes. As bishops brought forth the Papacy, so these false bishops, the reliques of Popery, shall bring in infidelity. Let them be wary of this plague, whosoever wish the safety and good of the Church. And seeing ye have once banished it out of Scotland, I heartily pray you never admit it again, albeit it seem plausible, with the pretence of keeping unity ; which pretence deceived the ancient fathers of the Church, yea, even many of the best of them.’ This was an advice worthy of Geneva to bestow, and of Scotland to receive and act upon, not only in the past, but also in the future.

John Knox had pronounced an anathema against both the giver and receiver of the bishopric, and Andrew Melville was raised up after Knox’s death to stand in the breach. Adamson, the successor of Douglas, was interdicted by the Assembly from the exercise of his prelatie authority. Morton endeavoured to intimidate Melville by asserting, ‘ This General Assembly of yours is a convocation of the king’s lieges. It is treason for them to meet without his permission.’ ‘ If such it be,’ replied Melville, ‘ then Christ and His apostles must have been guilty of treason, for they convoked hundreds and thousands, and taught and governed them without asking the permission of magistrates ; and yet they were obedient subjects, and commanded the people to give what was due unto Cæsar.’ ‘ There will never be quietness in this country,’ cried Morton, ‘ till half-

a-dozen of you be hanged or banished the country.' 'Tush ! sir,' said Melville ; ' threaten your courtiers after this manner. It is the same to me whether I rot in the air or in the ground. The earth is the Lord's. My country is wherever goodness is. I have been ready to give my life at the pleasure of my God. Let God be glorified. It will not be in your power to hang or exile His truth.' No wonder that the man of the world quailed before this intrepid man of God. In 1578 it was ordained that the bishops submit themselves to the Assembly, which the Bishop of Dunkeld immediately did. In 1580 an Act of Assembly was passed, without any dissent, declaring that ' the office of a bishop, as commonly understood, is destitute of authority from the Word of God ; and that all persons in possession of the said pretended office should simpliciter demit it, and appear before the provincial synods to signify their submission.' All the bishops except five yielded obedience in the course of the year.

§ 2. THE SECOND BOOK OF DISCIPLINE,

drawn up by the learned Andrew Melville, was ratified by the Assembly of 1578, and virtually, though not formally, sanctioned by a Commission of Parliament appointed to consider it. They marked ' agreed ' on the margin of the most important articles ; others were ' referred to further reasoning.' According to that ' Second Buik of Discipline, or Heids and Conclusions of the Policie of the Kirk,' the Presbyterian Church government was established by law in 1592 and in 1690.

A few extracts will show how fully the whole subject had been considered in the light of the Divine Word.

It contains thirteen chapters. The first treats of the ' Kirk and Policie in generall.' Here is given a declaration that ' It is a tittle falslie usurpit be Antichrist to call himself heid of the Kirk, and aucht not to be attribute to angel nor man, of what estate whatever he be, saving to Christ, the onlie Heid and Monarch of the Kirk.'

Again, ' The magistrat handles externall thingis for externall peace and quyetnes amongis the subjects : the minister handles externall thingis onlie for conscience cause.' ' The magistrat aught

to assist, mentain, and fortifie the jurisdiction of the Kirk. The ministers sould assist their princes in all thingis agreiable to the Word, providing they neglect not their awin charge be involving themselfis in civill affaires.'

After chap. 2d has spoken of the ordinary officers as in the 'First Book of Discipline,' it declares, that 'All the ambitious titles inventit in the kingdome of Antichrist, and in his usurpit hierarchie, quhilkis ar not of ane of these four sorts, aucht all utterlie to be rejectit.'

'Election,' says chap. 3d, 'is the chusing out of a person or persons maist abile to the office that vaikes (is vacant), be the judgement of the elderschip and consent of the congregation.' 'It is to be eschewit (avoided) that na person be intrusit (intruded) in any of the offices of the Kirk contrar to the will of the congregation.' 'Ordinatione is the seperatione and sanctifying of the person appointed be God and His Kirk, efter he be weill tryit and fund qualifiet. The ceremonies of ordinatione are fasting, earnest prayer, and imposition of hands of the elder-schip.'

In chap. 4th, on 'pastoris,' it is laid down that 'Na man aucht to ingyre himselfe, or usurpe this office without lawfull calling.' Chap. 5th relates to doctors or teachers 'in schools, colledges, and universities.' Chap. 6th explains that 'it is not necessar that all elders be also teichars of the Word, albeit chiefly they aucht to be sic.'

Chap. 7th proclaims that 'Assemblies ar of four sortis. For either ar they of particular kirks and congregations ane or ma, or of a province, or of ane haill nation, or of all and divers nations professing one Jesus Christ;' and that 'the finall end of all assemblies is first to keip the religion and doctrine in puritie, without error and corruption. Next, to keip cumelines and gude order in the Kirk;' and further, that 'this Assemblie sould tak heid that the spirituall jurisdiction and civill be not confoundit, to the hurt of the Kirk.'

In chap. 8th the distinction is clearly made that 'The word *διάκονος* (diaconos) sumtymes is largely takin, comprehending all them that beir office in the ministrie,' and those 'unto whom the collection and distribution of the almes of the faithfull and

ecclesiastical gudes does belang.' 'This they aucht to do according to the judgement and appoyntment of the presbyteries or elderschips (of the quhilk the deacons are not), that the patrimonie of the Kirk and puir be not convertit to privat men's usis, nor wrangfullie distributit.' Chap. 9th says: 'To tak onely of this patrimonie be unlawfull menis, and convert it to the particular and profane use of ony person, we hald it ane detestable sacrilege befor God.'

Chap. 10th declares that 'It perteinis to the office of a Christian magistrat to assist and fortife the godly proceedings of the Kirk in all behalves; and namely, to sie that the publike estait and ministrie thereof be mainteinit and susteinit as it apperteins according to Godis Word;' but that the civil magistrate, in advancing the interests of the Church, is to do so 'without usurping ony thing that perteinis not to the civil sword, bot belongs to the offices that ar meirly ecclesiastical. And although kings and princes that be godlie sumtymes be their awin authority, when the Kirk is corruptit, and all things out of order, place ministers, and restore the trew service of the Lord, efter the examples of sum godly kings of Judah; yet quhair the ministrie of the kirk is anes lawfullie constitute, and they that are placit do their office faithfullie, all godlie princes and magistrates aucht to heir and obey thair voice, and reverence the majestie of the Son of God speiking be them.'

'As to bishops,' says chap. 11th, 'if the name *ἐπίσκοπος* (episcopos) be properly takin, they ar all ane with the ministers—for it is not a name of superioritie and lordschip, bot of office and watching. Yet because in the corruption of the Kirk this name (as others) hes bene abusit, and yet is lykelie to be, we cannot allow the fashion of thir new chosin bishops, neither of the chapters that ar electors of them.' 'It agries not with the Word of God that bishops sould be pastors of pastors, pastors of monie flocks; and yet without ane certaine flock, and without ordinar teiching. It agries not with the Scriptures that they sould be exemit fra the correction of their brethren, and discipline of the particular elderschip of the kirk where they shall serve; neither that they usurpe the office of visitation of other kirks, nor ony other function besyde other ministers, bot sa far

as sall be committit to them be the Kirk.' 'Heirfoir, we desyre the bishops that now ar, either to agrie to that order that God's Word requyres in them, or else to be deposit fra all functions in the Kirk.'

The two last chapters are devoted to heads of reformation sought, and the benefits necessarily resulting therefrom.

The slightest glance will convince every candid mind that in Scotland more than any other nation was the Reformation thoroughly carried out both in doctrine and in government. Whatever was wanting arose not from lack of apprehension or desire, but from obstructions that could not be removed. This 'Second Book of Discipline' best illustrates the presbyterial order of government established in Scotland, in which all ecclesiastical discipline is based upon the Headship of Christ, and assemblies are convened for—(1.) Purity of doctrine and efficient discipline; (2.) A bond of unity; and (3.) Harmonious co-operation with the civil authorities for the common good. Lechler, the German historian, says—'The Church of Scotland, by its earnest and persevering struggle for the complete independence of the Church, in contradistinction to the State; and by the province assigned to the magistrate, avowing the important and practical truth that Christ is the only Head of the Church, shows itself beyond question in advance of all the Reformed Churches.' By the influence of the more worldly politicians, the State had withheld its sanction from the 'First Book of Discipline.' But although not established or sanctioned by the State, the Church proceeded in her essential competency independent of that sanction. Each acted as a co-ordinate and mutually independent power in its own province. For seven years the Church of Scotland continued in that unendowed condition. During that period she held fifteen General Assemblies, exercising all necessary functions, legislative, judicial, and administrative, filling up and maturing her organization.

At the period of her establishment in 1567, the Church was recognized by the State as an existing spiritual institution. In the Act of the first Parliament of James VI., this first step of recognition is expressly stated:—'Declair first, That the ministeris of the blessit Evangell of Jesus Christ, quh God of

His mercy hes now raisit vp amangis ws, or heirefter sall'—
'agreing with thame, that now leif in doctrine and administra-
tione of the sacraments, and that part of the people of this realme
that professis Jesus Chryst, as now,' &c., 'may be declarit the
onlie trew Kirk of Jesus Chryst within this realme.'

The provision of requisite means for the support of the Church—the second step in the process of establishment—was not made by the purchase of the spiritual independence of the Church. For, first, 'it is statute and ordained that the examination and admission of ministers shall be only in the power of the Kirk;' and secondly, 'it shall be lawful to the patron to appeal to the superintendent and ministers of that province where the benefice lies, and desire the person presented to be admitted, which, if they refuse, to appeal to the General Assembly of the whole realm, BY WHOM THE CAUSE BEING DECIDED, SHALL TAKE END AS THEY DEEM AND DECLARE.'

Thus the entire settlement of ministers was made over to the jurisdiction of the Church. The root of bitterness contained in that act of establishment lay not in any assumed control by the State over the Church, but in the lay patronages reserved to the ancient patrons. 'In the Bible, no mention is made of patrons at all.' The whole system 'flowed from the Pope and the corruption of the canon law,' and has led to incalculable evil in rending up the Church in Scotland. The corruption of the Church was much averted by that Discipline, or Constitution. 'It has secured the cordial attachment of the people of Scotland. Whenever it has been wrested from them by arbitrary violence, they have uniformly embraced the first favourable opportunity of demanding its restoration, and the principal secessions which have been made from the National Church have been stated, not in the way of dissent from its constitution, as in England, but in opposition to departures, real or alleged, from its original and genuine principles' ('Life of Melville,' p. 125).

Notwithstanding the express statements of the Church's 'Book of Discipline' and declarations by the General Assembly, the appointment of *tulchan* bishops went on by those in power. On the death of Archbishop Boyd of Glasgow, a grant of the revenues was made to the Duke of Lennox, and he, to make the

grant available, put Robert Montgomery into the office, on giving his bond to pay to the Duke £1000 Scots, with horse, corn, and poultry. Not only Prelacy, the spiritual independence of the Church was involved, and the Church did not hesitate how to act. The State determined to make the Church prelatie. It might (a) have remonstrated with the Church to bring her to the same view. It might (b) have withdrawn the recognition and endowment by which the Church was civilly established. Instead of these, it adopted a third method. (c) The State attempted by force—civil pains and penalties—to compel the Church to receive episcopal officers.

With mingled firmness and forbearance the Church *first* of all dealt with Montgomery, her rebellious member. *Secondly*, She addressed earnest remonstrances to the King and Council. *Thirdly*, Public action was taken in church courts imposing the authority of the Church, and watching Montgomery's conduct; and *Fourthly*, when interdicted by the civil court from proceeding, the Church—standing upon Scripture and her constitution—declined the jurisdiction of the court in spiritual things, and summoned the offender to answer for his conduct. *Finally*, When Montgomery had broken the pledge he had given by resuming acceptance of the office of archbishop, they pronounced upon him the sentence of excommunication. This was the first direct conflict of the State with the Church—the presage of many endeavours to bind upon this spiritual kingdom the yoke of an earthly sovereignty. The struggle was violent: at times the Church was worsted by acts and persecutions, but ever anew she arose, more glorious and free. 'Who dare subscribe these treasonable articles?' demanded the Earl of Arran of the deputation in the presence of the King. 'We dare,' exclaimed Melville. Advancing, he seized a pen and subscribed his name. 'These are my instructions,' said he on another occasion, unclasping his Hebrew Bible and placing it before them on the table. 'See if any of you can judge of them, or show that I have passed my injunctions.' Such intrepid words and deeds alone suited the occasion. (See Hetherington's 'Hist. Ch. of Scot.' and 'Ten Years' Conflict'.)

The King was bent upon the introduction of Prelacy into the Scottish Church, hence '*the Black Acts*' of 1584 were passed,

making all treasonable that had been done in its abolition. When, however, he had experienced the value of the Presbyterian ministers in the promotion of civil peace during the six months he was absent in Norway, a settlement of protracted conflicts was obtained. Articles prepared by the General Assembly were ratified by Parliament in June 1592, which, on account of their value, have been termed the *Great Charter of the Church*. It ratified the jurisdiction and discipline of the courts, and the leading propositions in the 'Second Book of Discipline' as to their power. An extract will best explain the estimation in which this decision was and is still held. It is termed 'An Act for abolishing of the Actis contrair to the trew religion.' 'Oure souerane Lord and Estaitis of this present Parliament, ratifies and apprevis all liberties, privileges, immunities, and freedoms quhatsumevir, given and grantit be his Hienes, hes regentis in his name, or ony of hes predecessouris, to the trew and hally Kirk presentlie establishit within this realme. And sicklyke ratifies and apprevis the Generall Assemblies appoyntit be the said Kirk, and declairis that it sall be lauchfull (lawful) to the Kirk and ministrie ewierilk yeir at the leist, and after *pro-renata* as occasioun sall require. And in case nathir hes Majestie nor hes said Commissioner beis present for the time in that toun quhair the saide Generall Assemblie beis haldin, than and in that caise, it sall be lesum to the said Generall Assemblie be thame selffis to nominate and appoynt tyme and place quhair the nest Generall Assemblie of the Kirk sallbe keepit and haldin as they haif bene in vse to do thyr tymes bipast.' 'What she now obtained was a legal recognition of those powers which she had long claimed as belonging to her by scriptural institution and the gift of her Divine Head. She had now a right, by human as well as by divine law, to hold her assemblies for worship and discipline, and to transact all the business competent to her as an ecclesiastical society, without being liable to any challenge for this, and without being exposed to any external interruption or hindrance whatever, either from individuals or from the executive government' ('Life of Melville,' i. 322).

§ 3. THE TWO PRELACIES.

The struggles for freedom did not terminate with the important Act of 1592. On the ascension of James VI. of Scotland to the throne of Britain in 1603, renewed exertions were made to bring about Episcopal domination. By unconstitutional means Prelacy, for two periods of twenty-eight years, obtained the ascendancy as the established religion.

The FIRST PRELACY lasted from 1610 to 1638. Not that Prelacy held undisputed sway during that period, but it was more or less clothed with authority in the Church by the civil power. In 1610 the *Angelical* Assembly was held in Glasgow. Gold coins, termed angels, were freely employed to bribe. These 'angels' procured a declaration that the royal prerogative was necessary in the calling of assemblies. So also were bishops elevated as moderators of synods, and put into possession of other powers. Hitherto bishops in Scotland had been ordained by presbyters. Now Spotswood, Lambe, and Hamilton proceeded to London to obtain 'apostolic consecration,' so as to bestow legitimate succession. The poor *tulchan* bishops were utterly disowned. These first Prelacy lords had to submit to degradation, disowning their former ministry.

Another packed Assembly was held at Perth in 1618, when five articles were adopted—1. That the holidays of Christmas, Good Friday, Easter, Ascension, and Pentecost were binding on the Church. The Scottish Church found sufficient authority for the hallowed observance of one day in seven. Occasional days of humiliation and thanksgiving were also approved. These annual holidays were regarded as having only human authority. 2. Confirmation was commanded. This also was by the Church regarded as only a human ordinance, destitute of apostolic precept or example, and liable to deceive. 3. The ordinance of the Supper was to be received kneeling. This practice the Church held to be destitute of the institution of Christ, and tending to superstition and idolatry. 4. Private baptism was to be enforced; as also, 5. Private communion, which were alike discouraged by the Church, as leading to the idea that these ordinances are essential to salvation.

For three years the Court of High Commission had been in operation, and now these acts and articles were ratified by Parliament—in effect subverting the Presbyterian Church. Persecution was intensified, and many of the most godly ministers, as Samuel Rutherford and Dickson of Irvine, were banished from their parishes. But in these times of darkness God gave the suffering Church many tokens of His gracious presence. Revivals of religion were experienced at Stewarton, the Kirk of Shotts, and other places. Thus prepared of God, when the Service-book of Laud was commanded to be used by the King's authority, the Church arose and threw off prelatic tyranny in the second Reformation.

Many had dared to refuse conformity to the five articles of Perth, and denied that they were adopted in a free assembly. This grand effort of the first Prelacy was its last. For, *first*, Prelacy and these five articles were together renounced by the renewal of previous national covenants, under the leadership of Alexander Henderson, in the Greyfriars' Church, Edinburgh, in 1638. Then, *secondly*, prelatic bishops, as the moving springs of the reigning absolutism, were solemnly tried and deposed in the Glasgow Assembly, held in its venerable Cathedral Church that same year.

In the *third* Stage, Scotland, England, and Ireland united in opposition to Prelacy in the Solemn League and Covenant. This was afterwards sanctioned by the British Parliament and people. Opposition to Prelacy now rested not on the act of any assembly or parliament, but upon the oath of the three kingdoms. *Fourthly*, The Church renewed her approbation and acceptance of Calvinism in doctrine and Presbyterianism in government, as presented in the documents of the Westminster Assembly. In 1647 the old confession of Knox gave place to this, in which the Church determined what she believed to be the true faith. *Fifthly*, In 1649 patronage was abolished. An Act of the Scottish Parliament was passed, discharging 'for ever hereafter all patronages and presentations of kirks, whether belonging to the King or any lay patron, presbyteries, or others within the kingdom.' The Church was freed from control until its restoration thirteen years after. The Act declared that

patronage was prejudicial to the liberty of the people, the planting of kirks, and the calling of ministers. 'At the King's return, every parish had a minister, every village had a school, and every family almost had a Bible, yea, in most of the country all the children of age could read the Scriptures, and were provided of Bibles either by their parents or ministers. There were no fewer than sixty aged people, men and women, who went to school, that even then they might be able to read the Scriptures with their own eyes. I have lived many years in a parish where I never heard an oath, and you might have ridden many miles before you heard any. Also, you could not for a great part of the country have lodged in a family where the Lord was not worshipped by reading, singing, and public prayer. Nobody complained more of our Church government than our taverners, whose ordinary lamentation was that their trade was broke, people were become so sober' ('Kirkton's Hist.' pp. 64, 65, 1817).

Thus Presbyterian government was again triumphantly established. Its principles were enunciated in the Glasgow Assembly of 1638, particular respect being given to the rights of the people. This declaration was issued—'Anent the presenting of pastors, or readers, and of schoolmasters, to particular congregations, that there be a respect had to the congregation, and that no person be intruded into any office of the Kirk contrary to the will of the congregation to which they are appointed.'

The SECOND PRELACY arose from the restoration of Charles II. 'Not till after that restoration were the privileges of the Church formally disallowed and entirely overthrown. By the first Act of the second session of his Scottish Parliament in 1661, he succeeded in expressly annulling "all Acts of Parliament by which the sole and only power and jurisdiction within this Church doth stand in the Church," and also all Acts by which it would seem that the office-bearers of the Church had any "church power, jurisdiction, or government other than that which acknowledgeth a dependence upon and subordination to the sovereign power of the King as supreme." The same Act, by restoring Prelacy, subverted the Presbyterian form of Church government in Scotland; while a subsequent Act, the first of his second Parliament in 1669, asserted directly and positively "His Majesty's supreme

authority and supremacy over all persons, and in all causes ecclesiastical, within his kingdom." He had at his coronation taken the most solemn vow to maintain the Presbyterian Church and uphold the Covenant. But these were violated, and during the twenty-eight years of the Second Prelacy, that ran from 1661 to 1689, Charles and his prelatic agents shed torrents of Scottish blood. The history of the 'Fifty Years' Struggle of the Covenanters' must be studied that its importance may be felt, and that those engaged in and suffering from it may be fully sympathized with. (See 'Dodds' Hist.,' and 'Simpson's Traditions.'). Then the great principles that sustained them may be recognized and honoured. Four hundred ministers in Scotland, and two thousand in England testified to the value of these principles. They allowed themselves to be ejected from their livings in 1662 rather than prove false to Christ; and their noble testimony was carried on and vindicated by upwards of a quarter of a million of persons who were slain on mountain, moor, and glen, and sea—

"Their blood is shed

In confirmation of the noblest claim—

Our claim to feed upon immortal truth,

To walk with God, to be divinely free,

To soar, and to anticipate the skies.

Yet few remember them. They lived unknown,

Till persecution dragged them into fame,

And chased them up to heaven."

From the mighty Argyll, the greatest of Scottish subjects and patriots, to the most humble peasant and the weakest woman or child, the same testimony was given. It was that Presbytery is the only government appointed for the Church by the King of Zion.

Long and bloody was the struggle maintained against Prelatic domination. There was in the interests of Prelacy a determination to crush all who opposed absolutism. The work of persecution unto death of helpless thousands seemed to secure silent submission. Ah! there came voices from loathsome dungeons, sequestered valleys, secure passes, as that of Enterkin, near Wanlockhead, the shores of the sea, and the lonely mountains, that made tyrants tremble upon their thrones. Little wonder that men were roused on various occasions to a spirit of deter-

mined resistance. 'Hunted down like wild beasts, tortured till their bones were beaten flat, imprisoned by hundreds, hanged by scores, exposed at one time to the license of soldiers from England, abandoned at another time to the mercy of troops of marauders from the Highlands, they still stood at bay in a mood so savage that the boldest and mightiest oppressor could not but dread the audacity of their despair' (Macaulay's 'Hist. of Eng.,' i. 187). From the gibbet-ladder the last martyr, the eloquent Renwick, gave utterance to their testimony. 'I die,' said he, 'for owning the Word of God as the only rule of faith. I leave my testimony against Popery, Prelacy, and Erastianism, and particularly against all encroachments upon Christ's rights—the Prince of the kings of the earth—who alone must bear the glory of ruling His own kingdom.'

Then came the hour when the race of the Stewarts, who had already by Cameron been disowned, were driven finally from the throne. Torbay, white with sails, bore onward the fleet of William of Orange, and the Revolution of 1688 was easily accomplished. Grateful hearts filled with joy sang praise.

Dreadful as were the persecutions inflicted in Scotland and Ireland at the hands of the Papacy, they failed to reach the magnitude and atrocity of those which Presbyterians were made to endure at the instance of Prelacy. The record of these cruelties in Scotland are lasting as her mountains and glens, and will ever send forth a protest to her people against showing favour to the system for which these actions were enforced.

Fain would the Scottish prelatist blot out the record from the page of history, and strenuous efforts have been put forth in at least one instance to prove that the martyrdom at Wigton is only a myth. But that effort was abortive, and recoils with powerful effect on that intolerant system. (See Burton's verdict in his 'History'.)

During this second Prelacy, although the prelatists supposed themselves possessed of the virtue of apostolical succession, and certainly enjoyed the temporalities of the Church of Scotland, yet they had not dared since the storm of 1638 to introduce either a liturgy, creed, or ritual. The Westminster standards alone were in force.

Prelacy, maintained by blood-shedding intolerance, resulted in the enthronement of a Popish prince, and efforts after full Papal domination. This at last aroused the nation. Principles formerly decried when acted on by the Covenanters were now acknowledged. Life, liberty, and happiness came with the Revolution. Prelatic bishops refusing to acknowledge King William were termed nonjurors, and thus the way was cleared for the re-establishment of Presbytery. William was in favour personally of Prelacy, but listened to the well-timed advice of Dr Carstairs. The Claim of Right presented to the King declared that King James VII. 'hath, by the advice of evil and wicked counsellors, invaded the fundamental constitution of the kingdom, and altered it from a legal limited monarchy to an arbitrary despotic power, and hath exercised the same to the subversion of the Protestant religion, inverting all the ends of government, whereby he hath forefaulted the right to the crown, and the throne is become vacant,' &c. Further, 'That by the law of this kingdom no Papist can be king or queen of this realm, nor can any Protestant successor exercise the regal power until he or she swear the coronation oath.' In conformity with that claim, an Act was passed abolishing Prelacy, and another ratified the 'Confession of Faith,' and Presbyterian Church government. In this last it is declared, 'That Prelacy, and the superiority of any office in the Church above presbyters, is abolished. Therefore, their Majesties do establish, ratify, and confirm the Presbyterian Church government and discipline; that is to say, the government of the Church, by kirk-sessions, presbyteries, provincial synods, and general assemblies.' By that Act of 1690, the 'Confession of Faith' was engrossed word for word in the statute book, and thus became part and parcel of the law of the land. There it is declared that 'the civil magistrate may not assume to himself the administration of the Word and sacraments, or the power of the keys of the kingdom of heaven;' the power, in other words, of exercising or controlling the discipline and spiritual government of the Church. Defective in other respects as was the Revolution settlement, this was a greater attainment than had previously been gained, giving hope that the defection might yet be overthrown. In the estimation of

Prelatists, that Act of Parliament which overthrew, and thereby destroyed, the persecuting power of Prelacy in 1689, is the great sore which has yet to be healed. That Act not only disestablished the Christian ministry, but also the Catholic creed ! Poor Scotland ! how sad your condition ! how low art thou sunk amongst the nations, destitute of a Christian ministry and Catholic creed ! Why don't you send as deputies your sons on their bended knees to implore the prelatie bishop of St Andrews, or any other who can, to restore to you these blessings ? Why don't you substitute at once a hierarchy for your wretched Presbytery, and the Catholic creed for your revolting Westminster Catechisms and Confession ? Scotland knows why.

§ 4. THE CHURCH OF THE REVOLUTION.

Happy as was the deliverance effected, two roots of bitterness were left to the Church by the Revolution settlement. First, The re-establishment of Presbytery was placed on no higher ground than the popular will. The Act simply gave, as a reason for the change, that this was agreeable to the majority of the people, while the Acts that had cut off Presbytery were not cancelled. Secondly, A great number of men who held prelatie views were allowed to retain their position as Presbyterian ministers. If they had, on reasonable grounds, changed their views, this would have been a right course ; but it was questionable, when the outer change was only to secure the emoluments of office. One hundred and eighty of these men were, in 1692, assumed into ministerial communion and participation in Church government on subscribing the formula. Four-fifths of the prelatie ministers thus remained in possession of their endowments ; and, as to others, instead of having treated them with rigour, both ministers and magistrates contributed to their relief. This conduct towards their persecutors ought to be remembered to the honour of the Presbyterians of those days. But this act of kindness, as the result showed, was carried too far in admitting them to an equal share in a government to which they had proved themselves to be thoroughly opposed.

The Reformed Presbyterian Church arose out of these defects,

a party of covenanters refused to receive the benefits of the Establishment on the grounds offered. They held, as was declared by Richard Cameron at Sanquhar in 1680, that Charles II., having broken the conditions on which he had received the crown—viz., adherence to the covenants—could no longer be regarded as a constitutional sovereign, and had forfeited all right to their obedience. Declining to take the oath of subjection to any sovereign who had not sworn to maintain the covenants, these parties have been popularly termed Covenanters or Cameronians. Various societies for spiritual improvement had been organized by Renwick. When their petitions to the General Assembly for relief to their conscientious convictions were utterly disregarded, and when Mr M'Millan was deposed in 1707 for holding the principles of these societies, that sentence was repudiated, and at length a Presbytery was formed in 1743, and a Synod in 1811. This first rending of the Church of the Revolution was thus the fruit of unjust domination. This was a fruit of that prelatric root. The 'Vindication' prepared by Renwick, and their actions, show that at the beginning this Reformed Church did not stand so austere aloof from all Churches, and from their duty as citizens, as some of their descendants. While repudiating the assertion that the dominion of Christ is founded in grace (see Goold in Enc. Brit.), their cardinal doctrine as a Church was the headship of Christ over the nations. Their position all along has therefore been in order to bring about a thorough harmony of our civil constitution and institutions with that doctrine. On this account, until 1863, they would neither take the oath of allegiance, nor employ others as their representatives who did so.

They said, even in that time of suffering, 'Not that we would martially oppose and rise up against all such, but by our profession, practice, and testimony, we would contradict and oppose them; we positively disown, as horrid murder, the killing of any because of a different persuasion and opinion from us.' Declaring that there are men who have complied with the demands of the Government, whom we 'love in the Lord, and acknowledge to be ministers of His Church,' and 'with whom we would not refuse accidental or occasional communion as

brethren and Christians.' They were willing to associate in common religious enterprises 'with some as Christians, holding the same fundamentals.' 'As these people, however reproached by their enemies as the cold, anti-monarchical, enthusiastic, lunatic Cameronians, were amongst the first in Scotland who took up arms for the Prince of Orange, so they were the first men in Scotland that petitioned the Convention of Estates to place the crown of Scotland on the head of their deliverer, King William' (Crookshanks). In a single day they raised a regiment of 800 men, who, marching under Cleland to Dunkeld, defeated General Cannon at the head of 5000 soldiers.

The Reformed Presbyterians justify their refusal to embrace the Revolution Church on several grounds; as that—(1.) The Church courts were composed of men against whom they had weighty objections; (2.) The Assembly submitted tamely to the dictation of civil rulers; (3.) The Reformation, in its most advanced state, was abandoned in the Revolution settlement; and (4.) The principles on which that settlement was conducted were of a *political* rather than of a religious character. Still they do not maintain that even the second Reformation was free from blemishes, and they specify some actions that are justly censurable. (See 'Test. of R. P. Church,' pp. 65–105.) On the other hand, it has been felt that this most advanced state being confessedly imperfect, and the Revolution bringing about a normal condition, in which it was impossible to bring the nation back to that advanced state, it might be the best possible and most hopeful position to 'let bygones be bygones,' and to begin anew upon the Reformation basis. It became also a serious *civil* question, whether it is a right thing either for any, who enjoy all civil benefits, to refuse allegiance to the supreme civil power as lawful magistracy, or for any to denude themselves of their privileges and responsibilities as citizens. If these positions were to be universally acted upon by Christian men, then necessarily the entire power and influence of the nation must pass into the hands of the irreligious portion of the community, and all hope of bringing about national subjection to Christ is gone. Nevertheless, posterity have more effectually rescinded the act recissory than could have been done

by the Revolution settlement, and there has confessedly been a gradual approach *practically* to the principles embodied in the documents of the second Reformation, and most Presbyterians would rejoice could they be fully acted upon.

New light dawned upon the majority, and in 1863 their restriction was removed. It was declared, 'That members of the Church, who may be led by the resolution to exercise the elective franchise, or take the oath of allegiance, shall not be visited with the infliction of ecclesiastical penalties to the effect of suspension and expulsion from the privileges of the Church.'

Something of the old spirit of domination was manifested, when the protest presented by the faithful minority was shuffled out of the church in Glasgow where the Synod sat. That protest, signed by the Rev. William Anderson, and seven others, was 'against the decision now adopted as the law of the Church by the majority of this court, as opposed to the Word of God and to the testimony of this Church, and unconstitutionally adopted; and seeing that they have thereby abandoned the principles, we do hereby protest and claim for those adhering to us to be constitutionally the Synod of the Reformed Presbyterian Church in Scotland,' &c. (See 'Test. of R. P. Church,' Glasgow, 1866.)

The New School of the Reformed Presbyterian Church has 6 presbyteries, 46 congregations, and 40 ministers, a divinity hall with 2 professors, and 3 missionaries, 300 elders, and 6736 communicants. In 1870 it raised £9445 for all religious purposes—£1, 8s. per member. Stipend of ministers, £120 to £125, with manse. The number of deacons or managers has not been taken.

The Old School of the Reformed Presbyterian Church has 2 presbyteries, 11 congregations, and 8 ministers. It receives a supply of preachers chiefly from the Synod in Ireland. It had 1200 communicants, 2800 adherents, and raised £1500 in 1870. Average contributions, £1, 5s. per member. Stipend, £120 to £140. With the Irish Synod a missionary is supported in Syria.

True Presbyterians within the Church of Scotland were not fully satisfied with the measure of security granted at the

Revolution. But it was felt to be a blessed relief after the death-struggle in which the Church and country had been engaged. They chose the least of two evils, and hoped for the best, and for a time stood upon their watch-tower.

Thus, at the era of the Union (1707), the Scottish Parliament passed an Act vesting the powers of the crown, in the event of a vacancy, in their own Parliament, directing to choose as sovereign only one adhering to the Protestant religion, and only on the condition of maintaining the complete independency of the nation, and the integrity of her institutions. The commissioners were thereafter forbidden to treat at all regarding union, unless certain fundamental principles were guaranteed. They were not to treat of 'any alteration of worship, discipline, and government of the Church of this kingdom.' Consequently, the Scottish Act of Parliament ratifying the articles of union in 1707 confirmed these privileges. 'And sicklike her Majesty, with advice, &c., resolving to establish the Protestant religion and Presbyterian Church government within this kingdom, has passed in this present session of Parliament an Act entitled "Act for securing the Protestant religion and Presbyterian Church government," &c., therefore her Majesty, &c., doth hereby establish and confirm the said true Protestant religion, and the worship and discipline and government of this Church, to continue without any alteration to the people of this land in all succeeding generations,' &c. By Act of the English Parliament, ratifying the union, these Acts are declared: 'Forever be held and adjudged to be observed as fundamental and essential conditions of the said union; and shall, in all times coming, be taken to be, and are hereby declared to be, essential and fundamental parts of the said articles of union.'

These solemn treaties were soon broken. Efforts were made to have the crown restored to the Popish brother of Queen Anne, an elder branch of the house of Stewart.

Then, in 1712, patronage was restored by a bill hurried through Parliament *in one month!* 'The British Legislature violated the articles of union, and made a change in the constitution of the Church of Scotland. From that change has flowed almost all the dissent now existing in Scotland. . . .

Year after year the General Assembly protested against the violation, but in vain ; and from the Act of 1712 undoubtedly flowed every secession and schism that has taken place in the Church of Scotland' (Lord Macaulay, *Speeches*, ii. 180). Yet the patrons did not exercise their rights for several years, and enforced settlements of ministers, contrary to the wishes of the people, were not insisted on for half a century.

At length strenuous resistance to forced settlements arose. Ebenezer Erskine denounced the corruptions of the Church in a Synod sermon at Stirling, which led to his secession in 1733 (and deposition in 1749). This he did, however, not from opposition to the constitution of the Church as the National Church. He severed from 'the prevailing party,' or defective majority, appealing to the first free, faithful, and reforming Assembly. Others, who with him left the Church, refused to return, and formed themselves into the Associate Presbytery. Still, besides the so-called Moderate party adhering to patronage, another remained in the Church who upheld Calvinistic doctrines, and the liberties of the people. The constitution being unchanged, they had hope. (As the subsequent history of the branches of the Scottish Church is somewhat complicated, the chronological diagram prefixed to this chapter should be kept before the eye.)

The history of this secession is remarkable for the number of its divisions. This Associate Presbytery was in 1747 divided into two by the oath required of every person clothed with civil authority, in consequence of Jesuit intrigues, and dread of French invasion. That burghess oath declared that 'the individual taking it would defend the religion of his country as by law established.' One party in the Associate Synod held this oath unlawful, as approving of all the abuses of the civil establishment of the Church. Another party held that it simply bound them to defend the Protestant faith against secret and open enemies. Being free to take the oath, this party was popularly termed 'Burghers;' and those who refuse to be sworn, the 'Antiburghers.'

The Antiburghers went so far as to excommunicate and depose the Erskines and others of the Burgher party.

Both of these portions were again split up by controversies regarding the obligations of public covenants, and what was popularly known as *New Light* views, or, plainly, the Voluntary principle. 'A great majority in both Synods denied the right of the civil magistrate to interfere with the Church, and of the Church to accept support from the State' ('Hist. of Secession Church,' p. 579). The abuse made them imagine that the thing itself was evil, and that continually. This change of sentiment was first publicly announced in a pamphlet published in 1780 by a member of the Burgher Synod. In 1799 the formula was, by a majority, altered to suit this change of sentiment; a minority reforming and retaining the views of the *Old Light* Burghers. In 1806 a similar split into New and Old Lights took place amongst the Antiburghers. Dr Thomas M'Crie, the accomplished author of the 'Life of Knox,' adhering to the Old Light views and organization, was deposed. The New Light Antiburghers departed furthest from the principles of the first seceders.

A union of the two parties that had embraced the New Light views took place in 1820, forming the United Secession Church, which had thus Voluntaryism for a cardinal position. A minority of ten New Light Burghers protested against that union and withdrew, and found a more congenial union in amalgamating with the Old Light Antiburghers in 1827 as the Original Secession Church.

Meanwhile, the Old Light Burghers were approximating towards and finally united with the Establishment in 1839, recognizing the Assembly as now the free, faithful, and reformed, to which their fathers had appealed. A few, however, declined to do so, and preferred to enter the Original Secession Church in 1842. That Original Secession, ten years later, by a majority of one, entered the Free Church. Again the minority declining, remain distinct to testify of Original Secession principles.

The Synod of the United Original Seceders have 4 presbyteries, and 27 congregations; communicants under 3000; 1 professor and 12 students, 1 foreign and 4 home missionaries. The majority of congregations are managed by committees. There are 3 congregations not connected with the Synod, 2 in Edinburgh, and 1 in Perth.

In 1752 another secession had occurred at Dunfermline. This was at the beginning of the 'Robertsonian' era, so named from a Moderate leader. The Presbytery were by the prevailing party commanded to proceed with a forced settlement of a minister contrary to the expressed wish of the people. Six declined to comply. In consequence, one venerable man, the Rev. Thomas Gillespie of Carnock, was deposed from the office of the ministry for contumacy. To this sentence he meekly answered, 'I rejoice that to me it is given, in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.' This second secession formed themselves eventually into the Relief Synod, which also, after the French Revolution, became very Radical in their views. They disapproved of public covenants and creeds or confessions, as tests of orthodoxy or terms of communion. The chief object of their separate religious fellowship was to afford relief to those suffering from patronage. At ordination, church officers owned the doctrine of the Westminster Standards, 'except where said Confession recognizes the power of the civil magistrate in religious concerns.'

'The contest which ensued between the two branches of the Secession and the Relief is one of the most heart-rending pages in the ecclesiastical history of Scotland. It took place between parties professing in the main the very same religious principles.' ('Hist. of Relief Church,' p. 14.) Notwithstanding, drawing nearer each other daily, the Relief and United Secession formed in 1847 the United Presbyterian Synod.

THE UNITED PRESBYTERIAN SYNOD consists of 607 congregations, and 31 presbyteries—25 of these being in Scotland, 5 in England, and 1 in Ireland. The pastors or ministers are all paid stipends by their several congregations, and in the case of the smaller churches these are supplemented out of a general fund. The stipends range from £700 to £157, 10s., the latter being the lowest sum paid last year. The body holds the principle that it is alone the duty of the Church to support its ministers, build places of worship, and maintain religious ordinances, and it declines all Government interference or support in the matter of religious instruction. The number of members in full communion last year was 179,652, showing an increase on the year of 1229. In Scotland there are 492 churches, 523 ministers, 4157 elders, and 160,630 communicants. Along with

those in England and Ireland there are 607 churches, 639 ministers, and 4750 elders. Total amount raised by congregations, £284,611; legacies, &c., £18,531. The total income for the year 1870 was £303,142; the average rate of contributions was £1, 11s. 8d. per member.

§ 5. THE CONFLICT AND THE FREE CHURCH.

From the beginning of the nineteenth century, a gradual reaction had come on the Scottish as on other Churches. Instead of the cold moral harangues and polished essays of the Moderate school, an evangelical and reforming spirit arose. Erskine, Moncreiff, Thomson, Chalmers, and others, are household names of men who were foremost in promoting the full and free proclamation of the gospel. Reforming measures commenced in 1834, when the call of the people was regarded as their rightful privilege. What was termed the 'Veto Act' was passed, by which a simple dissent rather than a positive call declared the mind of the people. In 1838, the Judges of the Court of Session, by a majority of eight to five, decided that the veto was illegal. This decision was confirmed by the House of Lords.

At that time the attention of the Church was fixed by Dr Chalmers on the condition of our large towns, and church extension was greatly promoted. Foreign missions, also, had a large place in the affections of a revived Church, stimulated by Dr Duff's labours and addresses.

The struggle commenced with the Auchterarder case. The patron having presented a Mr Young to that parish, containing 3000 souls, only *three* individuals signed his call. The entire parish, with that exception, were opposed to his settlement as their minister. The principle on which every such settlement proceeded previous to 1843 was this, that the right of the patron respected the possession of the benefice, while the right of the congregation and of the church courts respected admission to the cure of souls. Rejected on this account by the presbytery, patron and presentee carried the case before the courts of civil law. The details of this case alone are voluminous. Other cases followed, as Marnoch, where only *one* individual would sign the call, and Strathbogie, which presbytery, by a majority,

wished, and eventually did, force a minister upon an unwilling people. The Court of Session, on being applied to, sustained the Moderates in everything, and not only fined the Evangelical party, but commanded the Church, at its dictation, to perform spiritual functions—as the ordination and induction of ministers. Those guilty of moral offences, and those whom the Church had suspended or deposed, the civil courts freed from spiritual censure, and restored to their former position. Those refusing to obey the Church courts, which they had most solemnly pledged themselves to do, were declared guilty of no rebellion, encouraged and authorized by civil rulers. Appeals were carried in vain to the House of Lords and to the Legislature.

The most express laws of the Church and nation being broken by the ruling civil power, and no redress appearing possible, what remained for the Church but to free herself from that position? In the Assembly of 1842 the Claim of Rights was adopted. The Church (1.) claimed as of right freely to possess and enjoy her liberties of government and privileges according to law, and that she should be protected therein from unconstitutional encroachments; (2.) She declared that she could not intrude unacceptable ministers on reclaiming congregations, although the temporal benefits of her State connection were lost; (3.) She further protested, that whatever might be done without the consent of the Church and nation in alteration of her government and privileges, are void and null, and of no legal force or effect; and that, while submission would be given as to civil rights and privileges, though the decisions were unjust, yet, that it would be 'free to ministers and their successors,' when a prospect of obtaining justice presented itself, 'to claim the restitution of all civil rights and privileges, and temporal benefits and endowments.' This claim, transmitted to the Queen by the Marquis of Bute, was rejected by the State, although wrongfully, as Sir James Graham afterwards acknowledged. (See 'Ten Years' Conflict.') As the spiritual independence of the Church could no longer be exercised, along with the benefits of civil recognition and endowment, these benefits must be sacrificed that the Church may be free to obey her King. Erastianism, or subjection to the control of the State, being declared, as now,

imperatively necessary if the Church continue to eat the bread of the State, then the Church must eat that bread no more. She must cast herself for sustenance on the providence of God, and the benevolence of the Christian people. That solemn resolution was taken at the convocation meetings of 1842. Then, also, Dr Thomas Chalmers propounded his great sustentation scheme.

‘The Assembly of 1843 met at Edinburgh with the usual solemnities. All the arrangements for the grave and momentous step, then and there to be taken, had been previously and elaborately made. Immediately after the Assembly had been constituted, the moderator, in presence of the royal commissioner, read and laid upon the table a protest in which the whole case for the majority of the Assembly was embodied. It was signed by 203 of the members. Having done so, he at once withdrew, followed by all who had subscribed the document, and immediately thereafter, in a spacious hall, in which not fewer than 3000 people were crowded together, constituted the first General Assembly of **THE FREE PROTESTING CHURCH OF SCOTLAND**. Every one of the 474 ministers, who then and there adhered to it, signed a deed of demission, by which he renounced all right and interest in the church, manse, glebe, and stipend. They held that ‘the crown rights of the Lord Jesus Christ—the rights of the Christian people—the Lord Jesus Christ King in Zion and King of nations, are of important vital doctrine. (1.) The Lord Jesus Christ has Himself appointed a government in His Church, in the hands of ecclesiastical, not civil officers. And this government, in its own province, is wholly distinct from, and not subject to, the State or civil power. (2.) Then the Lord Jesus Christ, as King of nations, is to be honoured, obeyed, and served by nations, and by rulers and magistrates, as such; it being the duty of rulers and magistrates, as such, to promote Christ’s cause by the influence and resources at their disposal. It was the conflict for these great principles that led to the Disruption. Rather than abandon them, ministers at the Disruption were enabled to give up their worldly all.

‘It was not that they felt their position in the Establishment a sinful or false one. On the contrary, they were entirely con-

vinced that the State was fulfilling a duty commanded by God in the Scriptures when it made provision for the maintenance of the ordinances of religion in all the parishes of Scotland. Every lawful means were therefore used to enable them to retain their position as ministers of an endowed Church; and it was in the face of an undoubting belief of the scriptural rightness of their position, and a strong conviction of the importance and desirableness of retaining it, that they found themselves compelled to abandon it' (Dr J. J. Wood).

'Suppose that the House of Commons were to ask the mind of the Church—as a House of Commons, as good as any that ever sat, have done before now—the moderator's address would be pretty much this:—"You are over this kingdom, but Jesus Christ is over you. You are not set in your high place to advance the temporal interests only of the people you govern. You are set there for a far more exalted end, even to advance the interests of Christ's kingdom, and to serve the cause of truth and righteousness. On the throne, as well as off the throne, officially as well as unofficially, your chief end is to glorify God. Foster, encourage, and support the true religion. Promote it at home, and you will exalt the nation. Promote it in your dependencies. Have you learned no lesson from your Indian rebellion? Protect God's holy Sabbath; it is the poor man's greatest blessing. Give to the youth of the land a godly education; it is the true foundation of national greatness." This is the doctrine that Christ is King of nations, with its application. The lawfulness of pecuniary support given by the State to the Church is a part, but the smallest part, of this great and important truth. The State may grant, and the Church may accept, an endowment, provided she is not required to sell for it any of the rights of Christ, or any of the privileges of His people. That were sin and shame. But the question of endowments is light compared to the incalculable practical importance of the question, whether or no governors and government are to be regulated by the law of Christ? All through her history the Church of Scotland has stood up for this branch of Christ's crown rights. "Think not, madam," said Knox, in his first interview with Queen Mary, "that wrong is done to you when

you are willed to be subject to God ; for it is He that subjecteth people under princes. Yea, God craveth that kings be foster-fathers, and queens nurses to His people. And this subjection to God, and service to His Church, is the greatest dignity flesh and blood can get upon earth." So spake the Reformer, and to this day the Church which he founded swerves not from the truth he then uttered' ('Our Banner and its Battles').

The Free Church contended that their alliance with the State was not destructive of her privileges, but rather an additional benefit, both to herself and to the nation. These had been secured to her by most solemn treaties, and therefore that as an Established Church she possessed a security for all her spiritual privileges which no dissenting Church could have. By means of patronage she had been brought under bondage to the civil power. But now that she had cast off that yoke, she had not cast aside any of her principles, or renounced her interest as 'The Church of Scotland,' in the civil benefits which reluctantly for the present she was compelled to forego. Dr Chalmers, from the moderator's chair of the first Free Assembly, proclaimed, 'We quit a vitiated Establishment, but would rejoice in returning to a pure one.' 'We are not Voluntaries.' In these views the entire Free Church was implicated, for 'all office-bearers, on admission to office, must subscribe a formula, binding them to the Claim of Right, and the Protest' (Dr Goold, Encl. Brit., p. 495).

The Free Church speedily took rank amongst the first of Christian Churches in the grace of liberality. Although all has not been accomplished that is desirable, the story of her success will form one of the marvels of the age. This has been a mighty stimulus to other Churches, and it is to be hoped that she will not rest content with this as the only result.

The total contributions of the Church for the year ending March 31, 1871, were as follows:—

1. Sustentation fund,	.	.	.	£137,985	17	1
2. Local building fund,	.	.	.	40,565	0	7½
3. Congregational fund,	.	.	.	135,864	4	5½
4. Missions and education,	.	.	.	82,284	19	6
5. Miscellaneous,	.	.	.	16,698	0	8
Total,	.	.	.	£413,398	2	4½

Since 1843, upwards of 920 churches, 719 manse, and 597 schools have been built by the Free Church. The total amount raised and expended for church, manse, and school building during twenty-six years is as follows :—

General building fund, . . .	£355,452	7	5
Local building fund, . . .	1,312,272	11	6½

Total of building funds for the above purposes, . . .	£1,667,724	18	11½
---	------------	----	-----

In addition to the above edifices connected with her equipment, the Free Church has also erected three theological colleges for the training of her candidates for the ministry, viz., one college at Edinburgh, another at Glasgow, and the third at Aberdeen. For the building of these colleges she has raised and expended about £55,000.

In connection with these colleges there are thirteen professors, and the number of students of theology in attendance at these colleges last year was 241. All of these students, as required by the law of the Church, had previously attended a complete undergraduate course of four years' study at one or other of the national universities ; and their course of theological study also extends to four years. One of these theological colleges is endowed, having a fund for that purpose of £35,000, obtained from subscriptions, donations, and legacies. The other two are partially endowed by funds, which amount at present to £35,330. For their support otherwise, these colleges depend chiefly upon an annual collection, made by all the congregations of the Church, and which has amounted, on the average, to nearly £3000 a year.

There are five great mission schemes, for the carrying on of which the following sums have been contributed :—

1. Home mission, in two branches—			
Lowlands,	£148,000	0	0
Highlands,	71,710	0	0
2. Colonial mission,	122,876	0	0
3. Continental,	39,544	0	0
4. Foreign,	470,845	0	0
5. Jewish,	129,955	0	0
<hr/>			
Total,	£982,930	0	0
		2	1

ministers who drew a whole dividend at the Assembly of 1844; £100; the equal dividend which that fund was able to provide each of 740 ministers who drew a whole dividend at the Assembly 1869 was £150. In the case of those ministers who have colleagues, this dividend is equally divided between the colleague and senior minister.'

The whole funds raised by the Free Church for all purposes connected with her work during the twenty-six years from the Disruption to 1868-69 inclusive, the aggregate of all the funds collected during that period, and devoted to the purposes of religion and education by the Free Church, is £8,487,773, 14s. 0½d.

Leaving aside the amount collected on the first of those years, which was in many ways exceptional, and dividing the remaining funds into periods of five years each, the progressive character of the funds raised will at once appear.

The totals so arranged are as follows:—

Five years, from 1844 to 1848 inclusive,	£1,495,264 15 7
" 1849 „ 1853 "	1,446,309 6 11½
" 1854 „ 1858 "	1,577,786 13 6½
" 1859 „ 1863 "	1,674,954 9 7½
" 1864 „ 1869 "	1,929,586 11 10½

to put the case another way, if the average of the whole twenty-years be taken, including the first and thoroughly exceptional year, the result is £326,452, 16s. 1½d., whereas the sum collected during the last of the twenty-six years is £421,796, 4s. 9½d. Thus proving that the revenue of last year exceeds the average of the whole period by the sum of £95,343, 8s. 8d. ('Finance of the Free Church,' Dr R. Buchanan).

EXTENT OF THE FREE CHURCH, 1871.

6 synods, 71 presbyteries, 885 congregations, 46 principal ministers, 948 ministers, 36 European and native ordained ministers, 14 divinity professors, at the three new colleges of Edinburgh, Glasgow, and Aberdeen; 6500 elders, 6500 deacons, 1000 communicants; 13,206 Sabbath-school teachers, and 832 scholars, including senior classes; 589 day-schools, 626 scholars, 64,023 scholars, including the two normal schools.

§ 6. THE ESTABLISHED CHURCH

maintained continued connection with the State on three grounds—
That the constitution was regulated by the law of patronage;

This is altogether exclusive of responses to special appeals for other mission purposes throughout the world.

The general sustentation fund amounts to £137,200 a year; congregational funds, the larger portion of which goes to supplement the stipends of the ministers, to £126,500—£150 is the minimum. This is secured for the poorer places, excepting to colleagues and successors, who divide the sustentation fund with the aged pastor. The congregations who have more means make additions from their own funds from sums of £10 up to sums of £500.

‘Eighty-two congregations are still in infancy, tentative and not on the full pay. Of these, ten receive less than £100, the rest vary from £100 to £500. Two funds are important auxiliaries. A strong redoubt on either flank of an army may be equal in the day of battle to a reinforcement of 20,000 men. These are the widows’ and orphans’, and the aged and infirm ministers’ funds. The widows and orphans have an invested capital of £155,000. Each widow is entitled to an annuity of £39; each child under eighteen to one of £13; each child, whose father and mother are both dead, £19, 10s. The scheme is secured by an Act of Parliament and official investigation. To maintain it, £7 a year are deducted from each stipend. The aged and infirm ministers’ fund has an invested capital of £69,800, and affords grants to aged ministers ranging from £25 to £60. The chief practical use of the fund is to enable a congregation to obtain an assistant during the period when the aged minister is unfit for service. The sustentation fund is raised by monthly subscriptions among all the members, collected by the deacons. The congregational funds are made up of seat-rents and church-door collections’ (Dr Arnot).

‘To show what this sustentation fund has achieved, it is necessary to explain that, instead of 474 ministers, as at the date of the Disruption in 1843, the Free Church at the date of the General Assembly 1869 had 900 ministers. The number of charges was 918, but 18 were vacant at Assembly 1869 by death or removal. Of these ministers 46 were colleagues, associated each with a senior minister more or less incapacitated by age or infirmity for the entire charge of his congregation, and 82 were ministers of church-extension charges—charges, that is, recently instituted, and not yet raised to what is called “the platform of the equal dividend.” The number of ministers, colleagues excluded, on that platform, accordingly was 772; and all of these, save those of their number who had not been a full year in office, were entitled to a full equal dividend. The equal dividend which the sustentation fund was able to provide for each of

470 ministers who drew a whole dividend at the Assembly of 1844 was £100; the equal dividend which that fund was able to provide for each of 740 ministers who drew a whole dividend at the Assembly of 1869 was £150. In the case of those ministers who have colleagues, this dividend is equally divided between the colleague and the senior minister.'

The whole funds raised by the Free Church for all purposes connected with her work during the twenty-six years from the Disruption to 1868-69 inclusive, the aggregate of all the funds collected during that period, and devoted to the purposes of religion and education by the Free Church, is £8,487,773, 14s. 0½d.

Leaving aside the amount collected on the first of those years, which was in many ways exceptional, and dividing the remaining years into periods of five years each, the progressive character of the funds raised will at once appear.

The totals so arranged are as follows:—

Five years, from 1844 to 1848 inclusive,	£1,495,264	15	7
" 1849 „ 1853 "	1,446,309	6	11½
" 1854 „ 1858 "	1,577,786	13	6½
" 1859 „ 1863 "	1,674,954	9	7½
" 1864 „ 1869 "	1,929,586	11	10½

Or, to put the case another way, if the average of the whole twenty-six years be taken, including the first and thoroughly exceptional year, the result is £326,452, 16s. 1½d., whereas the sum collected during the last of the twenty-six years is £421,796, 4s. 9¾d. Thus showing that the revenue of last year exceeds the average of the whole period by the sum of £95,343, 8s. 8d. ('Finance of the Free Church,' Dr R. Buchanan).

EXTENT OF THE FREE CHURCH, 1871.

16 synods, 71 presbyteries, 885 congregations, 46 principal stations, 948 ministers, 36 European and native ordained missionaries, 14 divinity professors, at the three new colleges of Edinburgh, Glasgow, and Aberdeen; 6500 elders, 6500 deacons, 268,000 communicants; 13,206 Sabbath-school teachers, and 147,832 scholars, including senior classes; 589 day-schools, 626 teachers, 64,023 scholars, including the two normal schools.

§ 6. THE ESTABLISHED CHURCH

justified continued connection with the State on three grounds—

(1.) That the constitution was regulated by the law of patronage;

(2.) That the decisions of the civil courts gave conflicting interpretations on the bearings of that Act; and (3.) That by a legislative Act (Lord Aberdeen's bill) sufficient scope was given to church courts to reject a presentee upon just grounds. This Act, however, and the regulations of the Church in connection with it, have not given the satisfaction that was expected. Both by recent votes in the General Assembly and also by individual expression, patronage has been pronounced a great evil, and efforts are being made for its abolition. As yet there seems a lack of apprehension of the great evil of the interference of the civil courts with the spiritual jurisdiction of the Church. 'The Cardross case,' which is said to have cost the Free Church £3000, and which had no satisfactory termination, appears, on the other hand, to indicate that disestablished churches are not wholly free from such interference. The Disruption quickened those who remained. The influence throughout the country has been considerable; not only have 153 chapels been endowed and erected into parish churches *quoad sacra*, but progress is being made in carrying out generally the work of the Church.

At the Disruption, 289 ministers of parish churches and 162 chapel ministers went out and formed the Free Church—451 in all. There remained 681 parish ministers and 71 chapel ministers—752 in all. The total number of ministers at the Disruption of 1843 was 1203; of these 970 were parish ministers. (See Turner's 'Hist. Sec. 1843.') The statistics presented to the Assembly in 1871, show that there are 16 synods, 84 presbyteries, 1124 parishes, 1300 ministers, 1250 churches, 5654 elders, and 403,889 communicants; while 89 parishes had no kirk-sessions, and 48 had not made returns. The elders are nominated by the minister, but the people have opportunity of entering objections. There are 1800 schools, with 140,000 scholars. Adherents estimated at half of the population. The sum of £71,000 was reported as raised for revenue of committee, parish missions, building chapels, missionary and other charitable purposes, local revenue of *quoad sacra* churches, church-door collections devoted to poor, and church repairs. There are 220 unendowed chapels and more important preaching stations, none of which are included in the 1124 parishes. 180 churches have been built since 1843; new parishes erected, 150; minimum stipend secured, £150. Efforts are being made to endow 100 more.

The Church of Scotland receives only £20,000 a year of direct grants from the State. 'The number of patronages belonging to the Church of Scotland is 319. There are parishes in which the election of ministers is placed on a more or less popular basis, namely,

105 of the newly-erected *quoad sacra* parishes, and 5 of the original parishes—110; in the hands of town councils, 44; in the hands of universities, 10; in the hands of three noblemen, 91; in the hands of seven, having each 10 or upwards, 87; in the hands of thirteen, having more than 2 and less than 5, 42; in the hands of three baronets and four other patrons, 41; in the hands of forty-one patrons, having 2 each, 82; in the hands of patrons, having 1 each, 177—626. Total number of patronages 1109. The total number of lay patrons is 261.’

In respect to questions as to church property, presbyteries, in the eye of the civil law, are regarded as civil courts. The General Assembly, being representative, consists of 365 members, 200 ministers and 89 elders, elected by presbyteries, 67 elders by royal burghs, 5 ministers and elders by the universities, and 2 by the Church in India. The Sovereign is represented in every Assembly by a Lord High Commissioner. Although possessed of the highest executive authority, the Assembly (as also that of the Free Church) is restricted, and a check put upon hasty legislation, by the Barrier Act. This provides, that every act effecting a great change in government or discipline, must be sent down as an overture to presbyteries, and be sanctioned by a majority of these ere it can become binding. The concurrence of a majority of members in a *quoad sacra* church, and the securing of a competent endowment, is all that is necessary to secure the rights and privileges of a regular parish. Ten missionaries labour in India and twelve amongst the Jews.

‘The very first declaration which the Sovereign makes, taking precedence of the recognition of the rights and liberties of the English Church and nation, which are postponed until the day of the coronation, is that in which, on the day of the accession, the Sovereign declares that he or she will maintain inviolate and intact the Church of Scotland. In the Act of Union itself, which prescribes this declaration, the same securities are throughout exacted for the Church of Scotland as were exacted for the Church of England. No Scotchman, no Englishman, can see the meeting of the General Assembly in Edinburgh without feeling that it is the chief national institution of the country. No other ecclesiastical assembly in these realms meets with such a solemn and distinct recognition, with such “pomp and circumstance” of royalty, with such well-ordered and well-understood tradition of rights and privileges and duties.’

THE UNION OF CHURCHES

has occupied the attention of four branches of the Presbyterian Church very specially for the past eight years, viz., the Free Church, United Presbyterian, Reformed Presbyterian (new school), and the English Presbyterian. Whilst all parties maintain that union is desirable, and ought to be promoted, if essential principles be conserved; it is contended by a considerable minority of Free Church ministers and elders, that the present proposal would subvert national subjection to Christ, and be in effect an alteration of the constitutional principles of the Church. The last Free Assembly adopted, by a majority, a resolution to continue the committee, and 'to encourage and facilitate the cordial co-operation' of these Churches. The English Presbyterian has made a further advance towards incorporation with the five presbyteries of United Presbyterians that are in England.

The Established Church and others are meanwhile pointing towards a more comprehensive union, on the basis of the principles of the Reformation. Thus, in 1870, a motion was carried for the abolition of patronage, and another to this effect:—'The General Assembly having heard the overtures, desire to record their deep sense of the manifold evils arising from the ecclesiastical divisions of Scotland, and considering the great impiety and abounding wickedness in the land which the divided Churches have not succeeded in removing, the Assembly record their hearty willingness and desire to take all steps, consistent with the principles on which this Church is founded, to promote the union of Churches having a common origin, adhering to the same Confession of Faith, and the same system of government and worship.'

In a recent lecture on 'Ecclesiastical and Social Evils,' the Rev. Dr Begg said:—'So far as Scotland is concerned, the far more desirable object would be not only to arrange, if possible, a union of all Presbyterians on the old basis of the Reformation, but to secure the appropriation for this purpose of all existing ecclesiastical means and revenues, whether held directly under the authority of the State or otherwise, including also the appropriation of all the unexhausted teinds, amounting to about £150,000 a year, and also embracing all the free-will offerings of the people. This would be a restoration of the grand system for which Knox, Melville, Henderson, and Chalmers pleaded. Every shilling of this should be devoted to the service of a united and extended Church. This would be a union worth speaking of and contending for. This would make it possible to redivide all the parishes of Scotland which require divi-

sion, to support ministers and teachers as they ought to be supported, and to make an effectual inroad upon the heathenism of our large cities and mining districts.'

All the six branches of the Church of Scotland remain, professedly and practically, Presbyterian and Calvinistic—if public professions are to be the test (See Diagram). When visited by 'The Day-spring from on high,' these branches will one day become one stick in the hand of the Great Shepherd of Israel. (Ezek. xxxvii. 16-19).

Meanwhile, wherever the compromise of essential principles is not demanded, all acknowledge the duty of co-operation in whatever is promotive of the glory of God and the good of man. The Edinburgh Union of Young Men's Societies is thus important. (Secretary, Mr J. Petrie, 64 Princes Street).

§ 7. OTHER CHURCHES.—INDEPENDENCY.

arose in Scotland from the exertions of Robert and James Haldane near the close of last century. These retired naval officers were aroused to concern for the masses unreached by any Church. They were joined by two Established Church ministers, Messrs G. Ewing and W. Innes, and Mr Ralph Wardlaw, a Burgher. Not only did the Establishment warn the people against this 'set of men' threatening discord; the Antiburghers excommunicated some who simply dared to hear them preach.

In 1808, this young Church was rent by divided opinion on doctrine and other matters, resulting in Baptist and Pædo-Baptist sections. The Baptist Union numbers 85 congregations.

In 1813, the Congregational Union was formed for annual consultation. Whilst disclaiming any power over congregations, this Union professes to be able to separate any from connection who swerve from its standard of orthodoxy. There are 97 congregations, and a hall with 2 professors. (See Dr Alexander's 'Life of Wardlaw.')

Another Independent community, called Morrisonianism, or the Evangelical Union, arose from the deposition of the Rev. James Morrison by the United Secession Synod in 1841, Dr Brown alone dissenting. The libel was for unsound teaching on the doctrine of the Atonement. Dr Brown was put on his defence for similar teaching in 1845, and acquitted by a majority. The Evangelical Union Church was formed in 1843. It numbers 80 congregations, but not confined to Scotland, a divinity hall, and 4 professors. This 'religious body—with something of a Pelagian tinge, and also of Evangelical colouring—holds the usual doctrines of Arminianism

(‘Life of Brown,’ p. 226). It has, however, a doctrinal declaration or confession.

There are also 37 Wesleyan, 6 Primitive Methodist, 133 Roman Catholic, and 5 Unitarian chapels or congregations in Scotland.

THE SCOTTISH EPISCOPAL CHURCH.

In 1812, the Prayer-Book was introduced, and Episcopalians obtained leave to marry, baptize, and meet for worship. Popular fury was expended upon their places of worship, because, in 1745, they generally joined in the Rebellion. In 1792, these descendants of the non-jurors were freed from civil disabilities : many of the gentry and nobility adhered to this Church. In 1842, great discontent was excited by changes in the communion service, bringing the Church nearer to Popery. Congregations sprang up disowning the authority of the Scottish Primus and his college of bishops. The Rev. Sir William Dunbar, being excommunicated, raised an action and obtained damages in a civil court. The Rev. D. T. K. Drummond, Edinburgh, also stood out. In 1868, the Scottish Episcopal Church was taken into fellowship with the Established Church of England ; but in 1869, the laity were disappointed, being refused to sit by representatives in the Diocesan and General Synods. A legacy of £200,000 provides for the erection and endowment of a cathedral and other churches in Edinburgh. This Church is divided into 7 dioceses, and 182 chapels, missions, and private chaplaincies, with a college in Perthshire.

There are ten English Episcopal chapels unconnected with the Scottish Episcopal Church.

QUESTIONS.

1. *Describe the condition of Scotland, the steps that led to the Reformation, and its accomplishment.*
2. *Give some account of the principles maintained in the first and second Books of Discipline.*
3. *State how Prelacy, on three several occasions, was introduced, and how, and why, and when, abolished.*
4. *Give an account respectively of the Reformed Presbyterian, Original Secession, United Presbyterian, Established, and Free Churches, trace their origin, and state their position.*
5. *State what is the extent of the Independent and Prelatic Churches in Scotland.*

CHAPTER X.

IRELAND AND PRESBYTERY.

'Ev'n as a bird out of the fowler's snare
Escapes away, so is our soul set free :
Broke are their nets, and thus escaped we,
Therefore our help is in the Lord's great name,
Who heaven and earth by His great power did frame.'

§ 1. EARLY STAGES.

THE primitive Church of Ireland was identical with that of the Culdees. This was the original *Scot-land*. Here also Christianity found a shelter, spread, and propagated itself, when persecuted in South Britain by heathenism. Only in the twelfth century was this Church, as that in Caledonia, brought into subjection to Rome. Pope Adrian IV. arrogantly claimed the sovereignty of the island; and upon the consent of Henry II. of England by force of arms to bring it wholly in subjection to the spiritual supremacy of the Pontiff, the sovereignty of Ireland was conferred upon the English King by a bull in the year 1155. This was opposed by the native chieftains and the rural ministers. Eventually all opposition was silenced, and this Church reduced to subjection.

Thereafter Romish bishops carried their authority to an extravagant height. Learning, that formerly flourished, was brought to the lowest ebb. The profligacy of the clergy was shameless, and true religion seemed banished. The six hundred religious houses were filled with members equal to one half the population. These vied with the regular clergy who should delude and deceive the most. When the Reformation broke out, noble spirits were wanting to lead forth the people, and religious inquiry was repressed both by the ignorance of the population and the disturbed condition of the country.

In 1535, Henry VIII. caused George Brown to be appointed Archbishop of Dublin, and himself to be proclaimed supreme over the Church as over the State. The Romish clergy opposed, and excited resistance; but the supremacy of the English monarch

was acknowledged by a Parliament in 1536. The supporters of the Pope were then declared guilty of treason, and Popery declared abolished. As no true reformation was aimed at, and the people left in the deepest ignorance—these proceedings caused universal dissatisfaction. The adherents of the Pope declared the supporters of the King accursed, while images and relics were, notwithstanding the order to remove, retained in the churches; and only four prelates adopted the English liturgy in 1551. After the dread ascendancy of Popery under Queen Mary, protection for Protestants came with Elizabeth. Only two bishops now refused to conform; and in 1569 the printing press and a university were established. Still the Reformation in Ireland made very small progress, a grand mistake was then committed. Instead of instructing the people in their native Irish, the service was ordered to be performed in Latin.

In the reign of James I., schemes to plant the east of Ireland with colonists failed. Forfeited estates, and especially the rebellion of the native chief Shane O'Neill, paved the way; and at length many English and Scotch were introduced. Londonderry and Coleraine were colonized by London merchants; Down and Antrim chiefly from Scotland. These early colonists were subjected to almost unparalleled hardships, and were but poorly supplied with religious ordinances.

In 1615 the Irish Church met in Convocation, and adopted a 'Confession of Faith,' drawn up by Dr James Usher. Calvinistic in doctrine, the validity of ordination by presbyters is recognized. No authority for enforcing canons, rites, and ceremonies, or consecrating higher orders of clergy, is there claimed. Those Scotch ministers who had accompanied their countrymen to Ulster were freely admitted to labour in the Church for the people's good. The prelatie persecution in Scotland forced many others, both ministers and people, to settle in the counties of Down, Antrim, and Derry. The purer creed and the tolerant spirit of the Irish Church was felt to be a relief from the tyranny of Scottish Prelacy. Edward Brice came in 1613, Robert Cunningham 1615, James Glendinning 1622, Robert Blair 1623, James Hamilton 1625, Welsh and Livingston 1630. Messrs Hubbard, Ridge, and Calvert also came from England. These, and other

labourers, were welcomed by the good Dr Usher. Sharing in the duties and privileges of the Establishment, their ministry was greatly blessed. At Antrim, meetings for conference, prayer, and preaching were held every month, and the communion was celebrated in some parish on the following Sabbath. But this prosperous period soon passed, and Prelacy began to reveal her intolerance. Bishop Echlin, of Down, jealous of the popularity of these Presbyterian ministers, would ordain no more, unless they strictly conformed to prelatic rules. The Bishop of Raphoe continued for a time 'to come in as a presbyter' at ordinations. Only by the exertions of Usher was Echlin prevented from pronouncing censure on Blair and Livingston for 'exciting the people to ecstasies.' Four ministers at length were silenced without relief.

Under Wentworth, Earl of Strafford, rigid conformity to Prelacy was enforced. The influence of the tyrant Laud also reached Ireland in 1634. Now a Court of High Commission deposed, excommunicated, and drove Presbyterian ministers from their labours. The Black Oath, 'to obey, and not protest against any of the King's royal commands,' was employed to crush the people. Heavy penalties followed refusal.

That persecution was a foreshadow of the terrible carnage produced by the Popish rebellion under Sir Phelim O'Neill in 1641-42. By savage bands, all Protestants were slaughtered without regard to sex or age. So sudden was the rising, that time only sufficed to save Dublin Castle from the conspirators. That winter finds no parallel in Irish history. In several towns the Protestants stood on the defence; but death reigned. Not fewer than 40,000 Protestants fell in the first year of that rebellion. The Presbyterians suffered less than others. Many had retired to Scotland to escape the tyranny of Strafford and the bishops. Those who remained were at first unmolested. They had thus time to procure arms and stand on the defence. Wherever they trusted to the pretensions of the Irish they suffered the penalty of their misplaced confidence. At length, by the aid of Scottish troops, under Major-General Munro, who occupied the Castle of Carrickfergus, protection was afforded from the rebels, who were never subdued or punished.

§ 2. ORGANIZATION.

Presbytery awoke from that scene of blood to do battle for the Lord. Several ministers and people under the pressure of persecution embarked for New England, but were driven back by storms for which they were not prepared. Messrs Blair and Hamilton were sent by the General Assembly in Scotland. Then multitudes hastened to declare themselves in favour of the Presbyterian Church. The chaplains of the troops led in organization, the first presbytery being formed in Carrickfergus in 1642. By the year 1647, thirty ministers were located in the province of Ulster. The Solemn League and Covenant was now heartily entered into, and the doings of the sectaries of England were condemned, especially their execution of Charles I. Presbyterians subjected themselves 'to the lawful authority of the righteous King and free Parliament of England,' and refused to take the oath of allegiance to the Republic, and so had to flee. Cromwell, however, treated them kindly, so that in 1654 there were sixty ministers in Ulster.

At the restoration of Charles II. many of the Presbyterian ministers were ejected and prohibited from preaching, only seven conforming to Prelacy. Even Jeremy Taylor, Bishop of Down, ejected thirty-six ministers in one day; the Covenant was burned in the principal towns by the common hangman, and Presbyterians were as bitterly persecuted as if they had been the foes instead of the faithful adherents of royalty. A poor wheelwright in Armagh, named John Goodal, was imprisoned three years, because he had wrought at his trade on Christmas Day, and refused otherwise to conform. In 1664, four ministers of the Lagan district, near Belfast, were excommunicated by Bishop Leslie, and then imprisoned for six years in Lifford, simply for refusing to join the Establishment. Severity was at length relaxed, so that places of worship were erected, ordination secretly performed, and prisoners released. A small grant was also divided amongst the ministers on account of their sufferings for ten years in 1672. Towards the close of the reign of Charles, persecution again broke out. Four ministers were fined £21 each, and imprisoned for eight months, for proclaiming a public

fast in their congregations ; public service being forbidden, and the churches shut, only in secret could they assemble to worship God.

Liberty to preach was brought about by the designs of James II. to restore Popery ; and when William Prince of Orange and Mary Stuart were proclaimed joint sovereigns, Presbyterians were foremost in declaring their adhesion ; but they were soon called to give a more decided proof of their loyalty.

§ 3. DERRY—LIBERTY AND REGIUM DONUM.

A few apprentice boys in Derry seized the keys, and shut the gates of the city on the 7th December 1688. The people were excited from a report that the Papists were again about to rise and murder the Protestants. Bishop Hopkins and other prelates would have allowed 'Lord Antrim's Redshanks,' a Roman Catholic regiment, to garrison the city. The apprentice boys bravely acted as advised by the Presbyterian minister of Glendermot, thereby saving the city, and providing a place of refuge for the Protestants of the province. Derry and Enniskillen were the chief places held for William and Mary, who were proclaimed in Ulster in March 1689. Derry was then besieged on behalf of James by the Lord-Deputy Tyrconnel, the native Irish, and King James in person. Lundy, the governor, entering into a secret engagement to betray the city, had to escape, and Major Baker and the Rev. George Walker, an Episcopalian, were appointed instead. The vast majority of the inferior officers and soldiers were Presbyterians, with superior officers belonging to the Establishment. Eight Presbyterian and seventeen Episcopal ministers and curates assisted in the defence. Gladly in that time of danger did the persecutors receive the aid of the persecuted, and returning good for evil, the Presbyterians gave their lives to secure the common good.

The siege lasted 105 days—a gallant struggle against an overwhelming force. At length an English frigate broke the boom that was stretched across the river Foyle, and two vessels laden with provisions entered that city, which was greatly wasted by famine and other horrors. On the following night, July 31, 1689, the force of James retreated, having suffered heavy loss.

King William arrived at Carrickfergus nearly a year thereafter, and ordered £1200 to be paid annually to the Presbyterian ministers, in consideration of their gallant conduct in defending that city and materially securing the establishment of his government. This '*regium donum*,' or royal gift, was increased and continued to the year 1870. A great battle was fought on the banks of the Boyne on the 1st July 1690, when James was defeated with heavy loss, and the destiny of the three kingdoms decided. That year the first meeting of the General Synod of Ulster was held at Belfast.

Still these services of the Presbyterian population did not secure for them thorough toleration. Prelacy alone had the sanction of law, and lost few opportunities of enforcing her claims. A rector would insist on his right to read the burial service over a Presbyterian's corpse, and thus excite indignation. The minister was sent to jail who conducted worship in his own church without the liturgy—the most respectable Presbyterian was summoned before the ecclesiastical court, on a charge of fornication, because he was not married by a minister of the Establishment; or he was nominated churchwarden, without his consent, and obliged to violate his conscience by an obnoxious oath. Every effort was made to have the bounty withdrawn. Everything to their discredit was reported to Government. The Presbyterians felt wholly at the mercy of their oppressors.

Still the Church made progress. Besides the general synod, three sub-synods and nine presbyteries existed at the beginning of the eighteenth century. Fidelity to Zion's King was manifested. In 1698 the synod enacted that no young man should be licensed unless he 'subscribed the Confession of Faith in all the articles thereof, as the confession of his faith.' Then also, when the liberty of meeting in synod was questioned, the Church gave forth no uncertain sound. In 1702 the Rev. T. Embyn was deposed, confessing himself an Arian, 'for holding a doctrine which struck at the foundation of Christianity, and was of too dangerous a consequence to be tolerated among them.'

Two years after that act of faithfulness, Presbyterianism was proscribed. No civil office was to be held by any who re-

fused to take the sacrament in the prelatic church, within three months. Through the influence of the prelates every effort was unavailing for the repeal of that sacramental test. But this system of State bribery failed to move them from their steadfastness; public offices were rather resigned and refused by them than repudiate their principles. Jonathan Swift, Dean of St Patrick's, defended that Test Act, maintaining that Presbyterians were more dangerous to the Establishment than Romanists. Dr Tisdal contended that 'they deserved no toleration.' These attacks were repelled by writers, who gave 'a sample of jet-black Prelacy,' but more practical samples were publicly given. The presbytery of Monaghan, met to organize a congregation, were taken into custody and charged with holding an unlawful and riotous assembly. Ministers were prosecuted for celebrating marriages, and an Act imposed a penalty of imprisonment on any person other than Episcopalians who presumed to teach a school.

The darkest hour precedes the dawn. Relief came with the accession of George I. in 1714. The *regium donum*, which had been withdrawn, was restored. At length toleration for their worship was granted and annually renewed, till the Test Act was finally abolished. The Church now consisted of one hundred and forty congregations and eleven presbyteries. Efforts were also put forth to reach the native Irish in their own tongue.

The Church was not free from internal troubles. Arminian and Pelagian errors were introduced by the influence of a Glasgow professor, whose lectures were attended by the Irish students. This resulted in seventeen ministers and congregations withdrawing and forming the 'non-subscribing' presbytery of Antrim in 1726. Several tainted with these views remained within the general synod. The publications of an Arian prelatist also influenced many. Hence subscription to the 'Confession of Faith' was evaded, and a period of ignorance and death as to spiritual religion prevailed. Notwithstanding a great revival of purity and power, men who denied the deity of the Son of God entered Presbyterian pulpits. By the able generalship of the late venerable Dr Henry Cooke, the synod declared in 1827 its belief in the doctrine of the Trinity, and at length seventeen

Arian ministers and congregations again withdrew, and in 1830 formed the 'Remonstrant Synod of Ulster' (See 'Life and Times of Henry Cooke, D.D.,' by Dr Porter).

§ 4. UNION AND PROGRESS.

There sprang up, side by side with the synod, congregations connected with almost all bodies of Presbyterians that branched off the Established Church of Scotland. The Associate Presbytery had a footing in 1745 ; the sections of Burghers and Anti-burghers soon after. These ministers and congregations were of invaluable service in preserving alive a healthy spirit of life and love during a long period of spiritual blight. The Reformed Presbyterians, or Covenanters, formed a presbytery in 1763. They have 5 presbyteries, 32 churches and ministers. The Eastern Reformed has 9 churches, 8 ministers. United Original Seceders, 4 presbyteries, 23 ministers.

'The Presbyterian synod of Ireland, distinguished by the name Seceders,' was formed out of the Burgher and Anti-Burgher synods at Cookstown on the 9th July 1818. These congregations partially received the Regium Donum. That Secession body finally merged with the General Synod in 1840 into 'The General Assembly of the Presbyterian Church in Ireland,' forming in all 33 presbyteries, and 431 congregations. In that union no sacrifices were necessary on either side, both parties holding the same essential principles, and both being partially endowed by the State bounty. In the United Church, one of the most beneficial practices is still carried out, by which the people are stimulated to the maintenance of their principles. On every occasion of the ordination of a minister, a member of presbytery is specially appointed to expound and defend the principles of Presbyterian polity. This is an example that might be followed with most wholesome effect by every branch of the Presbyterian Church. The 'Plea of Presbytery' has also done great service.

There are 10 ministers and churches, 38 elders, and 1161 communicants in connection with the Scottish United Presbyterian Church.

By the recent disestablishment scheme, the Irish Presbyterian Church lost her Regium Donum on the 1st January 1871.

'The Presbyterian Church calmly "accepted the situation." Considerable regret was felt that disendowment left the Episcopal Church so much to set up house with in comparison with the Presbyterian. This difference, however, was unavoidable, owing to the different comparative values of the vested interests. On an average, the former Church got from £250 to £300 for each minister, the latter from £36 to £39. In the endowment period the Episcopal Church had sixteen times the income of the Presbyterian; in the compensation period it will have only ten times as much. As finally altered, the bill provides that if three-fourths of the clergy of a diocese, of the General Assembly, or other Presbyterian body, consent to commute their life-interests, 12 per cent. additional will be given to each diocese, assembly, or body. In other words, to encourage commutation, Government will give £112 where there is only value for £100. The amount of each minister's annuity will be calculated separately, and the total will be handed over to the commissioners appointed to carry out the Act, 12 per cent. being added to it.'

Only a few ministers refused to commute, and the result is such that they may be expected to fall in. With great energy a sustentation fund was organized. In 1870 it produced £1885, 6s. 2d. In 1871 it yielded £22,011, 14s. 7½d. This added to the commutation money has secured £10 more to each minister than was realised by the regium donum. The commutation scheme now secures a small permanent national endowment to every congregation.

The theological college was opened in Belfast in 1853, by Dr D'Aubigné of Geneva. The Magee College in Derry enjoys an endowment to the extent of £250 annually to each professor, arising from a legacy of £20,000 left by a lady in Dublin.

The General Assembly of the Presbyterian Church in Ireland has 5 synods, 36 presbyteries, and 511 congregations.

The families over the Church in 1871 are 80,599; the communicants, 115,495; the elders, 2210; the deacons, 161; the members of committee, 5986; the stipend payers, 67,184; the mansees, 275; the national schools under Presbyterian management, 716; the

Sabbath schools, 1104; the Sabbath-school teachers, 8253; the Sabbath-school scholars, 68,829.

Further, the total congregational receipts during the twelvemonth have been £113,218, 5s. 0½d.

In 1870 the gross total was £93,601, 11s. 4½d. In 1871, £19,616, 13s. 8d. more than in the preceding year.

For missions there was raised the sum of £11,665, 17s. 8d. (showing an increase of £648, 1s. 4½d.)

An important mission to Roman Catholics is carried on in Dublin by the Rev. Hamilton Magee.

The Connaught mission schools number 46, with 50 teachers, and 1634 children, of whom 693 are Roman Catholics, 450 Presbyterians, and 491 other Protestants.

The census of Ireland for 1871 shows a total population of 5,402,759, made up as follows:—Roman Catholics, 4,141,933; Episcopalians, 683,295; Presbyterians, 558,238; Methodists, 41,815; all others, 32,235. Ulster contains 1,830,393; Leinster, 1,335,966; Munster, 1,390,402; Connaught, 845,993. The returns for each of the provinces show a decrease—in Ulster, 83,838; in Leinster, 121,669; in Munster, 123,156; in Connaught, 67,142; and the total decrease in Ireland is 396,208. The religious census of Ulster gives the number of Roman Catholics as 894,525; Episcopalians, 398,705; Presbyterians, 484,425; all others, 52,743. The population of Belfast is 174,296, of whom 60,811 are Presbyterians, 48,043 Protestant Episcopalians, 55,502 Roman Catholics, and the rest belong to 'other denominations.' The population of Dublin is 245,722 souls, and Londonderry 25,242. There are 228 Jews in Ireland.

The population of the United Kingdom in 1871 contrasted with that of 1861:—

		PERSONS.	MALES.	FEMALES.
United Kingdom,	{ 1871	31,817,108	15,549,271	16,267,837
	{ 1861	28,927,485	14,063,477	14,864,008
England & Wales,	{ 1871	22,704,108	11,040,403	11,663,705
	{ 1861	20,066,224	9,776,259	10,289,965
Scotland, . . .	{ 1871	3,358,613	1,601,633	1,756,980
	{ 1861	3,062,294	1,449,848	1,612,446
Ireland, . . .	{ 1871	5,402,759	2,634,123	2,768,636
	{ 1861	5,798,967	2,837,370	2,961,597

Thus it appears that during the last decade England has added 2,637,884, or 13 per cent. to her population, and Scotland 296,319,

or 9·7 per cent.; while Ireland counts 396,208, or 6·8 per cent. fewer inhabitants than she had in 1861. And taking the United Kingdom as a whole, the present population of 31,817,108 represents an increase of 2,889,623, or 8·8 per cent. on the census of 1861. Had the circumstances of Ireland during the last ten years not differed from those of Great Britain, the population of the United Kingdom would now be 36,600,000 instead of 31,465,480. Man has 53,867, the Channel Islands 90,563, while 207,198 are in the army, navy, or merchant service.

§ 5. PRELACY IN IRELAND

has long been favoured as the established religion. Not having embraced her advantages for the instruction of the people in their native Irish, the Romish priesthood has held almost undisputed sway, whilst, as has been seen, the descendants of the persecuted Scotch have clung tenaciously to Presbyterianism. Notwithstanding all its privileges, its members on the 2d April 1871 were but 683,295, out of a population of 5,402,759.

Prelacy has consequently been disestablished, as not being the Church of the majority, by the votes of the British Parliament. This Act has now been carried into effect, and whilst rights have been so respected as to secure a partial and permanent endowment, this highly favoured Church has had to seek a reconstitution. One of her advocates says: 'Gradually chaos has given place to order, extreme sections learning their weakness, and yielding gracefully to wiser counsels than their own.' Instead of the convention, general synods have been called into existence.

'The Irish Episcopal Church has retained the munificent sum of seven and a-half million pounds sterling, besides the ecclesiastical buildings and schools absolutely free. If the clergy commute their life-interests at 12 per cent., the Church will enjoy £350,000 a year in perpetuity; the Episcopalians forming only 600,000—a half of the Protestants, and one-tenth of the whole population of Ireland.

By the return made to Parliament of the moneys paid by the Irish Church Commissioners, 921 curates are declared permanent under the Act, and entitled to £95,897, 15s. 10d. No less than 201 curates were appointed after the passing of the Act, drawing

£23,262, 10s. Under the old state of things about £30,000 was paid to the curates, who were not of course so numerous. It appears that the approximate capital value, if commuted, of the income of the curates not chargeable, amounts to more than a million and a quarter sterling, or twice the entire sum allowed for the existing life-interests of the Presbyterians.

Every man who signs a declaration that he is a Churchman has a vote in the congregation; a money test may however be required by the local synods. Connection with three places secures three votes to one man—where he has property, resides, and worships. This evidently gives a most unfair advantage to the rich above the poor.

Representation is also introduced—the minister choosing one churchwarden and the people another to form a vestry; and twelve men, who with the vestry are a committee for secular affairs. The diocesan synod embraces ministers, and two laymen from each parish for each minister. The same proportion is had in the general synod. This synod modifies patronage and election, and exercises supervision over the lower assemblies, and holds supreme legislative power, with a few exceptions. Local matters dealt with by diocesan synods, and boundaries of unwilling dioceses are not to be meddled with. The Prayer-Book is not to be changed without time and large majorities. Voting is according to orders, and the bishops have a veto. ‘The bishop of a diocese cannot finally nullify a bill, but he can send it up for the opinion of the general synod. Nor in the general synod can a mere majority of the bishops effect anything, since if a bill they reject be re-affirmed by two-thirds of the other orders, it will become law unless two-thirds of the bishops are on the spot, and still prepared to record their hostile votes. This is that episcopal veto.’

This reconstitution at first sight appears somewhat cumbrous. Time, however, will test its working power. The most objectionable feature evidently is the bishops’ veto. However desirable any reform may be, they may reject the bill, and even if re-affirmed by two-thirds of the other orders, all that is necessary to secure its rejection is the presence of two-thirds of the bishops who are opposed. Still, so long as Prelacy is retained, it is diffi-

cult to see how any better plan could be devised. If it is found that 'the bishops' veto' constantly stops the course of improvements desired, that will soon lead the people to desire a system that is at once scriptural, liberal, and conservative.

Meanwhile, instead of indulging in useless denunciations, either as to this veto, or as to the adoption of any particular name—this being a free country—the great advances made by that Church in the pathway of reform ought to be rejoiced over by all Christians. What would the Puritans of England have given for such a measure of liberty? Ay! the early Presbyterians of Ulster would not have despised the boon so long as they had some Episcopal connection. The two facts — (1.) that the people are represented, and that (2.) in representative assemblies, give much cause for hopeful rejoicing.

QUESTIONS.

1. *How did Ireland become so intensely Popish?*
 2. *Describe the efforts made in order to reformation and colonization, and how Presbyterians at first were received.*
 3. *Give an account of the organization of Presbytery, and the persecutions to which that Church was subjected.*
 4. *Describe the defence of Derry, and say how Presbyterian services were acknowledged.*
 5. *Trace the following course of Presbyterianism in Ireland, and say to what recent changes have led.*
 6. *What is the present position of the Prelatic Church?*
-

PRESBYTERIAN CHURCH IN GREAT BRITAIN AND IRELAND.

BRANCHES.	Synods.	Presbyteries.	Churches.	Ministers.	Elders.	Deacons, &c.	Communitants.	S.S. Teachers.	S.S. Scholars, Jun. and Sen.
ENGLAND—									
English Presbyterian, . . .	1	7	112	118	546	994	22,341	2,216	20,008
English U.P. Synod, . . .	1	5	105	106	555	555	17,861	...	...
English Nat. Scotch Church, . .	1	4	20	20	23	...	2,100	20	1,000
Welsh Calvinistic, . . .	2	21	1,031	773	3,321	...	92,735	18,579	143,946
In England and Wales, . . .	5	37	1,268	1,017	4,447	1,549	135,037	20,815	164,954
SCOTLAND—									
Estab. Church of Scotland, . .	16	84	1,250	1,300	5,654	...	403,889	14,126	162,984
Free Church of Scotland, . .	16	71	885	948	6,500	6,500	268,000	13,206	147,832
United Presbyterian Church, . .	1	31	492	523	4,157	4,157	160,630	11,206	104,025
Reformed Presbyterian (O.S.), .	1	2	11	8	...	...	1,200	...	...
Reformed Presbyterian (N.S.), .	1	6	46	40	300	...	6,736	...	...
Original Secession, . . .	1	4	27	22	...	...	3,000	...	...
In Scotland,	36	198	2,711	2,841	16,611	10,657	843,455	38,538	414,841
IRELAND—									
General Assembly, . . .	5	36	511	593	2,210	6,157	115,495	8,253	68,829
Reformed Presbyterian, . . .	1	4	36	30	230	200	4,850	...	...
Eastern Reformed Presby., . .	1	1	9	23	...	...	...	...	...
United Presby. of Scotland, . .	...	...	10	10	38	38	1,161	...	...
In Ireland,	7	41	566	656	2,478	6,195	116,656	8,253	68,829
In Great Britain and Ireland, .	48	276	4,546	4,514	23,536	18,411	1,095,148	67,606	648,624

The Established Church of Scotland have military chaplains stationed at Shorncliffe, Chatham, London, Aldershot, Colchester, Warrley, Dover Castle, Western Heights, Netley, Winchester, Portsmouth, Gosport, Parkhurst, &c. The Irish Presbyterians have also chaplains at Dublin, Farnham, and Shorncliffe.

CHAPTER XI.

AMERICA AND PRESBYTERY.

‘The breaking waves dashed high on a stern and rock-bound coast,
And the woods against a stormy sky their giant branches tossed,
And the heavy night hung dark the hills and waters o’er,
When a band of exiles moored their bark on the wild New England shore.
What sought they thus afar? bright jewels of the mine?
The wealth of seas? the spoils of war? They sought a faith’s pure shrine.
Ay! call it holy ground, the soil where first they trod:
They have left unstained what there they found, freedom to worship God.’

§ 1. ORGANIZATION.

A PASSAGE to America was opened in 1492 by Christopher Columbus. Soon after, Romish missions introduced Christianity in its corrupt form. A large number in the next century ostensibly assumed the name of Christians. All were enrolled under that name who were forced to venerate their stupid instructors, and who were taught by gestures and words to exhibit useless rites and forms. But unless civilized, and ceasing to roam, the Indians were found incapable of receiving and retaining the principles of Christianity. The Jesuits, who in the seventeenth century laboured amongst them, were more eager for public honour, wealth, and power, than the advancement of Christianity.

In 1620 some families removed from Holland to New England, and laid the foundation of a new commonwealth. These Independents commenced the work of missions to the Indians with more success. The Pilgrim Fathers arriving in the *Mayflower*—sought and found ‘freedom to worship God.’

From the peculiar hardships to which the first settlers were exposed, they could not do much to advance religion in the community. They were afterwards joined by Mayhew, Shepherd, Elliot, and others. Elliot translated the Scriptures, and much was accomplished for the salvation of the Indian tribes. Not only the British dominions, the Portuguese possessions were also pervaded by the light of the gospel, at least for a season.

The first presbytery in America was organized in the year

1705 at Philadelphia. It was formed on the plan of the Presbyterian and Congregational Union, that had sent out the Rev. Mr M'Kemie. It consisted of seven ministers. In little more than a century the little one had become a thousand. During the civil war at the time of Charles I., and at the restoration of Charles II., multitudes of the most godly of England's population were driven by persecution to the American shores. The prelatists meant it for evil, but God meant it for good in the thorough pervasion of the United States with Christianity in one of its purest and most energetic and substantial forms. New York State was settled by the Dutch, who also brought with them Presbyterian Christianity. The same blessing was carried to Pennsylvania and the northern district of Virginia by German emigrants. Very many of the Huguenots of France had also arrived at the close of the seventeenth century. These were the material sources by which the greatest of Presbyterial edifices has been built up. Scotland and Ireland have also sent forth a continuous and living stream. From the beginning of the eighteenth century on to the declaration of American independence, there flowed into New Jersey, Pennsylvania, the central portion of Virginia, North and South Carolina, &c., vast multitudes of people. These carried with them the various types of Christianity that prevailed in the old world, so that America is only a development under peculiar conditions of the Reformation Churches of Europe. About the year 1800, the central and western portion of the State of New York was a wilderness. Forty years thereafter it contained a million of people, and these all of European descent. Six millions of a like population are found in the Western States. The widely extended communities of Baptists and Methodists are to a very large degree composed of persons whose ancestors were Presbyterian. The same thing is also true in considerable measure as respects the Episcopal community. Presbyterian ministers and missionaries could not be found in sufficient numbers to overtake the vast current of humanity that poured over the western continent. Gladly they welcomed the Word of Life by whomsoever carried to their log settlements. Preferring the Presbyterian form of government, they were by necessity com-

pelled to adopt the plan within their reach. Consequently, while no Christian can but rejoice at the zeal and strength manifested by these denominations, it ought never to be forgotten that much of their present extent and success is attributable to the presbyterial ancestry, who bequeathed to their children an intense love for purity of religion in every respect.

Although wanting in what may be called 'the light infantry' of the Methodist and other bodies, Presbytery has not been wanting in zealous and successful labour in the United States. It has been characteristically a missionary Church, doubling itself every twenty-four years. At first a standing missionary committee was appointed. That committee collected information, appointed missionaries and their field of labour, provided for their maintenance, and reported annually to the assembly. Dr M. Judson Hickok, O.S., gave the following eloquent statement at Edinburgh in 1867 of their field of labour :—'The United States contains more than three million of square miles. Leaving out that broad belt lying east of the Rocky Mountains called "the great American Desert," though its recently developed mineral resources will probably fast fill it with people, there remains an area of more than two million square miles adapted to highest agricultural improvement. When as densely settled as some of the older States, say Massachusetts, the country will contain three hundred millions. Being better soil, nearly equal to France or Belgium, the same density as Belgium would give more than six hundred millions.

'This vast country is rapidly filling with people. Ships from Britain are glutted with emigrants. From the Rhine, the Elbe, the Baltic, they come in every kind of craft that will float over the Atlantic. The population has steadily doubled within the last twenty-five years, and at this ratio will contain in the year 1900 near one hundred million of souls, and before the end of next century more than fifteen hundred millions, considerably more than the entire population of the world.

'The streams which people the Great West, where mighty states, away beyond the sunset, annually start into life with the vigorous destiny of empires, do not all have their head springs on this side of the Atlantic. The American people migrate,

many of them many times. A gentleman from the western border of Missouri, three hundred miles west of the Mississippi, told in New York, that he did not live in the west, but where they started to go west. There is more emigration from Missouri than from New York. A large proportion of the people are living under the rude unsettled manners of border life, a condition immensely demoralizing. Presbyterianism is mounting this utmost wave of emigration, sharing its rough hardships, and silently laying the foundations of social and religious life, which will last for all time.'

In 1816 the mission committee was enlarged and constituted into 'the board of missions.' The number of missionaries sent out have ranged from two to three hundred, and the income has been from 20,000 dols. to 30,000 dols. Besides that board of the Old School Presbyterians, the American Home Mission Society received the full support of one half of the Presbyterian Church. That society has sent forth from four to seven hundred missionaries, and its income has ranged from 60,000 dols. to 80,000 dols.

At first the ministers of the Presbyterian Churches were sent out from the parent Churches, a large proportion coming from Scotland and Ulster. From 1705 to 1716, almost the whole of the pastors and missionaries were from Great Britain and Ireland. It was soon found necessary to train up a native ministry. The Rev. William Tennant, an Episcopal presbyter from the North of Ireland, made the first attempt in Pennsylvania about 1717. This 'log college' was soon imitated, and additions thereby obtained to the ministry. In 1738 an act of synod was passed, 'That all presbyteries require that every candidate before being taken on trial should be furnished with a diploma from some European or New England college; or, in case he had not enjoyed the advantages of a college education, he should be examined by a committee of synod, who should give him a certificate of competent scholarship when they find him to merit it.' Thus the importance of a high standard of education for the ministry was fully estimated. A further step was taken in this direction in 1744. It was then agreed that—(1.) There should be a school kept open, where all persons who pleased may send their children, and have them

taught gratis in the languages, philosophy, and divinity ; and (2.) in order to carry out this design, that every congregation under the care of the Synod be applied to for yearly contributions ; and further, that (3.) whatever sums of money could be spared from what was necessary to support a master and tutor should be devoted to the purchase of books. This was the origin of the Newark College in the State of Delaware.

The synod of New York was formed in 1745. An academy in Pennsylvania became a university, and finally Princeton College in New Jersey. The synod of Pennsylvania was united with that of New York in 1758. From that time the efforts of both were directed to sustain the Princeton institution. Being open to others as well as students for the ministry, its alumni number 2500 or more—500 at least of these are ministers. Upwards of forty such institutions have since sprung up, more or less connected with the Presbyterian Church. Teachers, officers, and patrons are either wholly or chiefly Presbyterians.

Princeton was incorporated as a college in 1748, having received a charter from George II.—the board of trustees conducting all its affairs. There are seven professors, who are superintended by a president, and assisted by four tutors, the curriculum extending over four years. The teaching of theology is under a special board of assembly.

Theological education was for a long period left to some experienced pastor, who prepared some one or more students for presbyterial examination. In 1760 a regular professor of theology was added to the Princeton institution. The Board of Education, and the American Education Society have done much to increase the supply of ministers.

§ 2. BRANCHES AND UNIONS.

(1.) *Old and New Schools.*

For a hundred years after its organization the Presbyterian Church in America was undisturbed by doctrinal controversy. Purity of doctrine has been generally preserved, as well as purity of morals. Mental vigour has notwithstanding been promoted

by several stirrings of the waters. Discussion and parties are unavoidable where freedom is fully possessed. There is disease and death where all is ever calm and motionless. Religious revival gave rise to controversy and separation. The instruments in the great religious awakening of last century were chiefly Whitfield, Edwards, the Tennants, and the Blairs. The Synod of Philadelphia divided into two independent bodies in 1741, and remained so till 1758. In regard to doctrine, government, and the necessity of a learned ministry, all were agreed. The division arose out of the great excitement of the religious awakening in progress. It appears that personal antipathy had been allowed to spring up. At length in 1758, feelings and differences on this one point were by consent buried in oblivion, and on all other points the two were one.

Another cause of separation arose out of a union. The Congregational or Independent form of Church government was prevalent in New England. When the stream of emigration flowed from thence into the central and western parts of the State of New York, and onward to the North-western States generally, these views of Church government were carried and practised. In their new homes the people mingled with Presbyterians, and the ministers, feeling the necessity, professed their preference for the presbyterial system. Hence the union of these parties in congregations, the connection of churches one with another, and the possession of common ecclesiastical judicatories. The General Association of Connecticut in 1801 agreed upon 'the plan of union between Presbyterians and Congregationalists in the new settlements. When churches, presbyteries, and synods were formed—(1.) The plan was not then found productive of harmonious action, and time was not sufficiently allowed for the training of the community. Then (2.) doctrinal peculiarities of the New England School caused the formation of two parties, although its extent did not warrant the exercise of discipline. The New England party were termed the 'New School,' and consequently the other fell heir to the appellation of 'Old School.' New School opinions were regarded by the Old School section of the Church as virtually denying several fundamental doctrines, as original election, sin, and efficacious grace. Discipline was

attempted to be exercised but failed. The failure roused great apprehension and dissatisfaction. A *third* cause arose from (3.) diversity of opinion as to the best mode of conducting the mission operations of the Church. The Old School held that these were best promoted by boards, over which the Church had ecclesiastical control. Voluntary societies, embracing all Christian denominations, were preferred by the New School. There was, however, a *fourth* cause—(4.) the great troubler was slavery. The New School was radical in its opposition to slavery. Its bold testimony gave very great offence in the Southern States. This Gordian knot could only be effectually cut by the sword, and God has caused the Church to pass through a sea of blood, until the last vestige of slavery is in American States for ever swept away. In 1838 there was little sign of such a deliverance, and feeling was strong.

Even in 1837 separation was considered desirable. The Assembly then—(1.) abolished the union plan of 1801; and (2.) declared that no Congregational church should be represented in a Presbyterian court, and that no presbytery or synod composed partly of Congregationalists and Presbyterians would henceforth be regarded as a constituent part of the Presbyterian Church. Four synods, 28 presbyteries, 599 churches, 509 ministers, and 60,000 members were thus cut off. 'The plan of union of 1801 was a monstrous violation of the constitution. It so far respected reason and truth, that no pretension was made that the arrangements were either regular, constitutional, or permanent. It virtually abolished the office of ruling elder. That plan was utterly null and void from the hour of its inception up to the declaration of that nullity by the assembly of 1837. Other questions of doctrine and practice were involved, as well as of Church order—this last was never considered by me the paramount question. But the controversy was settled mainly on the point of Church order. Four synods on that account were then declared to be illegally constituted' (Dr J. H. Thornwell).

The New School, thus defeated in General Synod, assembled in convention at Auburn in the State of New York, and unanimously resolved that the plan of union was still in force. Then in 1838, attending and claiming their place in the assembly,—a claim neither refused nor granted,—they rose and nominated

a moderator and clerk; and then, claiming to be the true assembly, they withdrew. This separation gave rise to civil action. A suit was brought before the supreme court of Pennsylvania, to decide which assembly was the true one. That decision would settle which had the right to appoint professors and administer funds that were under the care of the General Assembly in the United States of America. The first decision given was in favour of the New School. An appeal was then carried to 'the court in bank,' where all the judges are present. By it the judgment of the court below was reversed, and the Old School was left in possession of the succession and management of the seminaries.

The General Assembly in 1843 decided 'that any three ministers of a presbytery, being regularly convened, are a quorum, competent to the transaction of all business.' The rule being applicable to ministers without settled charges, and exclusive of ruling elders in any of the courts of the Church, was protested against as unconstitutional and unscriptural by Dr Breckinridge and others of the minority.

Since the abolition of slavery there has been a fresh and growing tendency toward union between the Old and New Schools. In 1866 committees were appointed, and a basis of union was reported in 1867. Some Americans regarded the result as doubtful. Dr Ezra Eastman Adam, of the New School, Philadelphia, thought it questionable, if at all desirable, each body being so very large. The two united might be unwieldy. Although earnestly advocated, it appeared as if the compact between two parties so diversely constituted were contrary to presbyterial constitution. Some churches would be without ruling elders, and some even denying the authority of Church courts. In 1801 the question had not been regarded in all its bearings, or it would not so soon have produced the rupture. And yet, Time, the great healer, might do much to train and amalgamate. 'Looseness in administration, and absence of external creeds seem incompatible with fulness and precision of standards and discipline.' This is clearly expressed by Dr Baird. Speculation was pushed too far, with a needless departure from Bible phraseology—the difference lay in

philosophy more than in religion—man was present rather than God ; but they had grown to an unwieldy bulk. Two great elements were co-extensive ; these were too dissimilar to admit of harmonious action. ‘In their separate condition they will accomplish more than if united’ (‘Religion in the United States,’ by the Rev. L. Baird, Glasgow, 1844, p. 598). Dr Adam thus put the matter—‘There is a better union than that of mere denominations. The spokes of a wheel are very near each other at the centre of motion, but more remote at the circumference. As Christians approach Christ, the source and centre of life and action, they approach one another, and it is sometimes best that they be more removed where they touch the world—their influence is more broad. The ocean is a grand unity, and yet how it adapts itself to its condition, yielding to the jutting promontory, sweeping up into bays, and rising into creeks. How it roars around the Orkneys, as with true Presbyterian thunder ; foams and grows fervid in the Caribbean, as if it were an emblem of a hot Methodist camp-meeting ; and plays gently along the Pacific shore, with all the order and repose of an establishment. Why cannot all Presbyterians unite in some grand plan of Christian work, and save some continent from darkness and from death’ (Speech in 1867).

In the town of Homer, State of New York, a new association on strict Independent principles has been formed, composed largely of Churches withdrawing from the plan of union—a sort of working agreement with the Presbyterians, by means of which congregations were formed in thinly-peopled districts of a non-descript character. This arrangement has been found to work so favourably for Presbyterianism that Congregationalists are now breaking from it in self-defence. The *Congregationalist* thinks this plan unfortunate. ‘It is estimated that it has Presbyterianized not less than two thousand Congregational Churches, or more than two-thirds as many as are now embraced in the statistics of the Congregational body in the United States. Had it not been for this mistake of the Fathers, central and western New York would now have contained a very large and efficient body of Congregational Churches, while Presbyterianism would hardly have been known. Some of the largest and best churches

of the latter denomination, on that ground were, indeed, originally Congregational."

In 1861 the long-continued agitation of the slavery question culminated. State after State seceded from the Federal Union, and inaugurated the Confederate Government. That government was based on slavery as its corner-stone. (See Dr Gillett's 'Hist. of the Presb. Church in America,' 1864, pp. 264, 265.) In 1862 the General Assembly of the New School declared that the entire insurrectionary movement could be traced to but one primordial root, that was the love of African slavery, and a determination to render it perpetual. This declaration was forwarded to the President, and was reaffirmed in the two succeeding assemblies. The result of the conflict that ensued is well-known. Thus the Presbyterian Church had exerted some influence in releasing suffering humanity from degrading bondage. Now released from that grand source of discord, the energies of both of the great Presbyterian Churches in America is directed to the elevation of these coloured freemen. Rapid has been their progress. Two hundred thousand have since the Act of Emancipation learned to read and write. There are a hundred schools in Florida alone supported by their own contributions. One hundred young men of colour are studying at Lincoln University in Oxford, Pennsylvania—not fewer than sixty of these to be ministers of the gospel. The desire of instruction is very strong, and their efforts are proportionate.

The assembly of the New School was held triennially instead of annually, and appeals from the people were not carried higher than the presbytery, but appeals from ministers to the synod. No appeals thus came before the assembly, making the business lighter, and leaving time for full consideration of far-reaching questions. Their theological seminaries were—(1.) The Union in New York city; (2.) Auburn, New York; (3.) Lane, near Cincinnati, O.; (4.) Blackburn, Carlinville, Ill.; and (5.) Lind, Chicago, Ill.

The Old School theological seminaries were—(1.) Princeton, New Jersey; (2.) Western, Alleghany, Penn.; (3.) Union, Prince Edward, Va.; (4.) Danville, Kentucky; (5.) North Western, Chicago, Ill.; (6.) Columbia, S. C.

This American Presbyterianism, as noted, has received tribu-

taries from various sources. Descendants meet there in communion from Swiss Calvinists, French Huguenots, Dutch and German, Scotch, English, and Irish Christians. Presbyterianism never had so extensive a hold upon New England as elsewhere. Yet it had a distinct and permanent existence. Its first Presbyterian organization dates back to 1718. Then four ministers who arrived associated at first informally. In 1745, a Presbytery of six was formed in Londonderry. The French Church in Boston was, however, the first church formed on the Presbyterian plan. It lasted from 1687 until the French language had died out, and after losing many who, for the English service, went over to other denominations. From all these elements has arisen a Church of well-nigh five thousand congregations. But this is not the sum total of the societies that are governed by presbyters. In addition to these Old and New School branches, there are Dutch Reformed, German Reformed, and Scotch Secession Churches, that are as thoroughly Presbyterian, in the States.

2. THE DUTCH REFORMED CHURCH

occupied at first the States of New York, New Jersey, Delaware, and Pennsylvania. These States were claimed by the Dutch as their right by virtue of discovery. A trading port was opened in 1614, and styled New Amsterdam, now the city of New York.

In 1624, several Dutch families, with the Rev. Everardus Bogardus, formed the first Presbyterian Church here. As it was planted by the Dutch West Indian Company, the colony received ministers through the directors and the classes in Amsterdam, to whom they were ecclesiastically subject. This subjection to the synod of North Holland was a source of trouble. Hence, in 1738, a 'coetus,' or association of ministers, was formed to determine any difficulties. The consent of the synod of Holland was at length obtained in 1747. Meanwhile the colony had changed hands, the English having taken possession in 1664. But the inhabitants being guaranteed their religious privileges, almost the whole population were connected with the Church for some thirty years. Prelacy was then introduced by the artifice and

perseverance of Colonel Samuel Fletcher, the Governor. From that time all the inhabitants were taxed for the support of religion for the benefit of that fraction of Episcopalians. This patronage and forced support exerted much influence. When the separation of the Dutch Reformed Church was effected from the synod of Holland, so as to train and have native ministers and proper discipline, many were induced to go over to the Episcopal Church. In the year 1771, the Dutch Church was divided into five classes, three in New Jersey and two in New York. A delegation of two ministers and two elders from each constituted their synod. This organization was effected by Dr John Livingstone ; but Dr Laidlie, from Scotland, was the first pastor who preached in English. This was in 1764. Previous to that the young people were ignorant of the Dutch language, and consequently had to attend the Episcopal service to be at all benefited. This suicidal policy being reversed, the last Dutch sermon was preached in 1804. The Church has a college at New Brunswick, New Jersey, with a theological seminary, called Nutger's College, having a staff of three professors and forty students. The standards of the Church are the same as those of the synod of Holland—the Belgic and Heidelberg Catechism, and canons of the Synod of Dort.

(3.) THE GERMAN REFORMED CHURCH

of the States is of the Calvinistic type, and is thoroughly Presbyterian. Societies of these emigrants were unitedly organized by the Rev. Mr Schlatter in 1746. The synod was constituted in 1819. This, as usual, is divided into classes, formed of lay and clerical representatives. The training of their future ministers was also in this Church entrusted to the elder pastors ; but in 1824 a theological institution was opened in Carlisle, Pennsylvania, of which Dr Mayer was professor until its removal to New York, and finally to Mercersburg, New York, in 1829. Marshall College was opened in 1837, of which Dr Nevin was professor. These Germans are spread over Ohio, Indiana, Illinois, Virginia, and North Carolina. The whole valley of the Mississippi resounds with their cries, ' Come and help us ere we die.'

(4.) THE LUTHERAN CHURCH

was formed by emigrants from Holland in 1626. While the Dutch occupied the country they worshipped in private houses. The Rev. Jacob Fabricus was their first pastor, in 1669, after they had for five years possessed a place of worship. The Swedes on the Delaware gradually merged into the Episcopal community, but the Germans in their migrations retained the faith of their fathers. In 1680 they pervaded Pennsylvania, then Maryland, Virginia, New York, and the Western States. Emigration on a great scale from Germany to the States began in 1710, and is carried on to the present time. Tens of thousands from all parts of the Continent arrive and proceed further west. Having no pastor, at their first meetings a schoolmaster would lead the exercises, reading from Arnot's 'True Christianity,' &c., Swedish ministers dispensing sealing ordinances. The Rev. Messrs Bolzius and Gronau formed the organization of the Church, and since then no work has been more hopeful than that amongst these masses of German emigrants. In 1841 nearly eighteen thousand adults and children were baptized, seventy-six new churches were built, and eighty-eight new congregations formed. There is a short liturgy, which ministers may use or not at their option. A few festivals, as Christmas and Good Friday, are observed; and the rite of confirmation is administered to baptized persons who have gone through a course of catechetical instruction. The Lutheran Church in America rejects the authority of the fathers in religion, renounces the dogma of consubstantiation, and also private confession and abjuration of evil spirits in baptism. There is thus hope that it may become more and more reformed. The Lutheran Church has a presbyterial understratum. Their synods resemble presbyteries in organization and power, but with fewer formalities. Their decisions also are couched more in the form of recommendations than of commands. The general synod is wholly advisory. Ministers hold conferences for the promotion of mutual assistance and fellowship, and with congregations protracted meetings are held for their spiritual good. The only subscription required of officers in this Church is to the Bible and the Augsburg Confession.

(5.) SCOTTISH SECESSION AND OTHER CHURCHES

arose from adherents coming from Scotland and the North of Ireland.

The REFORMED PRESBYTERIAN had their first Presbytery organized in Pennsylvania in 1774. This community, as in Scotland, is termed 'the Covenanters,' as clinging more closely than others to the principles of the second Scottish Reformation, and not accepting of the terms allowed at the Revolution settlement. They profess to maintain inviolate the Church Establishment principle, and particularly the Headship of Christ over the nations as well as over the Church. Consequently, as in the mother country, they have refused to take the oath of allegiance to the United States Government. In this, however, a great change has come over many. Their theological classes are in Pennsylvania, and their missionaries in India. This Church has produced Dr M'Leod and other great and good men. The general synod of the American Reformed Presbyterian Church has resolved that the union proposed between it and the United Presbyterian Church is not desirable, and has rejected the terms agreed upon by the committees appointed to confer upon the subject. The vote on the acceptance of the report stood—27 yeas to 10 yeas.

The ASSOCIATE REFORMED sprang out of an unsuccessful attempt to unite the Associate Secession and Reformed Presbyterian Churches in 1782. Dr John Mason was formerly connected with this Church. These two, the Associate Secession and the Associate Reformed, united in 1853 under the title of THE UNITED PRESBYTERIAN CHURCH.

The SOUTHERN, OR, THE PRESBYTERIAN CHURCH IN THE UNITED STATES, was formed of the Old and New School sections in the Southern States during the war.

The SOUTHERN REFORMED ASSOCIATE CHURCH still maintains an independent organization, with 68 ministers. Union churches are also formed out of Presbyterians and others worshipping in one building. The Moravians, also, as the Lutherans, have some affinity to Presbytery.

§ 3. THE FIRST GENERAL ASSEMBLY

OF THE RE-UNITED PRESBYTERIAN CHURCH OF THE UNITED STATES was held in the First Presbyterian Church, Philadelphia, on the 19th May 1870. The Old and New Schools thus united on the basis of their common standards, after a separation of thirty-two years, in the very place where the separation of 1838 occurred. The assembly was composed of 600 members, half of whom were ruling elders. Enclosed in garlands, overhead, were inscribed the dates 1837—1870, and the words, 'Now are they many members, yet one body.' The moderators of the last separate assemblies, the Rev. Drs Jacobus and Fowler, conducted the service, one preaching from Eph. iv. 4, reviewing the effects of the Union Convention of 1867, and congratulating deputies from Scotland and Ireland. Dr Trumbull Backus, of the Old School, was unanimously appointed moderator, and Dr Hatfield, of the New School, clerk. A deputation was named to visit the estranged 'Southern Presbyterian Church,' and an exchange deputation to the Baptist Missionary Union. Of this re-union a memorial volume is to be issued. Synods have been reduced from 51 to 34. In the debates on reconstruction the speeches were limited to five minutes, unless by vote of the assembly. The vote is quickly taken by the moderator demanding an 'aye' or 'no.' If he cannot decide their relative strength, he requests the parties to stand in turn. The roll is called in exceptional cases. The sederunts are brief—from 9 A.M. to 1 P.M., and 3.30 to 5.30 P.M., with occasional meetings in the evening.

The resolution to unite, previously carried in both assemblies, was 'on the doctrinal and ecclesiastical basis of our common standards;' that is, the standards pure and simple. This was rendered comparatively easy by the previous change effected on the Westminster Confession by the elimination of everything that had reference to the magistrates' power *circa sacra*. (See Hodge on the 'Confession,' edited by Dr Goold.) In the Old School assembly, some had 'doubted the sincerity of the New School, and considered them as a body just as heterodox as ever they were. This remark caused a great deal of excitement, and

elicited numerous replies. It was asserted that the New School body had undergone a great change for the better; that many ministers who were out-and-out Arminians were now as sound Calvinists as any in the Old School; that they knew there were exceptions in the New School body, but that as a Church they were sound Calvinists. The advocates of re-union, one and all, asserted their Calvinism in the clearest terms. Dr Musgrave, the great champion of re-union, stated in the most explicit terms that he would be determinedly opposed to re-union did he not believe that the Churches, the Old and New School, were essentially the same. After discussing the subject for about six hours, the vote was taken, when it appeared that 259 were in favour of receiving and adopting the report, and 8 were opposed to it. In the New School assembly there was not a dissenting voice.'

This union was accomplished with the almost unanimous voice of the presbyteries. Of the Old School, 128 presbyteries gave a favourable answer to the basis of union sent down; 3 unfavourable; 13 had given no reply; there being in all 144. Of the New School, their 113 presbyteries answered affirmatively; in only 3 was the reply given without unanimity. The reports were given in to special meetings of the assemblies in November 1869.

The Second General Assembly of the united, or rather re-united Church, met on the 18th May 1871, in the great capital of the West, Chicago (recently burned down), in the First Presbyterian Church of that city. Of the whole number of ministers and elders returned, 456 were present—absent 73. Had it been full, the house would have consisted of 529 members. They have wisely adopted a more limited scale of representation than in Scotland.

The home mission scheme has in its employment 1233 missionaries, by whom an aggregate of 905 years of service during the past year has been performed—stated public worship having been maintained at 2500 places, and, less regularly, at 1000 places besides. In connection with the labours of these home missionaries, 1378 Sabbath-schools were reported, having 90,276 scholars, and 320 churches built or repaired.

Princeton, the leading college of the re-united Presbyterian body of the United States, has been largely endowed, the professors' salary being now £600 each. Re-union Hall, at Princeton, has been built at a cost of £30,000 in honour of the union. The board of foreign missions spent £63,300 the previous year.

UNITED STATES PRESBYTERIAN CHURCH STATISTICS.

	Syn- ods.	Presby- teries.	Churches.	Minis- ters.	Accommo- dations.	Members.
Presbyterian, N.A., .	35	167	4,597	4,343	2,565,949	454,126
Presbyterian, S.A., .	10	46	1,290	829	...	66,528
United Presbyterian, .	7	54	717	543	...	66,807
Reformed Presbyterian,	2	5	136	160	...	35,000
Cumberland Presbyterian	...	...	820	1,116	...	80,000
Dutch Reformed, . .	2	19	444	461	211,068	27,000
German Reformed, . .	...	29	676	476	273,697	100,000
Associate Secession, .	...	...	183	87	...	16,000
Associate Reformed, .	3	...	214	116	...	12,000
Old Side Reformed, .	...	...	86	80	...	...
Associate Synod, N.A.,	...	...	...	13	...	...
Associate Synod, N.Y.,	...	...	...	11	...	...
KINDRED CHURCHES—	59	320	9,163	8,235	3,050,714	657,461
Lutheran,	421	...	2,128	1,644	757,637	323,825
Union, . . . . .	...	...	1,366	783	871,899	108,122
Moravian, . . . . .	...	...	49	68	20,316	6,650
	480	320	12,706	10,730	4,200,566	1,295,088

The population of the United States in 1860 was 31,443,321. Of these 13,000,000 were from 15 to 40 years of age. (See Wilson's 'Statistical Tables,' Philadelphia.)

The population of the United States and territories in 1870 was 38,555,983, being an increase of 7,112,662 since 1860, notwithstanding a decrease of 136,029 in the Southern States. There must consequently be a large increase in the Churches and Christian community.

THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

There are ten Theological Seminaries:—1. Princeton, N.J., with 6 professors and 124 students; 2. Auburn, 5 professors and 35 students; 3. Union, 6 professors and 113 students; 4. Western, 5 professors and 74 students; 5. Lane, Cincinnati, O., 5 professors and 33 students; 6. Danville, 4 professors and 6 students; 7. North-Western, 3 professors and 38 students; 8. Newark, German; 9

North-Western, German, 2 instructors and 23 students; 10. Lincoln Theological Department, 3 professors for coloured students—total, 39 professors and 446 students.

The Board of Publication, besides issuing 18 new volumes and a number of tracts in English, Spanish, and German, has sent forth 569,550 copies of publications, and 1,990,250 copies of records and visitors; 129 colporteurs have laboured in 18 States and Territories, and it is intended to make them the centre of further Sabbath-school effort.

Missions for freedmen are carried on by 117 ordained ministers, licentiates, catechists, and teachers, of whom 66 are coloured, with 45 schools, 58 teachers, and 4530 pupils.

COMPARATIVE SUMMARY OF THE YEARS 1870 AND 1871.

	1870.	1871.
Synods (all inclusive of India and China), .	51	35
Presbyteries,	259	167
Candidates,	541	711
Licentiates,	338	321
Ministers,	4,238	4,346
Licensures,	141	128
Ordinations,	93	103
Installations,	247	249
Pastoral dissolutions,	224	215
Ministers received from other bodies, .	44	48
... dismissed to other bodies, .	16	16
... deceased,	73	78
Churches,	4,526	4,616
... organized,	133	168
... dissolved,	33	48
... received from other bodies, .	14	19
... dismissed to other bodies, .	10	1
Communicants,	446,561	455,378
Baptisms of adults,	10,122	8,585
... of infants,	16,476	17,420
Sunday-school membership,	448,857	479,817

Contributions—Home mission, 349,558 dols.; Foreign, 316,682 dols.; Education, 292,403 dols.; Publication, 42,194 dols.; Church Erection, 336,597 dols.; Relief fund, 58,701 dols.; Freedmen, 48,253

dols. ; General Assembly, 29,084 dols. ; Congregational, 6,607,132 dols. ; Miscellaneous, 1,017,102 dols.—total, 9,097,706 dols.

This is an increase of 657,585 dols. over the previous year.

An effort was made to raise five million of dollars as a Memorial of the re-union of the Churches. The report says :—

‘The classification of money received and reported thus far is as follows :— For new church buildings, 3,236,475 dols. 61 cents ; manses, 683,884 dols. 5 cents ; repairs and enlargement, 733,707 dols. 60 cents ; payment of debts, 1,083,478 dols. 72 cents ; institutions of learning, 1,405,548 dols. 66 cents ; permanent institutions in foreign lands, 93,509 dols. 96 cents ; special gifts to the boards, 60,340 dols. 40 cents ; hospitals, 48,665 dols. 35 cents ; relief fund and sustentation, 41,150 dols. 46 cents ; Presbyterian houses, 46,882 dols. 37 cents ; amounts not specified by the churches reporting them, 162,681 dols. 10 cents ; expenses of the committee, 11,175 dols. 63 cents. It is with profound gratitude to God that the committee announce, as the total amount reported, SEVEN MILLION SIX HUNDRED AND SEVEN THOUSAND FOUR HUNDRED AND NINETY-NINE DOLLARS AND NINETY-ONE CENTS (7,607,499 dols. 91 cents).’

At the close of the reading of the report, the whole assembly arose spontaneously and sang the doxology, ‘Praise God, from whom all blessings flow ;’ after which, by the invitation of the Moderator, the Rev. John Hall, D.D., gave thanks to God for His great goodness (Minutes of General Assembly, New York, 1871).

QUESTIONS.

1. *Give an account of the first introduction of Christianity in America, and of the arrival of the Pilgrim Fathers.*
 2. *Trace the history of Presbyterianism.*
 3. *Can you describe the division into Old and New Schools, the opposition to a re-union, and its accomplishment?*
 4. *Give some account of the several branches still existing, and of the extent of Presbyterianism in the United States.*
-

CHAPTER XII.

PRESBYTERY IN BRITISH COLONIES.

'Candid and just, with no false aim in view ;
To take for truth what cannot but be true ;
To learn in God's own school the Christian part,
And bind the task assigned thee to thine heart :
Happy the man there seeking and there found ;
Happy the nation where such men abound.'

§ 1. BRITISH NORTH AMERICA.

CANADA.

THERE is no State creed in the Dominion. The Roman Catholic population are 44 per cent. of the whole. The adherents of the Presbyterian Church are next in numbers, there being 471,946 of this body in the Dominion. In 1861 there were 1,372,913 Roman Catholics, and 29,651 Lutherans. In the province of Ontario, formerly Upper Canada, the number of Roman Catholics was 258,141 ; Church of England, 311,565 ; Church of Scotland, 108,963 ; Free Church of Scotland, 143,043. Presbyterians now consist of two branches ; one is connected with the Established Church of Scotland, and the other branch is a united body made up of the Free and United Presbyterian Churches, called 'The Canada Presbyterian Church.' Each of these two branches exists in two synods—one synod in the Lower Provinces, and one synod in the Upper Provinces. A complete union of Presbyterianism in Canada must therefore unite four distinct synods, and two distinct branches of the Presbyterian Church. After the Disruption in 1844, there were 54 congregations adhering to the Free Church, but only 23 ministers composed the synod formed in Kingston. In 1849 they had increased to 60. In 1844, the United Associate Synod, which had existed for ten years previously as 'The Missionary Presbytery of the Canadas,' took the designation of 'The Synod of Canada,' and consisted of 18 ministers. In 1861 the number had increased to 68. Thus at the union—ten years ago—the number of ministers in both branches was 226, now it is 294—an increase of 68, or at the rate of $7\frac{1}{2}$ per annum in these ten years. In that period the number of communicants has increased about 60 per cent., and the gross amount raised for stipend in at least an equal ratio. Thus, in 1861 it

numbered 68 ministers. In twenty-six years from its formation, the synod had 9 presbyteries, and a membership of 10,000.

Since the union in 1861, there are 17 presbyteries, 346 charges, 300 ministers, 46,343 communicants, 1665 elders, 2608 deacons, &c., and 3272 Sabbath-school teachers. The Church employs 8 ordained missionaries, and 68 other agents. Besides other home mission work, extending over the entire Dominion, the Rev. C. Chiniquey, loosed from the Kankakee French Mission, labours amongst his countrymen in Lower Canada. There are two colleges, Knox College, Toronto, and the Presbyterian College, Montreal, where students are prepared for the work of the ministry.

The CANADA PRESBYTERIAN CHURCH owns mission property amounting to £1,294,000. The Rev. W. King and others, for twenty years have laboured for the benefit of the coloured race. The average stipend was £138. The total amount contributed, £83,423, with flourishing funds for aged ministers and widows.

The SYNOD OF CANADA in connection with the National Church of Scotland has 11 presbyteries and 140 charges.

There is still much land to be possessed. Many congregations are ready to call ministers; and into extensive regions, as British Columbia and the Red River Territory, emigrants from Scotland have penetrated.

The SYNOD OF THE MARITIME PROVINCE, in connection with the National Church of Scotland, has 6 presbyteries and 37 charges; as also charges in Vancouver Island and in South Carolina.

Negotiations are in progress for the union of the Canada Presbyterian Church with the Church of the Lower Provinces, and also with the synod of the Presbyterian Church in Canada in connection with the Established Church of Scotland. One free united Presbyterian Church for all British America, sitting in its general assembly—now in Halifax, again in Montreal, and then in Toronto—is an event which is much desired.

At the end of September last, a meeting took place in Montreal of delegates from four adjoining Presbyterian Churches. Dr Cook, Principal Snodgrass, and others, represented the Presbyterian Church of Canada in connection with the Church of Scotland; Drs Taylor, Topp, and others, the Canada Presbyterian Church in alliance with the Free Church; Messrs Pollock and Macrae, &c., the Church of Scotland in the maritime provinces; and Dr Bayne, &c., the Presbyterian Church of the Lower Provinces. The delegates sat for three days, and the following basis of union was unanimously adopted:—

‘The title of the United Church shall be the Presbyterian Church of British North America, and the articles of union shall be as follows :—

‘1. That the Scriptures of the Old and New Testaments, being the Word of God, are the only infallible rule of faith and manners.

‘2. That the Westminster Confession of Faith shall form the subordinate standard of this Church ; that the Larger and Shorter Catechisms shall be adopted by this Church, and appointed to be used for the instruction of the people, it being distinctly understood that nothing contained in the aforesaid Confession or Catechism regarding the power and duty of the civil magistrate shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion.

‘3. That the government and worship of this Church shall be in accordance with the recognized principles and practice of Presbyterian Churches, as laid down generally in the form of Presbyterian Church government, and in the “Directory for the Public Worship of God.”

‘4. That this Church, while cherishing Christian affection towards the whole Church of God, and desiring to hold fraternal intercourse with it in its several branches as opportunity offers, shall, at the same time, regard itself as being in such ecclesiastical relations to Churches holding the same doctrine, government, and discipline with itself, that ministers and probationers from those Churches shall be received into this Church, subject to such regulations as shall from time to time be adopted.’

The CHURCH OF THE LOWER PROVINCES OF BRITISH NORTH AMERICA numbers 11 presbyteries, 130 charges, and is providing ministers for itself by means of the College at Halifax, with a staff of four professors.

A revival of unprecedented power has prevailed throughout the whole island of Cape Breton, and in many other sections of the Church. The additions to the membership of the Church are at least double the usual average. The principle of a ‘sustentation fund’ is endorsed by the synod. The synod, in its present form, is the result of several unions. The ‘Free Church’ and the ‘United Presbyterians’ combined in 1860. In 1866 the synod of New Brunswick was added, and they are hopeful of embracing the synod connected with the Church of Scotland. On the evening of the first Sabbath of July the two synods celebrated the Lord’s Supper together. The synod cordially countenanced the proposal of a union of all the Presbyterians of British America. The average

contributions of the people for Church purposes are £2, 2s. sterling per family.

§ 2. WEST INDIES AND SOUTH AMERICA.

The Portuguese congregation at Port of Spain, Trinidad, driven by persecution from their native Madeira, and finding refuge here, enjoyed the services—first as catechist, and then for a brief period as ordained minister—of Mr Da Silva, one of their own countrymen, who had been brought in by Dr Kalley. After his death in 1849—about a year after his ordination—a large number of the Portuguese in Trinidad migrated to Illinois, where they obtained as their minister Mr De Mattos, another of their countrymen, ordained by the Presbytery of Glasgow. Those who remained in Trinidad gladly welcomed the services of Mr De Vieira, appointed as catechist in 1850. He was subsequently ordained, and has ever since laboured in this interesting sphere. There are 3 charges and 2 ministers.

In JAMAICA, mission work was commenced by the United Presbyterian Church in 1869, which has a synod here, with 4 presbyteries, 26 principal stations, 5188 members, and 1980 adults, 2508 children under instruction; total sum raised, £2929. The Established Church has two ministers at Kingston, Jamaica, and three others at Grenada, Nassau, New Providence, and St Vincent.

There are also in South America, 5 congregations at Demerara and Essequibo, in British Guiana, 4 at Berbice, 3 in Buenos Ayres, and 1 at Port Louis, in the Mauritius. The Rev. Mr Yeoman of the Free Church has been ordained minister to the Falkland Islands.

Presbytery is being organized in British Guiana.

§ 3. GIBRALTAR, &c.

In 1840 attention was earnestly directed to Gibraltar. For several years the station was supplied by a succession of ministers sent, for a few months each, from Scotland, till in 1854 the late Mr Sutherland was settled as permanent pastor, and continued till his death in 1865. Mr Coventry was inducted in 1869. There have been 1300 Presbyterian troops in the garrison. Soldiers' wives and families receive pastoral oversight. There are regular services for behoof of the Presbyterian convicts (66). There is also a small but permanent civilian congregation. The census in April last shows a population of 24,431. Of these 18,063 are civil, and 6368 military. The increase arises from 275 convicts and 46 natives from Malta. There were 1790 Protestants.

MALTA.

In the spring of 1842 the late Sheriff Jameson presented an elaborate report, entitled 'Notes on the Spiritual Condition of the South of Europe,' &c., in which he earnestly pressed upon the Church of Scotland the duty of occupying this island, and thus providing for the religious instruction both of Presbyterian residents and the great number of soldiers who are generally stationed there. The Rev. J. Julius Wood, of New Greyfriars—Dr Wood of Dumfries—proceeded at once to his destination. The station was supplied by a succession of ministers, till in 1854 Mr Wisely was ordained as pastor of the Presbyterian congregation in the island. It is a somewhat startling fact that there is not at this moment in the island a single native Protestant. The watchful labours of a Christian pastor on behalf of the Protestants who sojourn amid such a population are very urgently needed.

§ 4. SOUTH AFRICA.—THE DUTCH REFORMED CHURCH

had its origin in 1652, when a colony was formed in Table Bay, under John Anthony Van Riebeck. In 1665 the first minister arrived, when, besides one elder and one deacon, there were twenty-four communicants. This colony was formed by the Dutch East India Company for provisioning vessels. A small wooden fort was built where now stands Cape Town. A second congregation was formed at Stellenbosch, in 1685. This was twenty-six miles distant. The State then insisted that it had the right to elect one half the members of session, so that from the first this Church appears to have been in bondage. A number of French exiles joined the colony in 1688, whose influence was beneficial. They formed a third congregation under Pierre Simond. The colony, in the year 1700, extended over a circuit of eighty miles. Owing to perpetual droughts a nomadic habit of life proved to the colonists unfavourable to moral advancement. Their spiritual destitution stirred the spirit of Baron Van Imhoff, by whose exertions two additional congregations were formed in 1743. Two others followed in 1790 and 1799.

In 1811, a political commissioner was appointed to carry on transactions between the consistory and the Government. As yet this was but a branch of the Church at Amsterdam, and

subject to the classis or presbytery there. After Cape Colony was ceded to England, and fully possessed in 1806, the seven Dutch congregations retained their privileges, but the State continued to fetter their government.

In 1824, when the first synod met, there were twenty-four congregations. Thereafter the synod was held every fifth year. No resolutions could, however, be passed without the approval of the Government, through the political commissioners. Two of these were present in the synod as representatives of the Government. They could suspend any decision until the will of the Governor was known. But in 1843 a 'Church ordinance' was passed, by which the Government recognized the right of the Church to internal regulation, without submitting everything for civil sanction.

In each congregation the consistory is composed of two or more elders and four or more deacons. These officers are appointed only for two years, subject to re-election. They go out in rotation, so that every year some new members were added. There are seven presbyteries, in which each congregation is represented by the minister and a member of the consistory. The synod or assembly is composed of a minister and elder from each congregation. A theological seminary was opened in 1859. It has two professors and twenty-two students, and has furnished twenty-nine ministers to the Church. Home and foreign mission enterprises are also carried on in some ten stations by eight agents. In 1867, the grants from the colonial treasury for ministers' salaries amounted to £8632, 10s. This sum was divided among forty-seven congregations. No new grants have been made since the Parliament was established in 1851.

The minister of the congregation is elected and called by the consistory. But this is in combination with all the retired members. Notwithstanding, to receive the Government grant, the minister so elected must also have the appointment of the Governor, which is always given.

'Till 1862, the Dutch Church had experience of no struggle of importance, whether external or internal. The leaven of Rationalism, however, which it was well known had been creeping into its pulpits, manifested itself openly in that year. The

occasion on which this took place was a debate that arose as to whether the whole of the usual formularies should be read at the administration of such ordinances as Baptism and the Lord's Supper. In that debate the Rev. Mr Kotze, a young clergyman, took up the negative, and referred to the 60th question in the Dutch Catechism, in which the doctrine of natural depravity is strongly affirmed, and maintained that what was said there could not be true even of a heathen, or he must be a devil. The synod required a retraction of the words, not only because they implied a denial of the doctrine of original sin, but chiefly because the utterance of them in the circumstances made Mr Kotze unfaithful to his ordination vows. This demand, however, he refused to comply with, and he was first suspended for six months, and finally deposed from the office of the ministry. Against this decision, however, he appealed to the Supreme Court of the colony, and the judges, after asserting in the face of the synod's protest the competency of the tribunal, gave a decision in his favour, and reponed him in his charge. The same thing occurred in another case, that of Mr Burgers of Hanover. One of the judges, indeed, gave an opinion favourable to the Church's plea in that connection, but he was overborne by his colleagues; so that, in so far as the local civil court was concerned, its decisions were adverse to all exercise of spiritual independence.

'An appeal was taken to the Privy Council at home, and there it was argued on two points. First, it was pled that it was *ultra vires* of the supreme court of the colony to take up the case at all; and second, it was discussed under protest on the merits. It seems quite clear, however, that the Privy Council was either incapable of understanding the question submitted to it, or did not put itself to the trouble of trying to understand it; for Lord Westbury, who pronounced the judgment, while deciding in favour of the court below, grossly and admittedly blundered in stating what was the point at issue. At the same time the sentence was practically hostile to the Church's right of self-government; and when the synod met in October 1869, it was keenly felt that a crisis in its history had arrived. There were four courses suggested: to restore the deposed men pure and simple; to restore under protest; to say, No! we must obey God

rather than man ; or to postpone the synod. The last measure was adopted, as best fitted to serve two ends—(1.) It was a declaration to this effect: "We cannot restore to a spiritual office men whom we have solemnly deposed, even at the bidding of the majesty in Council;" and (2.) "It gave time and opportunity for the rectification of the blunder which Lord Westbury is allowed to have made."

In November 1870, the synod of the Dutch Reformed Church met in Cape Town. The synod, as stated, had adjourned in 1867, because the Privy Council had dismissed their appeal. Counsel had stated that the Church would not now be interfered with. For a week the question was discussed whether Messrs Burgers and Kotze, suspended or deposed, should be restored, as ordered by the civil courts. It was decided to declare the spiritual independence of the Church anew, but to restore these brethren, so as to open up the way for a proper prosecution before the presbyteries—the Church having erred in this respect—a small minority protesting.

OTHER COLONIAL CHURCHES.

In the interior many persons were never reconciled to British rule. These, in 1835, went and remained beyond the northern boundary.

In Natal British rule was proclaimed in 1842, when the majority of the Dutch removed. After its colonization they had been subjected to a terrific slaughter from the natives. There is a presbytery in Natal, composed of four congregations, with 1200 members.

The Orange Free State comprises 50,000 square miles. It was annexed to British rule in 1848. In 1867 the Basutos were taken under British protection. Here there is a synod, composed of two presbyteries and eleven congregations, receiving grants from the treasury. A seventh of the population are of European origin.

In the Transvaal, or South African Republic, extending over 70,000 square miles, the Established Presbytery is composed of four ministers, supposed to be Rationalists. The Reformed Church is a voluntary denomination. They object to the worship of God by any other medium than the Psalms in praise. They are thoroughly evangelical, but few in number, there being only four ministers. Two ministers represent the Cape synod. Some expect that these divided Churches may yet become the Church of South Africa.

There are also Lutheran congregations at the Cape. In 1714, and
2 M

afterwards, German soldiers formed the garrison. It was twenty years after their settlement before they were allowed to assemble for divine service. Two ministers are at the Cape, there being a secession in 1847 from the High Church Lutherans. There is another congregation in Stellenbosch, several in the eastern provinces, and others in Natal. There are in addition five separate congregations without ecclesiastical connection.

The Scotch Presbyterian Church at Cape Town was opened in 1828. There is a Presbytery at Natal of the Free Church, consisting of four ministers and two missionaries, although not yet formally recognized. Pietermaritzburg and Impolweni are the chief stations.

The Kaffrarian mission was founded in 1821 by a Glasgow Society, and transferred to the Free Church in 1844. The presbytery embraces six missionaries, and a minister of a European congregation. Five of the missionaries are also regularly appointed pastors of native congregations. There are 1147 native communicants. The chief stations are Lovedale, Pike, Burnsbill, Macfarlan, and the Transkei territory. The presbytery of Natal at its last meeting, held at Maritzburg, on Thursday, 26th October, the Rev. Dr Dalzell mooted the question of taking steps towards making proposals for a union between the Dutch Reformed and the Free Church of Scotland Churches. The proposal appeared to have been received by the presbytery with considerable favour, and it was ultimately resolved that the Rev. J. Smith represent the presbytery at the General Assembly of the Dutch Reformed Church, to be held in Ladismith in June next, and that he report to the next ensuing meeting of the presbytery. (See 'Dutch Ref. Church,' by Rev. J. McAarter, Ladismith, 1870.)

TABULAR VIEW OF DUTCH REFORMED CHURCHES IN SOUTH AFRICA.

	Cape Colony.	Natal.	Free State.	Transvaal.	Total.
Synods,	1	1	1	1	4
Presbyteries,	7	...	2	...	9
Number of congregations, . .	70	4	11	9	94
Number of ministers, . . .	69	4	10	3	86
Total membership,	47,961	1,204	7,477	1,562	58,204

Receipts from church resources (Cape Colony), £63,032, 5s 5d.; (Natal), £212.
Annual Government grant (Cape Colony), £2632, 10s.; (Natal), £650. The sum of £15,882 was expended on ecclesiastical affairs in 1868 on Cape Colony.

The separate synod in Cape Colony, which arose from anti-British feeling, and a desire for thorough orthodoxy, is very energetic, and has 3 presbyteries, 14 congregations, 7 ministers, and 4362 members.

MISSIONS.

SOCIETY.	Commenced.	Stations.	Missionaries.	Agents.	Communicants.	Catechists.	Adherents.	Schools.	Children.
Moravians, . . .	1792	18	32	61	2139	...	6733	26	...
Free Church of Scotland,	1821	38	7	42	1250	203	2350	17	1500
United Presbyterian, .	1821	8	8	21	500	93	1678	14	523
French Protestant Missions,	1830	12	...	22	2000	...	5000	...	1500
American Board, . . .	1834	13	12	29	400	...	1249	47	723
		89	59	175	6280	296	16,980	104	4246

At Old Calabar, in Upper Guinea, or Western Africa, the United Presbyterian Church has for a long period maintained a successful mission. There are 20 stations, 35 agents, 110 members, and 411 pupils. The chief places are Creek Town, Duke Town, Ikunetu, and Ikorosiong.

§ 5. AUSTRALASIA.

'Oh place me in some heaven-protected isle,
Where peace and equity and freedom smile,
Where no volcano pours his fiery flood,
No crested warrior dips his plume in blood;
Where power secures what industry has won,
Where to succeed is not to be undone.'

1. In Victoria

the Rev. S. Clow was the first Presbyterian minister. In 1835 the first white man entered the river Yarra. In 1837 Mr Clow began to labour. The Rev. J. Forbes was the first minister of a settled charge. The presbytery of Melbourne first met on the 1st June 1842; and in 1846, falling in with the Free Church movement, a Free synod was formed. The United Presbyterians were represented from 1847.

So rapidly did the colony develop after the great gold discoveries in 1851, that in 1859 sixty ministers were labouring there. On the 7th April 1853, fifty-three of these brethren, representing all sections, met in Melbourne, and with representative elders constituted the general assembly of the Presbyterian Church of Victoria. An Act of the Colonial Legislature, previously obtained, gave civil effect to that union. Its basis declared that :—

‘1. The Westminster Confession of Faith, the Larger and Shorter Catechisms, the form of Presbyterian Church government, the Directory for Public Worship, and the Second Book of Discipline, are the standards and formularies of this Church.

‘2. Inasmuch as there is a difference of opinion in regard to the doctrines contained in these standards relative to the power and duty of the civil magistrate in matters of religion, the office-bearers of this Church, in subscribing these standards and formularies are not to be held as countenancing any persecuting or intolerant principles, or as professing any views in reference to the power and duty of the civil magistrate inconsistent with the liberty of personal conscience or the right of private judgment.’ It also claimed a separate and independent position as a Church.

It has 10 presbyteries, 186 churches, with 92 manse, and 78 day-schools, 44,863 worshippers, 12,000 communicants, 122 ministers, with 18 unattached—140 in all ; 300 elders, 230 Sabbath-schools, 1874 Sabbath-school teachers, and 18,823 scholars. The property of the Church, built on sites given by Government, is valued at £300,000. The revenue of the Church for the year 1869 was £70,000. Most of the properties are clear of debt. Twelve ministers had stipends under £200, and eighteen ministers with stipends ranging from £200 to £300, the remaining ministers having stipends of £300 and upwards.

A theological hall has students trained by the assistance of five of the ministers, and the Scotch College, Melbourne, is the property of the Presbyterian Church, and is managed by a committee of the General Assembly. Seventy-eight Presbyterian common schools are under the Government Board of Education, at which are 7000 children. The United Presbyterian Church of Victoria consists of seven congregations and ministers.

The Free synod of Victoria has two congregations and ministers; and there is one Reformed Presbyterian minister in Geelong.

2. NEW SOUTH WALES.

'By reference to the map,' said Mr Forbes, 20th December 1838, 'you will perceive that Port Philip is in the southern part of the territory of New South Wales. Three years ago its only inhabitants were the savages of the wild; now it has a population of several thousand white men. Melbourne, the capital, was, two and a half years since, mere forest, or bush as we call it. Now, it has between three and four hundred houses, and a population not short of 1000.' How strange these statements appear, though made so recently, regarding a district now numbering about a million of inhabitants, and a city which, with its suburbs, contains some 200,000 souls! What would Mr Forbes have thought when he penned his account of the wonderful progress then achieved, if he had imagined that in the lifetime of many it would be quoted for the sake of exhibiting the prodigious strides taken after he wrote, and the contrast between his description and the present state of things?

The extraordinary material progress of Victoria has outstripped that of the parent colony of which it formed a part, and the growth of the Church in New South Wales has also proceeded at a more moderate rate.

The Rev. Dr Lang was the first Presbyterian minister in 1823. In 1831 five others had arrived. In 1840 the disunited branches were formed into the synod of Australia. In 1842 Dr Lang seceded, and in 1846 the synod of Eastern Australia was formed on Free Church principles. In 1864, that synod and the synod of New South Wales united, under the designation of 'The Presbyterian Church in New South Wales.' In 1865 a further union of this body with the Established Church party and the United Presbyterians was formed. This is known as the Presbyterian Church of New South Wales. The basis asserts that while the Confession of Faith contains the creed to which, as to a confession of his own faith, every office-bearer in

the Church must testify in solemn form his personal adherence, and whilst the Catechisms are sanctioned as directories for catechising; the Directory for Public Worship, the form of Church Government, and the Second Book of Discipline, are of the nature of regulations rather than of tests, and are not to be imposed by subscription upon ministers and elders. This Church has 7 presbyteries, 64 congregations, and 74 ministers. Missions are carried on to the New Hebrides, and to China, as well as to the colonists. Presbyterians number 34,692, or 99 per cent. of the population.

3. THE SYNOD OF EASTERN AUSTRALIA

was formed in 1846 by the secession from the synod of Australia of three ministers and a large body of people. On November 15, 1864, the synod was dissolved by the moderator for the purpose of uniting with the synod of New South Wales. Several ministers entered protests, and claimed the right of retaining the designation. They continue separate in seven congregations.

St Andrew's College, within the university of Sidney, is to be erected by Presbyterians. The Government offer, in terms of the Colleges Act, £10,000, and £500 a year to the principal, provided £10,000 be raised by subscription. Of twelve governors, four are to be Presbyterian ministers. The moderator of assembly is to be visitor. Control as to doctrine is vested in the presbytery of Sydney, which appoints the professor of divinity. A legacy of £10,000 endows two of the professorial chairs.

4. TASMANIA

from 1804 was a convict establishment. Free immigrants arrived in 1820. The Rev. A. Macarthur in 1822 arrived in Hobart Town. In 1835 the presbytery of Van Diemen's Land was constituted, apart from Mr Macarthur. After a struggle this presbytery obtained public recognition. In 1837 an Act of Legislature put all churches on an equality as regards aid from the public treasury, and in a short time ten congregations were organized and had churches built, with a minister for every 700 Presbyterians in the colony. In 1845 an attempt was made

by the then bishop of the Church of England in Van Diemen's Land to obtain ecclesiastical authority over all the inhabitants of the island, which was resisted by the Presbyterians, who had influence enough to get the bishop's letters-patent revoked, and to get a rule recognized limiting the power of English bishops in these colonies to the superintendence of their own clergy. Since the discovery of gold on the neighbouring continent, and especially since the cessation of imperial expenditure in connection with the convict system, all interests have drooped in Tasmania, and the Presbyterian Church is in a less flourishing state there now than it was twenty years ago. Tasmania is the only colony in Australasia in which the various sections of Presbyterians have not yet united in one Church. There are (1.)—The presbytery of Tasmania with twelve congregations; and (2.) The Free presbytery of Tasmania with four congregations. The former number 6.69 per cent., and the latter 2.43 per cent. of the population.

5. WESTERN AUSTRALIA.

By the Rev. J. M. Innes, Independent minister at Perth, recently adopting Presbyterian principles, this scriptural government has been introduced into the Toodyay district.

6. SOUTH AUSTRALIA.

The Rev. R. Drummond, formerly of the United Presbyterian Church, Crail, was the first Presbyterian minister. From 1839 he formed a congregation in Adelaide. The Free Church branch was formed by the Rev. J. Gardner in 1850—the Rev. R. Haining having laboured in connection with the Church of Scotland. On the 10th May 1865, a union was formed. It consists of 13 congregations and 14 ministers.

The South Australian census of 1871 shows 50,849 persons—men, women, and children—described as belonging to the Church of England; this number is 27.39 per cent. of the whole population. The Roman Catholics have 28,668, or 15.44 per cent. of the population; the Wesleyan Methodists, 27,075, or 14.59 per cent.; the Lutherans, 15,412, or 8.30 per cent.; the Presbyterians, 13,371, or 7.20 per cent.; the Baptists, 8731, or 4.70 per cent.; the Primi-

tive Methodists, 8207, or 4.42 per cent. ; the Congregationalists, 7969, or 4.29 per cent. ; the Bible Christians, 7758 or 4.18 per cent. The remainder of the population comprises some members of smaller denominations, with 5436 objecting to answer, and 3802 whose religion is not stated. The Wesleyans and the Roman Catholics show the largest numerical increase since 1861. The total population in 1871 was 185,626 ; males under fourteen, 39,936, and above that age, 55,472 ; females under fourteen, 39,192, and above that age, 51,026.

7. QUEENSLAND.

The first minister who arrived in Moreton Bay was the late Rev. T. Mowbray, in 1847. That district in 1859 was proclaimed the separate colony of Queensland. A union forming the Presbyterian Church of Queensland was consummated in 1863. In 1868 there were 13,179 Presbyterians, the total population being 99,312. The Church embraces 4 presbyteries, 16 congregations, and 14 ministers.

8. NEW ZEALAND.

The Rev. D. Bruce of Auckland gives the following interesting account :—‘ This colony is situated in the Pacific Ocean, about a thousand miles to the south-west of the Australian continent, and stretching from 34° to 47° south latitude. Keeping in view its configuration, its extreme length may be estimated at a thousand miles, its average breadth at a hundred. It consists of a group of three islands, known as the North, Middle, and South, separated from each other by narrow straits ; but, for all practical purposes, the colony may be said to be restricted to the two main islands, the North and the Middle. As might be inferred from its extremes of latitude, its climate is finely graduated ; so that, while in the far south you may have a climate not unlike to that of Scotland, it becomes milder as you proceed northwards, till at the remote north you find it partake of a true semi-tropical character. As may be easily understood from the near approach of the ocean on both sides, there is all over the colony a very considerable *modification* of the climate, so that it seldom or never happens that either from cold in the south, or from heat

in the north, a cessation from out-door labour becomes at all necessary. The general salubrity of the country, thus accounted for, very naturally made it be thought of by intending emigrants; and accordingly, by means of the agencies that have at various times been set on foot, these have poured in upon its shores in steady stream, till its European population may be said to reckon nearly half a million of souls. This progress, if it be remembered that the colony is not of much more than thirty years' standing, and that its settlement has been carried forward in the face of peculiar internal difficulties, especially in the North Island, where the native population chiefly resides, may, without exaggeration, be said to be great.

'The seaboard of New Zealand may, on a rough estimate, be said to be about four thousand miles in extent; and this, coupled with the fact that its interior is to a very large extent of a mountainous character, determined the mode of its settlement. It was not at one point, but at several points, that its enterprising colonists took possession of its extensive coasts, according as a good harbour or good land might guide their choice. Wellington, at the extreme south of the North Island; Nelson, at the extreme north of the Middle Island; and Taranaki, on the west side of the North Island, were settled by the New Zealand Land Company, which existed in England, and comprised not a few of the members of Parliament. Canterbury, on the east coast of the Middle Island, was a settlement formed under the auspices of the Church of England; and Otago, including all the southern extremity of the Middle Island, was established by an association connected with the Free Church of Scotland; while Auckland, situated towards the northern part of the North Island, arose in virtue of the selection of its site by Governor Hobson as the seat of the Colonial Government. From these six points as centres, the population has, for the most part, extended along the coasts and into the interior, as circumstances might direct. The discovery of gold has within the last ten years been the chief object in attracting a large population to the west coast of the Middle Island, the interior of Otago, and the Thames Gulf in the vicinity of Auckland.

'The original mode of settlement, resulting as it did in the

creation of six far-separated and independent communities, very naturally suggested the idea of the peculiar constitution afterwards conferred upon the colony, and brought into operation in 1853. That constitution was drawn up by the master-hand of Sir George Grey, the Governor of the colony for the time being. This shrewd and observant statesman, inspired by the spirit of the age, and taking a true view of the circumstances of the colony, shaped its constitution as nearly as possible after the model of government furnished in the polity of the Presbyterian Church. Each of the six different and remote points of settlement was recognized as the centre of a province, and invested with power to regulate all matters of merely local interest, which power might in a less degree be afterwards conferred upon municipal or rural boards; while all the six provinces, having the country apportioned amongst them, were entitled, according to their population, to send representatives to what is called "The General Assembly," to which body belong all the higher legislative functions, and whose enactments are binding upon the whole colony. These original provinces have, in some instances, been sub-divided, and the number has thus been increased to nine, but the *principle* of the constitution has nevertheless remained the same, and though not free from faults in the estimation of some, it is yet well suited to the country, and works well on the whole. It remains only to be added here, that these several points of settlement, thus constituted the headquarters of provincial institutions, became the natural centres of the Church's influence—the seats of her presbyteries so soon as they could be formed, as in most cases they ultimately will be of her provincial synods or assemblies.

'The ecclesiastical history of New Zealand, in so far as it concerns the Presbyterian Church, dates from the year 1840. In the course of that year, the Rev. John Macfarlane was sent out by the Colonial Committee of the Church of Scotland to take the spiritual oversight of the members of the Church resident at Wellington. During the ten succeeding years, clergymen were sent out by the Free Church of Scotland to Nelson, Otago, and Auckland, according as immigration was directed to these several places. Thereafter the extension of the Church, like that of the

colony, became more rapid. . . . In the part of the colony over which the Presbyterian Church of New Zealand exercises ecclesiastical care—including the whole of the North Island, and the provinces of Nelson, Marlborough, and Canterbury, in the Middle Island—there are not fewer than 115 churches, schools, and manses, while in the provinces of Otago and Southland, where the Presbyterian population is most numerous, there is at the least an equal number. It will thus be seen that throughout the whole length of New Zealand, extending over upwards of a thousand miles, there have been 230 ecclesiastical structures built, for the most part, during the last twenty years—at the rate of fully 10 per year—by the agency of comparatively a handful of people, and, in the great majority of cases, without any aid extraneous to the Church.

‘The general organization of the Church began in 1855. In that year the presbytery of Otago was constituted; and the presbytery of Auckland was constituted the year following. In 1861 negotiations were entered into between these two presbyteries for the purpose of uniting the Church throughout the whole extent of the colony into one organization; but eventually the brethren in the provinces of Otago and Southland preferred to have a distinct organization of their own. There thus came to be two general organizations, known as the Church of Otago and Southland, and the Presbyterian Church of New Zealand; in no wise antagonistic, but co-operative, not only in spirit but in act, sending deputies to their respective supreme courts, and destined, at no distant day, to become visibly one, as they already are in heart and in work. The synod of Otago consists at present of three presbyteries; takes the ecclesiastical care of the provinces of Otago and Southland, as also of the South, or Stewart Island; and is making vigorous and efficient efforts to supply the spiritual wants of the numerous members of the Church in these parts of the colony. The whole of the rest of the colony—comprising seven provinces, and a territory fully eight hundred miles in length—is under the spiritual supervision of the General Assembly of the Presbyterian Church of New Zealand, consisting at present of five presbyteries. Now, throughout this great range of territory, there are many districts where there are considerable numbers of

our countrymen who are living without any provision for their religious culture.'

(1.) THE PRESBYTERIAN CHURCH OF NEW ZEALAND

comprises 5 presbyteries, with 58 congregations. Most of the churches are used as schools. The assembly is to meet biennially.

(2.) THE PRESBYTERIAN CHURCH OF OTAGO AND SOUTHLAND

embraces the southern portion of the Middle Island, and the Southern or Stewart Island. The two Churches send friendly deputations to each other's assemblies.

The settlement of Otago was founded by an association of gentlemen in connection with the Free Church of Scotland, the Rev. D. Burns accompanying the first settlers in 1848 to Dunedin. In 1854 the Presbytery was constituted. In 1861 negotiations for union were broken off. In 1865 the Church was subdivided into three presbyteries, and next year the synod was constituted. This Church has a general sustentation fund, out of which all receive an equal dividend. Had it not been for this fund, churches could not have been planted in many of the districts. As the province of Southland has been re-united to Otago, the designation proper will be the Presbyterian Church of Otago. In the three presbyteries there are thirty-three charges.

A mission to the Maories was begun in 1869, also in the New Hebrides and to the Chinese.

Besides the sites of all churches and manses, an estate belongs to the Church, which forms a valuable endowment. It consists of a number of sections in the city of Dunedin, and some suburban and country districts, amounting in all to 1300 acres. This came to the Church chiefly through the Otago association. Of every eight properties sold by the association one property was allowed to the Church. These Church properties have become very valuable, although the revenue as yet is small. When Government schools were established, one-third of the revenue devoted to education was applied to university education, in the endowment of the chair of mental and moral philosophy. The other two-thirds constitute the ecclesiastical fund, devoted

to the building or repairing of manses and churches, &c. Two hundred pounds is given to the building of every manse.

Three other properties were the gift of the New Zealand Company, on the birthday of the settlement. For these Crown grants were issued in name of the superintendent of the province, in trust for the Church. The sites on which—(1.) The first manse was erected; (2.) The first church and school; and (3.) That on Church Hill, where the first church is being built. After the opening of the gold-fields of Otago, the first site, at the head of the principal jetty, being unsuitable, by order of the Provincial Council this was leased, and the proceeds devoted to the erection of a church and repairs of others throughout the province. The second site was set apart for a college, and the third for a church and manse. A manse was built with this at a cost of £2000, and the synod voted £10,000 towards the church, which is to cost £14,000.

An eminent clergyman in New Zealand said recently, 'I do not refer to difficulties in connection with the salary paid to ministers, though that is often enough the source of, sore trial to a minister. But the niggardly manner in which that salary is usually doled out to him is simply commercially dishonest. I know neither the amount of salary nor the manner of its payment of any minister in Auckland or in New Zealand. But while every clerk in the colony as a rule is paid regularly to the day, I venture to say that three-fourths of the ministers in New Zealand are at the present hour behind in their salaries. This is simply because advantage can be taken of their helpless dependence. If they press for payment, they are "mercenary," and "can think about nothing but money! money!" And yet when their butcher's bill comes in he is not mercenary, although he can think of nothing but "money! money!" The placing of a minister in this unfortunate position, after engagements made with him, is an act of commercial dishonesty that is the clamant scandal of the Colonial Churches' (*Christian Times*).

STATISTICS OF POPULATION.

'The immigrants for some years were mainly, though not exclusively, Presbyterians. With the gold discovery in 1861 a change

came, and thenceforth the representatives of several nationalities and religions crowded to our shores. Great as was the excitement which accompanied the rush of population thirsting for gold, yet through the influence of government, education, and religion, all parties gradually sunk down to the safe working level. Those among the recent settlers who could not with comfort avail themselves of religious ordinances as dispensed by our conservative Church, set about getting them after their own order and liking. It is, however, to the credit alike of the Old Identity, as the original settlers were happily termed, and the more pushing immigrants of the gold time, that they respected each other's predilections and prejudices, and rendered to each other cheerful and substantial assistance in their building operations.

'The census shows that the total population of the various provinces, on the night of the 27th of February 1871, was 256,393, consisting of 150,356 males and 106,037 females, exclusive of aborigines. The province of Auckland stands highest in point of numbers—62,335, and Otago next, 60,722, Canterbury ranking third, with 46,801 inhabitants. Among the leading towns Dunedin is the most populous, containing 14,857 inhabitants; Auckland has 12,937; Christchurch, 7931; Wellington, 7908; and Nelson, 5534. In most of the large towns the sexes are pretty nearly equalized.

The relative numbers of religious denominations in Otago in 1871 are—Presbyterians, 27,611; Episcopalians, 14,543; Papists, 6485; Methodists, 2616; Baptists, 1213; Independents, 944; Protestant denominations not specified, 1053; Lutherans, 445; Christians, 203; Church of Christ, 225; Christian Disciples, 73; Christadelphians, 45; Pagans, 2566. It is supposed that the population of Southland is about 9000.

'The return, which we have analysed, brings out two or three facts, which we commend to the attention of our readers:—1. That of the 60,500 described in it about 28,000 are Presbyterians; 2. That a tenth claim connection with the Roman Catholic Church; 3. That we have close on 3000 Chinese Pagans—a statement sufficient to commend the Chinese mission, started by the synod of Otago, and which has its headquarters at Lawrence' (*The Evangelist*, Dunedin).

9. THE NEW HEBRIDES

received their name from Captain Cook. There are thirty islands, with 150,000 inhabitants—gradually reduced by barbaric practices. On the 20th November 1839, John Williams and Mr

Harris landed and were massacred at Erromanga. Mr T. Heath located teachers there in 1840. Presbyterian missions commenced two years later. Thirteen natives were baptized in 1852, and many others were under instruction. Messrs Geddie and Inglis labour at Aneityum, where there are 320 communicants, 4 stations, 29 schools, in a population of 763. Now, life is pure and property respected. The mission is supported by ten Presbyterian Churches. There are ten white missionaries and many native teachers. *The Dayspring*, their mission vessel, enables them to keep up communication with the outer world. Its Captain Fraser is a true missionary. The vessel is supported chiefly by the contributions of children. Unfortunately, the slave-trade has disturbed this interesting mission Church.

TABLE OF AUSTRALIAN PRESBYTERIAN CHURCHES.

Church.	Presby- teries.	Congre- gations.	Minis- ters.	Elders.	Communi- cants.	Adhe- rents.	S.S. Teach- ers.	S.S. Scholars.
P. C. of Victoria, . .	10	186	140	300	11,000	...	1,874	18,823
U. P. Synod, Victoria, .	1	7	6	...	...	...	...	...
F. Synod, Victoria, . .	1	2	2	...	...	...	...	...
P. of South Australia, .	1	13	14	...	...	13,371	...	...
P. of Tasmania, . . .	1	12	10	...	...	...	...	...
F. P. of Tasmania, . .	1	4	4	...	...	...	...	...
Western Australia, . .	1	1	1	...	...	...	...	...
P. C. New South Wales, .	7	64	74	...	...	...	...	...
Synod of E. Australia, .	1	7	5	...	...	...	...	...
P. C. Queensland, . . .	4	16	14	...	...	13,179	...	...
P. C. New Zealand, . .	5	58	40	...	...	...	...	...
P. C. Otago & Southland, .	3	35	36	...	27,611	...	...	...
P. Mission N. Hebrides, .	...	10	10	...	...	...	...	...
Unconnected, . . . .	...	...	3	...	...	...	...	...
	36	415	359	Incom- plete.	38,611	20,550	1,874	18,823

§ 6. EGYPT.

The Presbytery of the American United Presbyterian Church in Egypt met at Osioot recently, and licensed Yadrus Yusuf and Ibrahim Yusuf to preach the gospel.

§ 7. CHINA AND JAPAN.

In 1847, the Rev. William Burns was sent forth as the first missionary of the English Presbyterian Church to the Chinese empire. China is a compact territory. It includes more than

the a very
regional by
regions that
and would
the only the
regions
distribution
multiple ones
others. The
from each part
in the general
time, and extra
likely represent
multiple double
big distances
not to be the
is something
things of a
and at my
general spread
things since
the other that
things are the
well. This
This second

The United Presbyterian Church has missions at Ningpo and Chefoo, with 4 European and 8 native agents, and 34 members. Difficulties have been raised in the way of the missionaries by the Chinese Government, but these will all ultimately be overcome.

'China, I breathe for thee a brother's prayer :
 Unnumbered are thy millions. Father! hear
 The groans we cannot! Oh, Thine arm make bare,
 And reap Thy harvest of salvation there—
 The fulness of the Gentiles, like a sea
 Immense, O God, be gathered unto Thee!
 Then Israel save; and, with His saintly train,
 Send us Immanuel over all to reign.'

—H. G. GUINNESS.

THE EMPIRE OF JAPAN,

opened to foreigners in 1867, has received 5 missionaries from the Reformed Presbyterian Church, and 3 from the Presbyterian Board in America, and 4 from other Churches. As there has been a lack of united effort, and much organized opposition, the work proceeds slowly. There is a chapel at Yokohama, and stations exist at Yedo, Kobe, and Nagasaki.

§ 8. INDIA.

In 1829, the Rev. Alexander Duff was sent as the first missionary of the Church of Scotland to India. In addition to ordinary methods of operation, the plan he introduced, and which is still carried out, was to give to the youth of Bengal a superior Christian education through the medium of the English language, with a view specially to the conversion of the scholars and to the raising up of a thoroughly qualified staff of preachers and teachers. From the educational missions established thousands of educated youth have gone forth, either converted or favourably impressed towards Christianity. In 1843, the whole thirteen missionaries labouring in India adhered to the Free Church. At Calcutta, Chinsurah, Bansberia, Culna, Alipore, Pachamba, in Eastern India; at Bombay, Puna, Indapur, and in Western India; and at Madras, Nagpore, and among the hills, these missions are effectively carried on by a large

a million square miles. Two noble rivers flow down its centre, and fertilize the most populous region in the world. The ocean, sprinkled with islands, washes its eastern and southern shores. The present population cannot be less than 360,000,000, or a third of the world's inhabitants. 'This was the appropriate field selected for the foreign missions of this Church' ('China and the Chinese Mission,' by the Rev. J. Hamilton). The religion of the Chinese is a strange medley of diverse creeds. The Nestorian Church in Persia entered this field as early as the eighth century. Others in the several centuries followed. In 1806, Robert Morrison was its first Protestant Missionary. The Anglo-Chinese College was founded at Malacca in 1818, and several ports were opened by the treaty of Nanking, 1842. Notwithstanding the great labours of Morrison and others, the language remains the mightiest barrier to evangelistic effort. Mr Burns soon overcame that and other difficulties, after a wonderful and successful life-labour, pioneering the gospel at Canton, Amoy, Peking, and Nieu-chwang, and other places, until his death in 1868. (See 'Life,' by Dr Islay Burns.)

The presbytery of Amoy consists of 8 ministers—3 English Presbyterian, 4 American Reformed, and 1 Chinese, and 11 ruling elders from the native congregations under both missions. There are 16 stations in the Amoy district, 14 in that of Swatow, 5 in the Island of Formosa. There are 13 European missionaries, 38 native agents, and 5 students.

SYNOD OF AMERICAN PRESBYTERIAN CHURCH IN CHINA.

Presbyteries.	Ministers.	Licentiates and Candidates.	Churches.	Members.	S. S. Members.
1. Canton, .	7	...	1	48	180
2. Fuchow, .	3	...	...	...	...
3. Ningpo, .	10	3	7	432	62
4. Peking, .	7	...	1	9	...
5. Shanghai, .	5	2	1	80	...
6. Japan, . .	2	...	...	...	...
7. Shantung, .	6	...	3	197	...
	40	5	13	766	242

The United Presbyterian Church has missions at Ningpo and Chefoo, with 4 European and 8 native agents, and 34 members.

Difficulties have been raised in the way of the missionaries by the Chinese Government, but these will all ultimately be overcome.

'China, I breathe for thee a brother's prayer :
Unnumbered are thy millions. Father! hear
The groans we cannot! Oh, Thine arm make bare,
And reap Thy harvest of salvation there—
The fulness of the Gentiles, like a sea
Immense, O God, be gathered unto Thee!
Then Israel save; and, with His saintly train,
Send us Immanuel over all to reign.'

—H. G. GUINNESS.

THE EMPIRE OF JAPAN,

opened to foreigners in 1867, has received 5 missionaries from the Reformed Presbyterian Church, and 3 from the Presbyterian Board in America, and 4 from other Churches. As there has been a lack of united effort, and much organized opposition, the work proceeds slowly. There is a chapel at Yokohama, and stations exist at Yedo, Kobe, and Nagasaki.

§ 8. INDIA.

In 1829, the Rev. Alexander Duff was sent as the first missionary of the Church of Scotland to India. In addition to ordinary methods of operation, the plan he introduced, and which is still carried out, was to give to the youth of Bengal a superior Christian education through the medium of the English language, with a view specially to the conversion of the scholars, and to the raising up of a thoroughly qualified staff of preachers and teachers. From the educational missions established, thousands of educated youth have gone forth, either converted to or favourably impressed towards Christianity. In 1843, the whole thirteen missionaries labouring in India adhered to the Free Church. At Calcutta, Chinsurah, Bansberia, Culna, Alahanad, Pachamba, in Eastern; at Bombay, Puna, Indapur, and Julna, in Western India; and at Madras, Nagpore, and amongst the Gonds, these missions are effectively carried on by a large

staff. There are 50 stations, 177 agents, an aggregate membership of 656 to 1114 since the commencement, and 8000 pupils under Christian instruction. In 1870, £4000 was paid in school fees, £4507 received in Government grants, whilst £3500 was contributed by Christian friends in India. There are three presbyteries, who return an equal number of elders to missionaries to the General Assembly. At Madras, Puna, Nagpore, &c., the European congregation is supplied by the missionaries.

PRESBYTERIES.	MISSIONARIES.		PASTORATES.		COMMUNICANTS.
	Euro-pean.	Na-tive.	Euro-pean.	Na-tive.	
Calcutta, . .	7	3	1	1	134
Bombay, . .	10	3	1	2	417
Madras, . .	4	2	1	1	105
	21	8	3	4	656

A chair of Evangelistic Theology, of which the Rev. Dr Duff has been appointed professor in Scotland—and who gives his services gratuitously—will give a great impetus to foreign missions in India and elsewhere. For this purpose £10,000 was contributed by generous friends, the majority of whom, though not members of, had confidence in, the Free Church.

The English Presbyterian Church have a mission at Rampore Bauleah, in Bengal.

SYNOD OF AMERICAN PRESBYTERIAN CHURCH IN INDIA.

Presbyteries.	Ministers.	Licentiates and Candidates.	Churches.	Members.	S.S. Members.
1. Allahabad, .	6	16	3	100	62
2. Furrukhabad,	6	1	3	135	211
3. Lahore, . .	9	...	4	78	9
4. Lodianna, .	9	...	3	120	19
	30	17	13	433	301

'The American Board' had 29 missionaries in India; but 5 of their foreign missions, with 43 efficient missionaries, and a large number of native licentiates, teachers, and helpers, have been transferred to the board of the re-united Church.

The Established Church of Scotland have also maintained the mission in India, at Calcutta, Darjeeling, Madras, Bombay, the Punjaub, and Zenana, by an effective staff of 22 European and native missionaries. Efforts are being made to raise the income from £8000 to £10,000. A great impetus has been given to this mission in Scotland by the deputation of Dr N. Macleod, &c., who recently visited the stations in India. In addition to presbyteries in Calcutta, Madras, and Bombay, with 3 pastorates in each, there is a presbytery in Ceylon with 8 pastorates.

In India there are 13 chaplains of the Church of Scotland upon the Indian establishment. Although of vast importance, one has been recently withdrawn. Special efforts have been put forth to secure the supply of spiritual ministrations to Presbyterian soldiers and people in India. Such statistics as the following are presented:—At Allahabad—military, 146; civil officials, 171; railway, 113; non-official, 103—533. Cawnpore—military, 87; Benares, 45; Lucknow, 200; Fyzabad, 355 to 687; whilst at these four stations, over 100 non-military—in all, 1320. American Presbyterian Missions are also carried on in the Indian Archipelago, Turkey, Persia, the Sandwich Islands, in the North Pacific, &c.

The mission work carried on by the United Presbyterian Church in India has not yet been developed into presbyterial organization. The missionaries have, however, formed themselves into a conference. There are four orphanages, of which Beawr is the most extensive. At the six stations, 69 agents, 37 native communicants, and 1464 pupils.

The Irish Presbyterian Church has also a presbytery in India, with eight European missionaries.

These 11 presbyteries, 37 churches, and upwards of 500 agents, now zealously working, doubtless form a nucleus of what will yet be the Presbyterian Church of India.

§ 9. SYRIA, AND AMERICAN MISSIONS.

The Lebanon schools, originated by Mr Elijah Saleebey—a native at first taught to read by a Mohammedan, and brought to know the Saviour by a traveller—were in 1870 affiliated with the foreign missions of the Free Church. At 21 Bible-schools nearly 800 children are taught, the village of Look-el-Ghurb being the headquarters. A minister is about to be appointed. The sum of £500 has been bequeathed in order to the formation of a Presbyterian mission to the Jews in Palestine. The Irish Presbyterian Mission at Damascus has 50 members, and 674, old and young, under instruction. There are 4 stations, wrought by 15 American missionaries, in Syria.

‘The missions of the re-united American Church take in a vast sweep of territory, and of a countless host who need the gospel. They are among the eight tribes of Indians, among the Chinese in California, in the United States of Colombia, in Brazil, Japan, China, Siam, among the Laos, in India, Persia, Western Africa, and among the Jews in New York. These embrace in all 25 missions, 111 ordained evangelists, 5 missionary physicians, 2 superintendents of schools, 119 females (of whom 27 are unmarried), making a total of 237 foreign labourers. Besides these, there is a large number of native ministers, with 378 native helpers. The number of churches cannot now be reported; to these have been added more than 400 converts, making the present membership about 3500. Over 10,000 youths of both sexes are receiving a Christian education in the schools. Some of these institutions are of a high order. Theological classes have been formed in several missions, and an enlarged native ministry will soon be raised up’ (Minutes of Gen. Ass., 1871).

QUESTIONS.—*Give an account of the past and present condition of the Presbyterian Church respectively in—*(1.) *Canada*; (2.) *West Indies*; (3.) *Gibraltar and Malta*; (4.) *South Africa*; (5.) *Victoria*; (6.) *New South Wales*; (7.) *Eastern Australia*; (8.) *Tasmania*; (9.) *Western Australia*; (10.) *South Australia*; (11.) *Queensland*; (12.) *New Zealand*; (13.) *New Hebrides*; (14.) *Egypt*; (15.) *China and Japan*; (16.) *India*; (17.) *Syria*.

THE COLONIAL EMPIRE OF GREAT BRITAIN

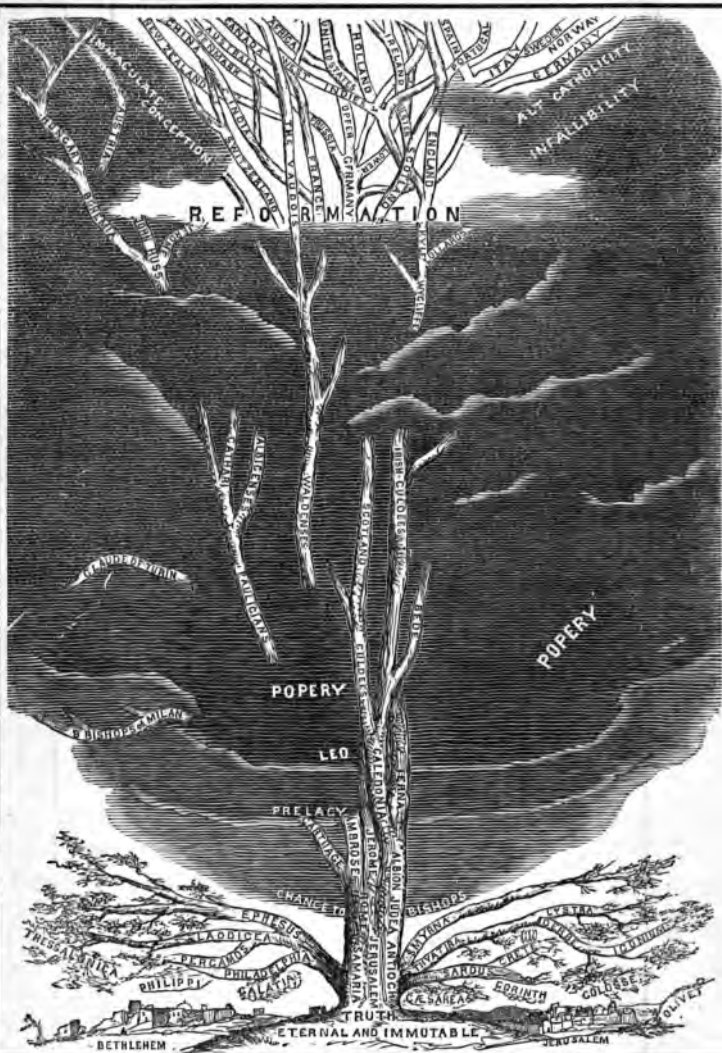
presents a wide field not only for Presbyterian enterprise, but especially for Evangelistic operations. 'These colonies and dependencies embrace about one-third of the surface of the globe, and nearly a fourth of its population. Official returns state the area of these possessions to be 4,556,317 square miles, or more than thirty times the extent of the United Kingdom.' India alone, with its 155 millions, contains more than six times the population of Great Britain.

Population of INDIA (in 1869),	155,348,090
STRAITS SETTLEMENTS (1862),	282,831
NORTH AMERICA.—Ontaria and Quebec (1868), 3,201,351; New Brunswick, (1868), 302,950; Nova Scotia (1868), 375,511; Prince Edward Island (1868), 93,338; Newfoundland (1869), 146,536; British Columbia (1861), 34,816; Manitoba, 17,000,	4,171,502
BERMUDA (1861),	11,796
HONDURAS (1861),	25,635
WEST INDIES (1861).—Bahamas, 35,487; Turk's Island, 4372; Jamaica, 441,264; Virgin Islands, 6051; St Christopher, 24,440; Nevis, 9822; Antigua, 37,125; Montserrat, 7645; Dominica, 25,666; St Lucia, 29,519; St Vincent, 31,755; Barbadoes, 152,727; Grenada, 36,672; Tobago, 15,410; Trini- dad, 84,438; British Guiana, 155,026,	1,097,419
FALKLAND ISLANDS,	690
AUSTRALASIA.—New South Wales, 431,412; Vic- toria (1871), 659,855; South Australia (1871), 188,995; Western Australia, 21,065; Tasmania, 97,368; New Zealand, 208,682; Queensland, 96,172,	1,683,707
VARIOUS.—Hong Kong (1865), 125,504; Labuan (1865), 3828; Ceylon (1867), 2,096,777; Mauritius (1869), 322,917; Natal (1869), 315,250; Cape of Good Hope (1865), 566,158; St Helena (1861), 6860; Gold Coast (1858), 151,346; Sierra Leone, 55,374; Gambia (1861), 6939; Gibraltar (1865), 24,095; Malta (1866), 146,852; Heligoland, 2172,	3,824,072
	<hr/> 166,445,742

This estimate differs somewhat from other official returns.—(See States. Year-Book, pp. 273-275).

- XIX.
- XVIII.
- XVII.
- XVI.
- XV.
- XIV.
- XIII.
- XII.
- XI.
- X.
- IX.
- VIII.
- VII.
- VI.
- V.
- IV.
- III.
- II.
- I.

Centu-
ries.



CHRONOLOGICAL TREE.

PRESBYTERIAL CHURCH, AND PROTESTERS AGAINST PRELACY AND POPERY.



CHAPTER XIII.

PRESBYTERIAL POSITION AND ANTICIPATION.

‘Come, then, and, added to Thy many crowns,
Receive yet one, the crown of all the earth,
Thou who alone art worthy! It was Thine
By ancient covenant, ere Nature’s birth ;
And Thou hast made it Thine by purchase since,
And overpaid its value with Thy blood.
Thy saints proclaim Thee King, and in their hearts
Thy title is engraven with a pen
Dipped in the fountain of eternal love.
Thy saints proclaim Thee King ; and Thy delay
Gives courage to their foes, who, could they see
The dawn of Thy last advent, long desired,
Would creep into the bowels of the hills,
And flee for safety to the falling rocks.’

THIS threefold inquiry has produced one result. Essential scriptural principles in combination presented Presbytery as the form of government which Christ has instituted for the beneficial regulation of His kingdom. The successive examination of governments devised by men, Separatism, Erastianism, Liberalism, as also of governments localized and centralized, again presented Presbytery as the only form in which the chief features of good government are, or can be, harmonized. History, past and contemporaneous, presented the practical confirmation. Presbytery, in its essential characteristics, more or less has been found and adopted by Christians in almost all ages and countries as the government instituted by Christ. The early Christians, the Culdees, the Waldenses, and others, during times of darkness and persecution, the Reformers and Reformed Churches, wherever they were not crushed in blood, recognized and acted upon that scriptural plan.

That adoption is not confined to one spot of earth, or to a small section of the Church, as some suppose. Upwards of THIRTY-FOUR MILLIONS of people—or, if Lutherans are reckoned, nearly FIFTY-FIVE MILLIONS—have more or less embraced this plan. These results of our investigation are as surprising as

they are gratifying. If numbers are to be looked at, Presbytery deserves some consideration. It is the largest Protestant Church in the world.

On every ground, Presbytery, or the association of elders of equal place and power—who nevertheless honour the true gift of aristocracy, piety and zeal coupled with genius and learning—is the right position which every branch of the Church ought to occupy in order to confident and joyful anticipation.

The harmonious exercise of true liberty, real authority, and permanent unity is here largely found, while that exercise is capable of extension to the remotest boundary of this spiritual kingdom. This plan is most favourable to the maintenance of sound doctrine. Fergusson of Kilwinning (1652) declared: 'So long as Presbyterian government stood in its integrity, we might, in the Lord's strength, have defied Satan to have brought error into Scotland.' It is favourable to the cultivation of knowledge and learning, although rich livings are not possessed. England ought to produce fifteen for every one minister in Scotland who has at all distinguished himself. In the roll of her worthies, 'Can England produce fifteen metaphysicians as Reid, fifteen biblical critics as Campbell, fifteen historians as Robertson, fifteen philosophers and thinkers as Chalmers?'

Presbytery has proved itself most favourable to civil and religious liberty. Loyalty has displayed itself. 'Did Scotland ever set up a commonwealth, as England once did? It is known what they ventured and suffered for the monarchy when England abjured it.' 'I had,' exclaimed that great patriot the Marquis of Argyll, about to be sacrificed in this great cause, 'no accession to his late Majesty's horrid and execrable murder, by counsel, or knowledge of it, or any other manner of way. And I pray the Lord preserve his Majesty the present King, and to pour out His blessing on his person and government.' So Presbytery has proved friendly to all the true rights of man. It has advanced both civil and religious liberty. (See 'Miller on Presbytery.') That the civil constitution of New Zealand, as noted, has been based upon this plan of government, and works admirably, is a strong attestation. Often persecuted, only when maddened by tyranny

have Presbyterians been goaded on to deeds of desperation. That not to Calvin, but to his enemies, must be ascribed the condemnation and execution of Servetus, has been proved by the late Dr Tweedie in his 'Calvin and Servetus.'

'Scotland,' said Lord Macaulay in 1828, 'has had a Presbyterian Establishment during a century and a half. Yet her General Assembly has not, during that period, given half so much trouble to the Government as the Convocation of the Church of England gave to it during the thirty years which followed the Revolution.'

Indications have been beheld of a rapid approximation to the essential features of Presbytery. Those branches of the Church of Christ that have hitherto localized the government find that the Independent or Congregational theory is sadly defective. The various schemes adopted, as 'The London Missionary Society,' 'The Congregational Union,' 'The Baptist Union,' together with an expressed desire for something more authoritative and definite, all tend to indicate that the spirit of enlightening influence has only to be bestowed to bring them to the cordial adoption of Presbytery. Then there is the Society of Friends, with their ministers, elders, stated and orderly meetings or assemblies; and the various departments of Methodism, with their leaders (or elders), their annual conferences or assemblies having much authority, and with increasing desire for a proper systematic representation of the people. Nor are there wanting other tokens, as in the reconstruction of the Irish Episcopal Church, with its lay delegates, vestries, diocesan synods, and councils of the whole Church, to show how speedily the King of Zion can bring order out of confusion, and make men to part with their lordly rank and power as well, when once His time has fully come.

THE CHIEF OBSTRUCTIONS

presented by professed Christians are in Separatism and Centralization.

SEPARATISM is the artful foe of Presbytery, as of all other organized Churches. Many have discovered, when too late, the folly of giving any countenance to those who proved themselves

to be wolves in sheep's clothing. Not too soon can the branches of the Presbyterian Church wake up to the importance of guarding the sheep and lambs of their folds from their ensnaring wiles.

✧ Their policy is to gather Churches out of Churches ; to open a door in existing bodies, not for the exit of the faithless and false-hearted, but of the pious and the good, and to leave to the denominations generally the exclusive privilege of evangelizing the masses. . . . When they have succeeded in making a few proselytes, the peculiar doctrines of Brethrenism are then urged, at first with caution, but afterwards with no esoteric reserve, till the neophytes are ultimately induced to withdraw altogether from the communion of their respective Churches. . . . They are bitterly opposed to every Church which assumes to bridle the wantonness of individual pride, and which offends that pride by putting one man in a position of official superiority towards his fellow' (*London Quarterly Review*).

CENTRALIZATION presents obstacles to the scriptural government of the Church from without and from within.

OBSTACLES FROM WITHOUT.

The conflict is to be waged with Popery, the greatest embodiment of despotism that has made full proof of her destructive tendencies—a system that will be overthrown if her votaries are to be set free—'that wicked, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.'

Prelacy also is a great antagonist, whose efforts require to be most vigorously counteracted, both as assuming an unwarrantable and uncharitable, because unscriptural position, and as preparing the way for the most perfect development of centralization.

The Prelatic Church proclaims herself the antagonist of Presbytery. One Prelatic doctor threw out the following bait a few years ago to the people of Scotland, when asserting that efforts were being planned and put forth to introduce that system into every parish, and specially to draw into the net 'our poorer neighbours:'—'We have to offer something more, and, as we believe, something better and more scriptural in all respects. A

better worship, because resting upon better authority ; better security for its propriety and reverence ; a better ministry, both on other accounts, such as its priority, its universality, and because more congenial to the graduated order of society in a monarchical state ; a better doctrine, because more truly evangelical in the unlimited offer of the redemption which Christ has wrought, not for a privileged and predestined few, but for all mankind.'

Let Prelacy be heard speaking without the mysticism of such ensnaring declarations and recent 'mission' services, and Presbyterians would be more upon their guard. The following utterance, for instance, is unmistakable :—

'To the catholic and apostolic Churches of England, Scotland, and Ireland, every individual within their district is bound to unite himself, as being exclusively and solely the way of salvation established by divine authority among us.' 'The Church of England does not hesitate to denounce those who separate from her as guilty of most grievous sin. Her canons pronounce that whosoever shall hereafter separate themselves from the communion of saints, as it is approved by the apostles' rules in the Church of England, and combine themselves together in a new brotherhood, accounting the Church of England unfit to be joined with in Christian profession, shall be excommunicated, and not restored till after their repentance and public revocation of such their wicked errors (Can. ix., 1603). Those even who maintain such schismatics, and allow them the name of a Christian Church, are equally excommunicated by the Church of England' (Palmer's 'Treatise on the Church,' vol. i. pp. 109, 214, 218).

These are mere human assertions, that might be passed over unnoticed, because destitute of the slightest support in Scripture. Condemned by the precepts and practices of Christ and His apostles, such declarations only prove the unblushing presumption of Prelacy, and the credulity of those who suffer themselves to be ensnared. The only show of authority for Prelacy is to be found in antiquity, but that is only from the fourth century. Even had it a seeming foundation in the earlier centuries, of what avail is antiquity when contrary to the Word of God ?

As Flavel said—‘Antiquity is a venerable word, but ill-used when made a cloak for error. Truth must needs be older than error, as the rule must necessarily be before the aberration from it. The grey hairs of opinion are then only beauty and a crown, when found in the way of righteousness. Copper, saith learned Dumoulin, will never become gold by age. A lie will be a lie, let it be never so ancient. We dispute not by years, but by reasons drawn from Scripture. That which is now called an ancient opinion, if it be not a true opinion, was once but a new error. When you can tell us how many years are required to turn an error into truth, then we will give more heed to antiquity when pressed into the service of error than we now think due to it.’

Expediency also has been found of no avail in the support of Prelacy. In England the supremacy of the Crown over the Church is still maintained by Prelacy. As that supremacy led to the arrest of thorough reformation, and to civil and religious despotism, so in similar circumstances these principles will lead to similar results.

Here, then, is a system insidiously ensnaring, and openly attacking that scriptural system which was bought, preserved, and bequeathed by the blood of our fathers. It proclaims that Presbyterians are guilty of most grievous sin, that their Bible principles are wicked errors, to hold which is to be excommunicated. This system only wants the power now, as of old, to rob men of the rights of conscience and liberty. The doctrine of the divine right of Prelacy, which was only put forth fifty years after the Reformation, and which was then strenuously opposed by Prelatists as a startling novelty, is now promulgated with unblushing effrontery as such an undoubted truth, that its non-acceptance is fatal to the souls of men.

Surely it is time that professing Christians aroused themselves to the facts—first, that this system is totally destitute of divine authority; and second, that as responsible and free agents, they dare not divest themselves of these rights of liberty and conscience. Prelacy comes to rob us of these rights, by claiming absolute supremacy and lordly rank and power. It does so, while God has given it no such authority, and while He demands that

we stand fast in that liberty wherewith He hath made us free, and be no more entangled with that yoke of bondage. As we would be faithful to Christ, that tyranny must be resisted which would assert absolute dominion over conscience falsely in the name of God.

But what is that 'something more and better and more scriptural' which Prelacy offers to Scottish Presbyterians? Divest the pill of its sugar, and it is found essentially to be Popery.

The Rev. Frederic Aubert Gace, M.A., vicar of Great Barking, Essex, in his Church Catechism asks—"Is not the Presbyterian Church of Scotland, as it is denominated by law, considered by the Church as one of its branches?—No; and therefore there is a branch of the true Church of Christ in that country which, for the sake of distinction, is called the Episcopal Church. We have amongst us various sects and denominations who go by the general name of Dissenters. In what light are we to consider them?—As heretics; and in our Litany we expressly pray to be delivered from the sins of "false doctrine, heresy, and schism." Is, then, their worship a laudable service?—No; because they worship God according to their own evil and corrupt imaginations, and not according to His revealed will, and therefore their worship is idolatrous. Is dissent a great sin?—Yes; it is in direct opposition to our duty towards God. But why have not Dissenters been excommunicated?—Because the law of the land does not allow the wholesome law of the Church to be acted upon; but Dissenters have virtually excommunicated themselves by setting up a religion of their own, and leaving the ark of God's Church. What class of Dissenters should we be most upon our guard against?—Those who imitate the most nearly the true Church of Christ. Is it wicked, then, to enter a meeting-house at all?—Most assuredly; because, as was said above, it is a house where God is worshipped otherwise than He has commanded, and therefore, it is not dedicated to His honour and glory; and, besides this, we know the risk of being led away by wicked, enticing words. At the same time, by our presence, we are witnessing our approval of their heresy, wounding the consciences of our weaker brethren, and, by our example, teaching others to go astray. In what light are we to regard Roman Catholics?—These are in a different case from "Protestant Dissenters." The Roman Church is a true branch of the Catholic Church, but as the Church of England, or the Anglican Church, already exists in this country, and has existed from the first planting of Christianity in England, the Roman Catholics, by

having distinct churches in this land, are schismatics, setting up altar against altar, and are therefore to be discountenanced and reproved' (Quest. 84-101).

No Prelatic Church is more essentially Romish than the Scottish Episcopal. In it 'the right of consecration and ordination belongs to the order of bishops only' (1st Canon). This declaration of Scottish Prelacy shows that these bishops ordain alone. Ordination in the Church of England is by the bishop along with the presbyters, of whom three at least require to be present. But in the Scottish Episcopal Church this power is altogether withheld. 'To believe,' says Dr Wordsworth (charge 1853), 'that presbyters alone are competent to carry on the succession of an apostolical clergy, and to administer validly the sacraments of the Church, is to hold a doctrine than which there can be none more practically mischievous, or more justly excommunicable in the case of those who hold it; because there can be none which destroys more directly the essence of the Christian communion.' Presbyters are thus denuded and excommunicated if they avow the right of ordination.

This Scottish Church shows herself essentially Popish in holding views akin to transubstantiation and wafer adoration. They beseech God that these 'creatures of bread and wine may become the body and blood of Thy most dearly beloved Son.' 'I cannot,' said Lord Mackenzie in his judgment, 1849, 'overlook the circumstance that a large party of the Episcopal world think that the Communion Service teaches the doctrine of transubstantiation.' 'The Communion Office,' said Lord Brougham, 'varied most materially from that of the Church of England.' 'If this did not amount to transubstantiation, it was a very near, near approach to it, almost the nearest he had ever seen beyond the Romish pale.' (See further proofs in Williamson's 'Church Government,' 1869.) Their teachings are—(1.) 'That the Eucharist is a material sacrifice; (2.) That the bread and wine become the body and blood of Christ; (3.) That the Eucharist is a sin-offering, and that the benefits thereof are applied, not to the living only, but also to the faithful departed' (Rev. G. H. Forbes). Apostolical succession is part of the something better. It is strongly maintained by this Church.

These human inventions have no promise of the divine blessing. They may attract attention, being congenial to depravity, but instead of elevating, they debase the soul, substituting gradually spurious and superstitious devotion for the spiritual worship of Jehovah. No wonder that even sensible persons, who yield to these seductions, are frequently given over to strong delusion. Is the experience of centuries of will-worship to have no effect, if not upon silly women, at least in arousing and warning men professing to be wise?

There are those in Episcopal Churches who do not fully sympathize with the Prelatic position. Thus Dean Ramsay, in the last edition of his 'Reminiscences,' exclaims against the language employed by the 'extreme Anglican party,' and the use of the phrase 'mission service,' as if there 'no Christian Church was already planted.' He goes on to say:—'I do not see why we should not have an interchange between our pulpits and the pulpits of the Established and other Presbyterian or Independent Churches. Such ministerial interchange need not affect the question of orders, nor need it, in fact, touch many other questions on which differences are concerned.'

To avoid misrepresentation, the writer asked the Dean to give this explanation:—'Am I to understand that you are prepared, first, To recognize the office of the ministry as valid in Presbyterian and Independent Churches? and, secondly, That you are as ready to allow Presbyterian and Independent ministers to preach in Episcopal churches as they might be to grant a like opportunity in the churches in which they minister to Episcopal clergymen?' In his courteous reply he avoids giving a distinct yea or nay.

Dean Ramsay, holding that no polity is prescribed either by Scripture or the Thirty-nine Articles, and that, although not commanded, Episcopacy is 'lawfully warranted or sanctioned by Scripture and antiquity,' adopts Paley's 'Theory of Expediency,' and consequently finds that 'it is impossible to deny grace and the divine sanction given to Presbyterian communities, and to individuals in them, as well as to Episcopalians.' (See pp. 287-294 of this work.) Having much in common, pulpit-teaching, apart from 'the question of orders' and sacra-

ments, is a matter on which to agree. 'The pulpits of each may thus be mutually open.'

Manifestly the principal thing is in all this evaded. (1.) It is the general impression that 'by law' the Episcopal Churches are not at liberty to admit any to preach who have not been ordained by 'a bishop.' Only where the 'bishop' does not take note of it may another so minister, but it is in the power of the bishop to inhibit the practice. Besides, (2.) From their standpoint the question of orders and sacraments is everything. These are regarded as essential to a valid ministry, preaching as non-essential. To admit Presbyterian ministers simply to the position of lecturers—as in a literary institution—whilst Presbyterians do not refuse to recognize the validity of Episcopal orders, is obviously wanting in fair dealing.

The question of orders cannot be left aside. If, however, Episcopal ministers are left free personally to recognize that valid ministry, and to open their pulpits, Presbyterians will not be found wanting in the work of earnest Christian co-operation. We can cordially reciprocate the closing words of this venerable Episcopal clergyman, whilst any compromise of this essential principle cannot be yielded:—'Zeal in promoting our own Church views, and a determination to advance her interests and efficiency, need be no impediment to cultivating the most friendly feelings towards those who agree with us in matters which are essential to salvation, and who, in their differences from us, are, I am bound to believe, as conscientious as myself. Such days will come.' More than this, however, is absolutely necessary.

Christian co-operation is one thing. Co-operation with the express stipulation to reserve 'orders and sacraments' is another. Whilst every one is free on his own responsibility to co-operate with all whom he can regard as Christian brethren, care must be taken that essential principles be not thereby yielded. The several branches of the Presbyterian and the other evangelical bodies require no such reservation. From whence then does this express stipulation arise? Is there not a reluctance betrayed expressly to condemn two roots of the Papacy that have unfortunately been allowed to retain a place in Episcopal Churches—viz., apostolical succession, and baptismal regenera-

tion? If this be so, caution is necessary in acceding to such offers, that an opening be not given for the teaching, even by inference, of such fundamental errors.

An exhibition has been lately made of the professed charity and pity of Prelacy for Presbyterianism. Dr Stanley, the Dean of Westminster, both by talent and bland words has done his utmost to win over Scottish Presbyterians to Broad Church views—that is, to view all questions, not only of Church government but of doctrine, with supreme indifference—as if any opinion whatsoever may be rightly held and practised. Unfortunately for the Dean's cause, he has made such great blunders and misrepresentations, that none who know the history of the Church of Scotland can possibly be deceived. And then, his bias in favour of Prelacy has betrayed itself in the epithets heaped by him on men of firm principles. Their conduct, according to the Dean, was 'stubbornness, devoting themselves not only to death, but at times to absurdity.' They were merely 'bigots' and 'fanatics,' while men who forsook Presbytery in testing times, and sought the place and power of prelates, were 'saints.' So thinks the Dean, but such is not the verdict of Scotland's sons. Such efforts and misrepresentations, by any means to gain golden opinions for Prelacy, and to diminish the horror with which its history is regarded in Scotland, show the vast importance of having the people of every land well instructed, not only in their Church history, but in essential scriptural principles. Then, that professed charity which demands the concession of everything vital, whilst it carefully reserves such questions as those of 'orders and sacraments,' will fail to impose.

The Rev. Dr Rainy, Professor in the New College, Edinburgh, in three lectures on the Church of Scotland, has given an admirable reply to the misconceptions and inferences of Dean Stanley. The following sentences sufficiently show that Scottish people are accustomed to scrutinize not only men but their professed principles, although they be enveloped in the thickest mountain mist :—

'Everything that is theoretically good and true has its practical witness in itself, from which it receives daily confirmation. So it was with Presbyterianism. Presbyterianism meant organized life,

regulated distribution of forces, graduated recognition of gifts, freedom to discuss, authority to control, agency to administer. Presbyterianism meant a system by which the convictions and conscience of the Church could constantly be applied by appropriate organs to her affairs. Presbyterianism meant a system by which quickening influence anywhere experienced in the Church could be turned into effective force, and transmitted to fortify the whole society. Presbyterianism meant a system in which every one, first of all the common man, had his recognized place, his defined position, his ascertained and guarded privileges, his responsibilities inculcated and enforced, felt himself a part of the great unity, with a right to care for its welfare, and to guard its integrity. From the broad base of the believing people, the sap rose through sessions, presbyteries, synods, to the Assembly, and thence descending, diffused knowledge, influence, organic unity through the whole system. Yes, Presbyterianism is a system for a free people that love a regulated, a self-regulating freedom—a people independent, yet patient, considerate, trusting much to the processes of discussion and consultation, and more to the promised aid of a much-forgiving and a watchful Lord. It is a system for strong Churches—Churches that are not afraid to let their matters see the light of day—to let their weakest parts and their worst defects be canvassed before all men, that they may be mended. It is a system for believing Churches, that are not ashamed or afraid to cherish a high ideal, and to speak of lofty aims, and to work for long and far results amid all the discouragements arising from sin and folly in their own ranks and around them. It is a system for catholic Christians, who wish not merely to cherish private idiosyncrasies, but to feel themselves identified with the common cause, while they cleave directly to Him whose cause it is. . . . When Episcopacy shall have trained the common people to care, as those of Scotland have cared, for the public interests of Christ's Church, and to connect that care with their own religious life as a part and a fruit of it, then it may afford to smile at the zealous self-defence of Scottish Presbyterianism. . . .

'Episcopacy is fated, I fear, to bring other things in its train. From the circumstances of its long history; from the fact of its being established, where it is established, rather on grounds of tradition than of Scripture; from its being associated with festivals, and ceremonies, and like inventions, methods of church life which rest on the same traditionary ground; from its being the link on which hangs suspended a whole system of salvation by church and sacraments, which depends on Episcopal succession, it follows that

wherever Episcopacy comes the rest follows behind. Episcopacy led up to Popery, though many a bishop fretted and fought against that result. So, though many a sincere and honest Episcopalian Protestant detests the system I am speaking of, he can never get rid of it. It comes, and it comes not merely as an element or fact, but as a singularly arrogant and imperious force, demanding for itself and its principles a complete ascendancy, and forcing on the Churches where it is the alternative of submission or perpetual strife about the very first principles of Protestant truth. . . .

'There are those who hold that there is a point of Church government so momentous that error about it excludes from the fellowship of salvation, and leaves a man to God's uncovenanted mercies. Only, if his ignorance be invincible ignorance (not by his own fault), it may be hoped that those unrevealed mercies will overtake his case. Bishop Jolly, the same whom Dean Stanley described, wrote thus:—"Every Christian is bound to maintain communion with his proper bishop, and to join with none but such as are in communion with him, . . . that being the only way to be in communion with Jesus Christ, the invisible Bishop and Head of the catholic Church. . . . As the one bishop is the principle of unity to a particular Church, by our union with whom we are united to the one invisible Bishop Jesus Christ, so schism in any diocese consists in a causeless separation from the communion of the one bishop, whereby the schismatics are separated from the communion of the invisible Bishop, and so from the whole catholic Church in heaven or earth." And afterwards, dwelling on the greatness of the sin, and protesting against those who hold these views being thought uncharitable, he says:—"At the same time, they make great allowance, as they trust our compassionate Saviour does also, for the case of those whose *invincible ignorance or prejudice* will not let them see the truth of those principles." In like manner, in a work by Rev. John Comper, of Aberdeen, published in 1854, at the desire of Bishop Wordsworth, and dedicated to him, the author, after describing at large the inefficacy of ministrations not in the line of apostolical succession, proceeds:—"I anticipate the inquiry, Do you therefore deny salvation to all who are not happy enough to live under an apostolically derived and regularly ordained ministry? (!) . . . I can safely reply we do *not* assert that salvation cannot be had by any out of the apostles' fellowship. There is such a thing as *involuntary, invincible ignorance*. . . . He who knows well how far error is the result of the force of early instructions, will award to each according to his deserts, saving, as

we trust and do not doubt, in His own inscrutable ways, those whose errors are their misfortune and not their fault, being *involuntary and invincible*; and as surely—for His Word has affirmed it—consigning the wilful deniers of His one truth to the fate of those who make or believe a lie, which, in the awful words of Holy Scripture, is ‘to be damned.’ Of individuals, indeed, we judge no man. To his own Master each standeth or falleth.” That is, he will not judge who is or is not invincibly ignorant. Do I say that all this is uncharitable. Not at all. I make no doubt Bishop Jolly would have gladly rendered any charitable office to the soul or body of any of us. I impute no want of charity. But I say—What a gigantic and disgraceful superstition, and, be it remembered, one by no means peculiarly Scotch !’

‘This pre-eminence of bishops,’ said Andrew Melville, ‘is that Dagon which once already fell before the ark of God in this land, and no band of iron shall be able to hold him up again. This is that pattern of an altar brought from Damascus, but not showed to Moses in the mountain, and therefore it shall fare with it as it did with that altar of Damascus; it came last into the temple and went first out. Likewise the institution of Christ was anterior to this pre-eminence of bishops, and shall consist and stand within the house of God when this new fashion of altar shall go to the door. . . . If ye should, as God forbid, authorize the authority of bishops, and their pre-eminence above their brethren, ye should bring into the Kirk of God the ordinance of man, and that thing which the experience of preceding ages hath testified to be the ground of great idleness, palpable ignorance, unsufferable pride, pitiless tyranny, and shameless ambition in the Kirk of God.’

OBSTACLES FROM WITHIN

arise, obstructing the full and beneficial exercise of Presbyterian government.

Erastian domination led to the secessions of the Cameronians, the Erskines, and Fisher, as well as to the Disruption of 1843 in Scotland. Presbytery was, at those periods, held theoretically and practically by the Church of Scotland, and yet the allowance of that evil influence within the Church nullified the bene-

ficial power of Presbytery. These are beacons of warning not to be unheeded.

Centralization is the most insidious internal evil to which Presbytery is exposed. This tendency arises from man's natural love of power. From it schism has evolved, and thereby also intense opposition to Presbyterian government has been nourished in the minds of many Nonconformists. Not only do Prelatists cry out that 'the presbyter is much more tyrannical than the priest;' men evidently in search after the truth on this subject exclaim against its tyranny and corruption. The late Dr Carson asserted: 'If we can show from the history of the Church of Scotland that the Presbyterian form of Church government has had a general tendency to promote corruption either in members, doctrines, or practice, . . . it is of no avail to display in the abstract the advantages of the constitution. . . . Though in their definitions of their authority, they (Presbyterians) confine themselves to matters of inferior moment, . . . it is yet plain that in practice, they carry it to the most extravagant length. There is nothing they are not supposed equal to when assembled. . . . They will encroach by degrees; time will familiarize the world to their pretensions, and sanction their usurpation by antiquity. . . . None will be louder than the clergy in maintaining that Christ is the only king and lawgiver of His Church, as long as Christ will condescend to reign and give law through the clergy, and not through His Word. . . . The clergy will claim honour for Christ, if Christ will consent to share it with the clergy. Like Oliver Cromwell, they will exercise every act of sovereign authority under the modest name of protectors of the realm' ('Reply to Brown,' pp. 13, 18, 19).

It were idle to say that such assertions have no foundation in the past or present of the Presbyterian Church. One entitled to be heard, the late Dr Cunningham, has frankly owned that the danger is so far a real one, and has pointed out how alone it can be removed.

'There have been many instances in which individuals possessed of authority or influence in the Church and in ecclesiastical councils have, on the one hand, exhibited, under the profession of a great zeal for truth, a great want of Christian forbearance

and discretion, and practiced odious and offensive tyranny ; or, on the other hand, under a profession of moderation and forbearance, have sacrificed the interests of truth and sound doctrine.'

Presbytery, theoretically, is the one system that has the full sanction of Scripture, but, practically, it can only be wrought by humble and spiritual men, so as to promote the glory of God and the well-being of mankind. In the hands of men imbued with worldly policy and statecraft—planning in the dark, and accomplishing their designs by every means, however questionable—Presbytery has been, and may be, employed for tyrannical ends. These instances, it is true, are few in comparison with the vast number in which harmony and benefit result. But in order to the conservation of true liberty, authority, unity, and for the removal of stumbling-blocks lying in the way of others—(1.) Centralized power in the hands of a few must be carefully repudiated ; (2.) Thorough equality of rank and power in all presbyters asserted ; and (3.) The graces of self-denial and humility exercised.

These rules were never more necessary than at the present day. They will be carried out by the truly good and great. Abuse of presbyterial government must be repudiated, not only in theory, but practically, so that this divine plan may be recommended and largely adopted.

Dr Lieber expressed a great truth in declaring that 'He who has power, absolute and direct, abuses it ; man's frailty is too great ; man is not made for absolute power.' That power unchecked tends to abuse, and will corrupt the sincerest of men, is undeniable, and universal experience. 'It is a wise maxim to resist the beginnings of evil. Perpetual vigilance is the price of liberty.' From the slightest and most insignificant beginnings stupendous results have arisen. 'The forms of ancient despotism may never again be revived, but there is an evil worse than tyranny, which may be produced by alienating the affections and confidence of the great body of the people from the persons of their rulers. The Church or State which is reduced to this deplorable condition is without strength or energy ; like the body, when the nerves have lost their power and the vital functions their tone. . . . The public opinion of the Church must be consulted

by its rulers ; and while they should hold themselves above the paltry influences of popular clamour or whim, they should earnestly seek to understand the under-current of feeling and thought which pervades, animates, strengthens, and consolidates the whole body of God's children. There are chords of sympathy which they must touch, if they would make their government a living, effective reality' (Dr Thornwell).

Let Presbyterians seek grace so to act that 'nothing be done through strife or vainglory ; but in lowliness of mind let each esteem other better than themselves ;' then may they have thorough confidence in this form of government, and because of confidence in the King of Zion, indulge in joyful

ANTICIPATIONS.

The system which Christ hath appointed, and which He hath so largely blessed, will, in His own good time, in all its essential features, be harmoniously adopted and exercised by His Church in all the earth.

Every legitimate effort must be put forth to bring this government into harmony with the apostolic model. For example, such questions as these may be put—(a) Ought not managers or congregational committees to give place to properly constituted deacons' courts ? and (b) Ought not that office to be regarded also as a mode of training for the higher office of the ruling eldership ? (c) Ought not some preference or honour to be given to men who for years have hazarded their lives in heathen lands ? (d) Ought not every branch of the Church to respect the discipline of the other, so that rightful exclusion from one should be held to be from all, until there be proper restoration ? (e) Ought not the disparity between teaching and ruling elders to be, as at first, simply a difference of gifts, and all tendencies to a difference of rank, as exclusion from laying on of hands at ordination services, or election to the office of moderator of church courts, to be carefully guarded against ? (f) Ought not the entire membership to be stirred up to the full and appropriate exercise of their power and influence, so as to appropriate to each his work under direction of the eldership ? (g) Ought not something to be done to bring

about that universal assemblage of representatives of all the branches of the Presbyterian Church after which our fathers longed? George Gillespie felt and wrote clearly regarding this great consummation of scriptural government:—‘Beside provincial and national synods, an oecumenical (so called from *oikouμένη*, that is, from the habitable world), or, more truly, a general, or, if you will, **AN UNIVERSAL SYNOD**, if so it be free and rightly constituted, and no other commissioners but orthodox Churches be admitted (for what communion is there of light with darkness, of righteousness with unrighteousness, or of the temple of God with idols); such a synod is of special utility, peradventure also such a synod is to be hoped for, surely it is to be wished that, for defending the orthodox faith, both against Popery and other heresies, as also for propagating it to those who are without, especially the Jews, a more strait and more firm consociation may be entered into. For the unanimity of all the Churches, as in evil it is of all things most hurtful, so, on the contrary side, in good it is most pleasant, most profitable, and most effectual’ (36th of 111 Propositions).

(h) And ought not young men, and especially future ministers, to be trained in a thorough knowledge of the principles, not only of the doctrine but of the polity which they profess to hold; so that by instruction the people may be able to know, defend, and propagate the truth? ‘I sat myself for years in various Presbyterian churches of town and country. I never failed to hear the gospel of Christ and the great precepts of Christian morality preached and enforced with great faithfulness, and sometimes with considerable power. But I do not remember to have ever heard on any occasion, except at the settlement of a minister, any attempt made to teach the people why they should be Presbyterians and not Prelatists. I have met with not a few others, who tell that they have sat all their lives in Presbyterian churches, and do not remember to have heard on any Sabbath a single principle of Presbyterian Church polity explained! and yet a knowledge of these is necessary—(1.) To produce consistency of conduct; and (2.) To perpetuate our denominational existence’ (‘The Apostolic Church,’ by Prof. Witherow). If this polity be not divine, it is not only foolish but sinful to stand aloof from other Churches.

If held to be divine, then, the highest obligation binds the officers of the Church both to inculcate its harmonious exercise upon all the flock over which they preside, and upon all so far as their influence may extend. Duty to God and the Church demands the avowal, defence, and practical illustration of these principles. Earnestly and perseveringly holding fast, and walking by that whereto we have attained, any disadvantages of Presbytery are more than counterbalanced by its advantages. A compact system of representative unity is secured. Liberty is secured against arbitrary secret tribunals and personal despotism by representation and publicity; while authority is maintained against fitful popular demonstrations and the swellings of anarchy. Truth obtaining its rights, purity, peace, and comfort are the blessed subordinate results; and these again are promotive of the higher, the glory of God.

The Presbyterian Church may well be encouraged in looking back upon the past, and onward into the future, guided by the prophetic Word. Earnestly may she long and labour for that period when the watchmen on Zion's towers shall see eye to eye. Calmly may she wait until the clouds and shadows flee away, for 'the morning cometh, and also the night.' Steadfastly, then, let her maintain and promote the true unity of Church fellowship, that outward unity alone which flows from spiritual unity—unity that consists in thorough harmony of judgment in all essential principles under the government appointed by her King—that of associated presbyters. Then confidently and joyfully may she thus be stimulated to anticipate the coming glory of the latter day:—

'See yonder, in the visions of faith, the great ensign of Messiah, blazing aloft, with its signal and watchword summoning us to instant conflict, under the conduct of our adored Immanuel, and His countless throng of cherubim and seraphim, with their celestial minstrelsy. What, then, ought to be our resolution? Up, up; onward, onward, be our world-wide battle-cry, under the banner and leadership of our Saviour-King! On His head—ah, that precious head!—already are many crowns—(1.) The crown of dominion over the kingdoms of creation, providence, and grace; (2.) The crown of dominion over the hierarchies of

heaven and the potentates of hell ; (3.) The crown of dominion over the Church militant on earth, and the Church triumphant in glory. But one crown is wanting still, (4.) It is the crown of all the earth ; and all may be privileged to share in the unspeakable honour of placing it on His head. Awake then, arise, and swearing as it were by Him who liveth for ever and ever, let us press forward, bearing aloft the standard of the cross—resolved that we shall not desist or pause in our onward course and career of victory, till it be triumphantly planted on the last citadel of the hitherto unconquered realms of heathenism ;—when all kings shall fall down before Him, and, casting their sceptres and diadems and all other emblems of earthly royalty at His feet, shall unite in crowning Him Lord of all' (Dr Duff).

QUESTIONS.

1. *Show what one result flows from this threefold inquiry.*
2. *Give an idea of the extent and beneficial influences of Presbytery ; and also of some approximations.*
3. *What are the two chief obstructions, and how ought the first to be guarded against ?*
4. *State two classes of Prelatic assertions, the essential feature of the Scottish branch, and the position of some who do not fully hold by Prelacy.*
5. *In what manner, then, ought Presbyterians to act towards the Prelatic system as such, and towards Christian ministers and people connected with it ?*
6. *What two forces have operated injuriously within the Church and how are these evils to be avoided ?*
7. *How may the Church be encouraged and stimulated to anticipate the coming glory of the kingdom ?*

THE END.



